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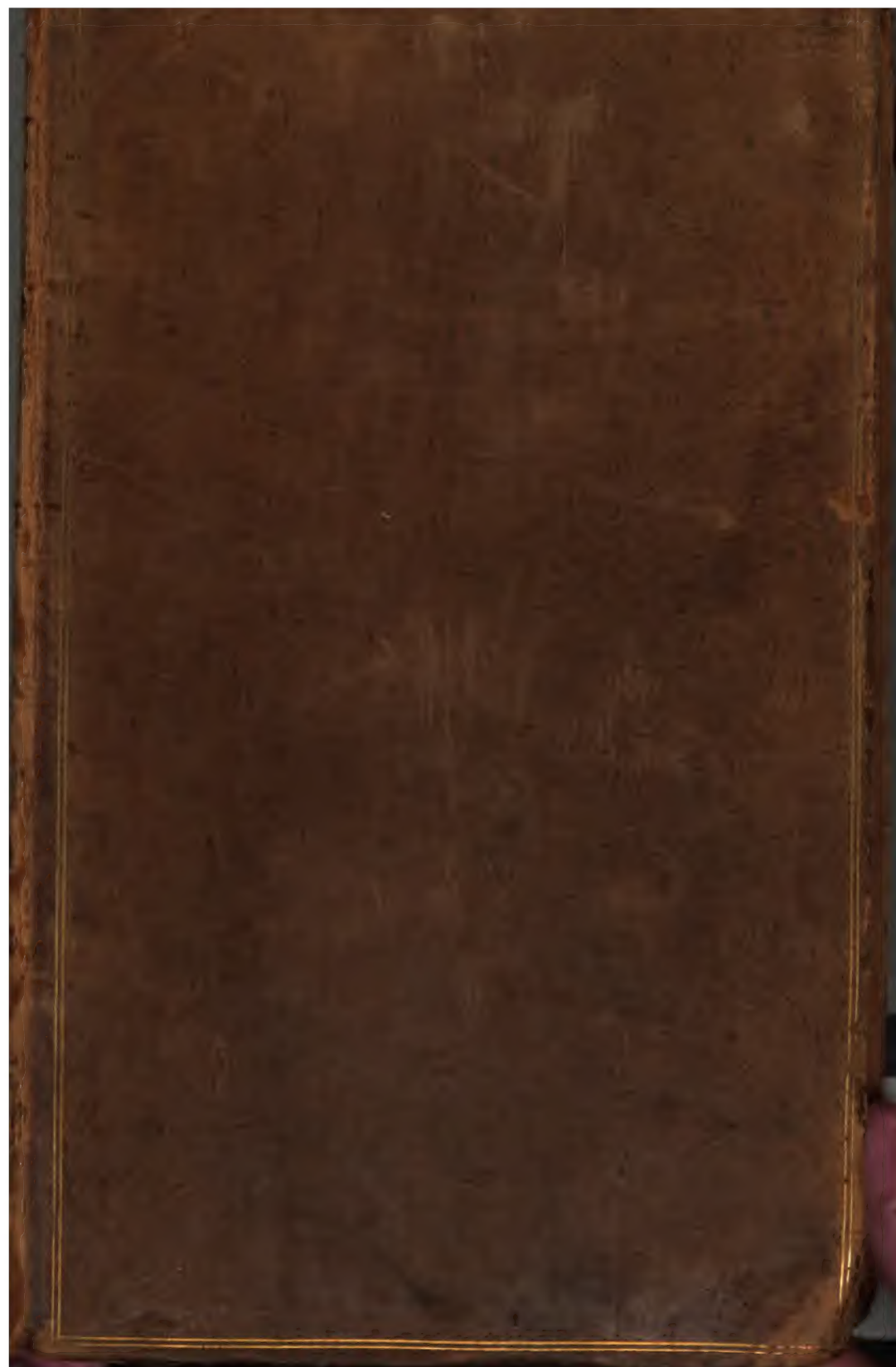
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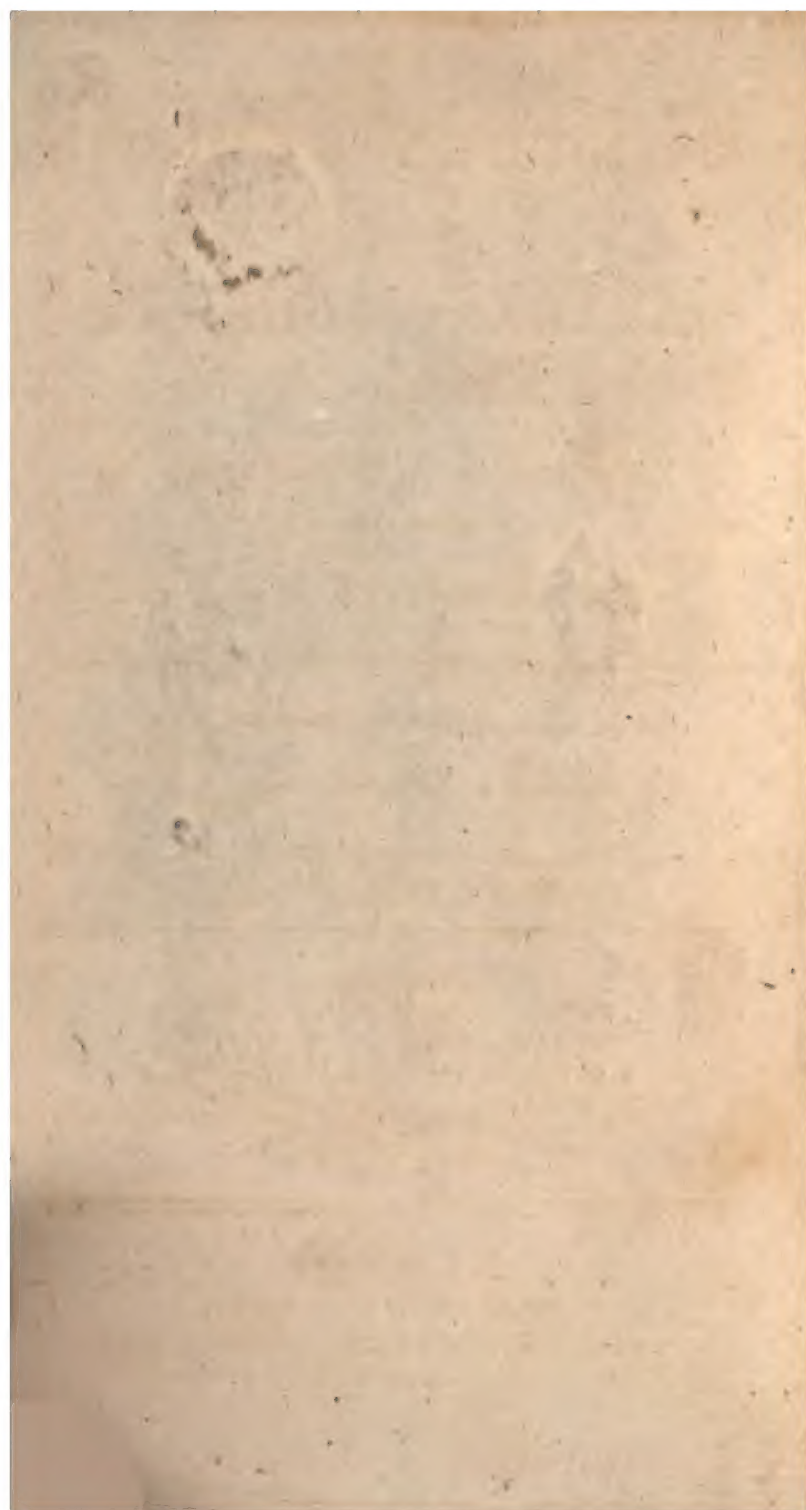




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ENLARGED:

From SEPTEMBER to DECEMBER, *inclusus*,

M,DCC,XCVI.

With an APPENDIX.

"He that speaketh Truth sheweth forth Righteousness."

Prov. xii. 17.

*"Thou shalt provide, out of all the people, able men, such as fear God,
Men of Truth."*

Exod. xvii. 21.

VOLUME XXI.



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T A B L E

OF THE

TITLES, AUTHORS' NAMES, &c. of the Publications reviewed in this Volume.

N. B. FOR REMARKABLE PASSAGES in the *Criticisms* and *Extracts*, see the INDEX, at the End of the Volume.

For the Names, also, of those learned Writers who are the Authors of new Dissertations, or other curious Papers, published in the MEMOIRS and TRANSACTIONS of the Scientific ACADEMIES at Home or on the Continent, and also for the Titles of those Dissertations, &c. which they include, and of which Accounts are given in the Review,—see our *Index*, printed at the End of each Volume.

A			
ABOLITION of the Slave-Trade, &c.	334	<i>Arnold's</i> Creole,	207
<i>Acid</i> , nitrous. See <i>Smynth</i> .		<i>Arviragus</i> , a Tragedy,	224
<i>Adams</i> on the Minister's Measures,	217	<i>Astronomy</i> , Study of,	39
<i>Addresses</i> to the Ladies,	233	<i>Aufere's</i> Transl. of De Salis's Travels,	53
<i>Administrations</i> . See <i>Levelst</i> .		B	
<i>Agaboe</i> , Account of,	327	<i>Bark</i> , yellow. See <i>Vaugban</i> .	
<i>Agriculture</i> . See <i>Holt</i> , <i>Marshall</i> , <i>Report</i> , <i>Dillon</i> .		<i>Barrett's</i> Transl. of Haller's Alps,	467
<i>Aikin's</i> Edit. of the Spleen,	109	<i>Basse's</i> Transl. of Fauß's Catechism of Health,	233
— Edit. of <i>Somerville</i> ,	465	<i>Beckford</i> on Hunting,	350
<i>Air</i> , atmospherical. See <i>Friestley</i> .		<i>Beddoes's</i> Transl. of Gimbernat,	95
<i>Air-pump</i> . See <i>Cutbberison</i> .		<i>Bee</i> Society. Hints for,	233
<i>A'mznac</i> of Revolution Characters,	513	<i>Berquin</i> , select Pieces from,	585
<i>Almeyda</i> , a Tragedy,	259	<i>Beubom's</i> Genealogical Tables,	236
<i>Alpi</i> , a Poem,	467	<i>Bewsey</i> , a Poem,	221
<i>America</i> . See <i>Callender</i> , <i>Look</i> , <i>Malones</i> .		<i>Biographical</i> Minour,	87
<i>Amphlett's</i> Triumphs of War,	338	<i>Bird's</i> new Pocket Conveyancer,	462
<i>Anatomy</i> . See <i>Harwood</i> .		<i>Blackstone's</i> Reports, Vol. II.	112
<i>Anderson</i> on Sea-bathing,	330	<i>Black Valley</i> , a Tale,	458
— on Sea-water,	ib.	<i>Blaise</i> on the State of France,	582
<i>Anecdotes</i> , historical and literary,	358	<i>Blood-letting</i> . See <i>Fowler</i> .	
<i>Another</i> Curfucation of the Meteor <i>Burke</i> ,	473	<i>Blumenbach</i> on Human Varieties,	515
<i>Apparatus Medicaminum</i> ,	577	<i>Bolton</i> on Fire Arms,	82
<i>Arabiques</i> . See <i>Rachnins</i> .		<i>Botany</i> , Introduction to,	348
<i>Archæologia</i> . Vol. XI,	152	<i>Böttiger</i> on the State of Letters, &c. in France,	481
<i>Arsl</i> ,	349	<i>Brubus's</i> Two Letters,	332
		A 2	Byrd's

<i>Boyd's Poems,</i>	45	<i>D'Arbley, (Mrs.) Camilla, a Novel,</i>	156
<i>Bradney's Murepologos,</i>	209, 210	<i>Davidson on the Pulmonary System,</i>	92
<i>Brandis on the Vital Principle,</i>	526	<i>Deism. See Coward.</i>	
<i>Brown's Syll. Med. translated,</i>	514	<i>Dennie's History of Lambeth,</i>	353
<i>Browne's Hermes unmasked,</i>	271	<i>De Par toutes les Nations, &c.</i>	583
<i>Brydson's View of Heraldry,</i>	48	<i>Desgodetz. See Marshall.</i>	
<i>Burke's Two Letters to a M. P.</i>	306, 430	<i>Descartes, History of,</i>	188
— <i>Thoughts on a Regicide Peace, ib.</i>		<i>Didact's James the Fatalist,</i>	578
— <i>Answers to,</i>	468, 471, 473	<i>Dillon's Foreign Agriculture,</i>	231
<i>Burke's, (Mrs.) Sorrows of Edith,</i>	460	<i>Dinmore on the English Jacobins,</i>	473

C

<i>Cabinet of Quadrupeds,</i>	86
<i>Cadogan's Life of Romaine,</i>	205
<i>Callender's Political Register,</i>	341
<i>Callis's Tables of Logarithms,</i>	570
<i>Camilla, a Novel,</i>	156
<i>Camps on the German Language,</i>	511
<i>Capper's Discoveries,</i>	136
<i>Cassini's Conspiracy, History of,</i>	304
<i>Chalmers's Life of Ruddiman,</i>	263
<i>Chamfort's Maxims, &c.</i>	499
— <i>Letters to,</i>	502
<i>Chancery Practicer,</i>	461
<i>Charden on French Verbs,</i>	346
<i>Chaff made easy,</i>	347
<i>Chiarugi on Infanity,</i>	529
<i>Chinnies, Theory of,</i>	205
<i>Christ, second Advent of, Considerations on,</i>	330
<i>Christlan, Fletcher, Letters from,</i>	233
<i>Clarentine, a Novel,</i>	452
<i>Classical Learning, Remarks on,</i>	351
<i>Clergyman's Amusements of, Dialogues on,</i>	301
<i>Colman's Iron Chest,</i>	220
<i>Considerations, farther, on the second Advent of Christ,</i>	330
— <i>on the Attempt of the East India Company, &c.</i>	339
<i>Constitution of the French Republic,</i>	540
<i>Cooke's Conversation, a Poem,</i>	111
<i>Cooper's Sermon to the Jews,</i>	360
<i>Cordier's Ruins of North Britain,</i>	33
<i>Correspondence bet. a Traveller, &c.</i>	421
<i>CORRESPONDENCE with the Reviewers, 120, 238—240. 360. 479. 480.</i>	
<i>Correspondent,</i>	118
<i>Courcier's Revolutions, a Poem,</i>	337
<i>Coward on Deism,</i>	104
<i>Cowen's Sermon,</i>	237
<i>Cowley's History of Plants,</i>	110
<i>Criminals, State, brought to the Bar,</i>	334
<i>Crocker's Instructions for Children,</i>	458
<i>Crosbyfield's Trial,</i>	206
<i>Cumberland, History of,</i>	30
<i>Cuthbertson on Air-pumps,</i>	456

D

<i>Dacia, Travels in,</i>	551
<i>Danforth's Theory of Chinnies,</i>	205

<i>D'Arbley, (Mrs.) Camilla, a Novel,</i>	156
<i>Davidson on the Pulmonary System,</i>	92
<i>Deism. See Coward.</i>	
<i>Dennie's History of Lambeth,</i>	353
<i>De Par toutes les Nations, &c.</i>	583
<i>Desgodetz. See Marshall.</i>	
<i>Descartes, History of,</i>	188
<i>Didact's James the Fatalist,</i>	578
<i>Dillon's Foreign Agriculture,</i>	231
<i>Dinmore on the English Jacobins,</i>	473
<i>Diseases. See Hamilton, Hasteind.</i>	
<i>D'Ivernois on the French Finances,</i>	537
<i>Donaldson's Letter to Mr. Pitt,</i>	217
<i>Dostkwanita, Story of,</i>	256
<i>Downing, Captain, Case of,</i>	457
<i>Draper's 20 Sermons,</i>	211
<i>Druid's Temple of,</i>	222
<i>Dry Rot, Observations on,</i>	116
<i>Dumouriez on the Republic,</i>	476
<i>Durnford and Bass—Reports, Vol. VI.</i>	462
<i>Dutton's Ariel,</i>	349

E

<i>Edward, a Novel,</i>	399
<i>Edwards on the Proceedings at Jamaica,</i>	414
<i>Elements of Morality,</i>	346
<i>English Exercises, Part II.</i>	345
<i>Epistles from Gen. Washington,</i>	475
<i>Epochs of the French Revolution,</i>	346
<i>Equestrian Epistle to Lord Jersey,</i>	338
<i>'Espinasse's Reports,</i>	463
<i>Essays, Tales, and Poems,</i>	17
<i>Essex Grammar, Appendix to,</i>	230
<i>Euler's Letters,</i>	163

F

<i>Fairman on the Stocks,</i>	120
<i>Falstaff, original Letters of,</i>	356
<i>Fault. See Bass.</i>	
<i>Fawcett's Sermons,</i>	9
<i>Fayette, Comtesse de,—Henrietta, Princess Royal of England, a Novel,</i>	347
<i>Fewer. See Fordyce.</i>	
<i>Few State Criminals brought to the Bar,</i>	334
<i>Finances. See Playfair, Smith, D'Ivernois.</i>	
<i>Fire-arms. See Bolton.</i>	
<i>Fitz-John's Joan, a Novel,</i>	460
<i>Ford's Sermon,</i>	237
<i>Fordyce's second Dissert. on Fevers,</i>	91
<i>Fortune's Fool,</i>	467
<i>Fowler's Medical Reports,</i>	328
<i>France, State of Letters, &c. in</i>	481
— <i>Provincial Administrat. of,</i>	381
— <i>State of, for Centuries past,</i>	382
— <i>See Dumouriez, Constitution.</i>	
— <i>Revolution, Reflections on,</i>	584
<i>France,</i>	

CONTENTS.

<i>France</i> , other Tracts relative to,	218.	<i>Hunter's Translation of Euler</i> ,	163.
325. 326. 472. 476. 481. 513. 537.		of St. Pierre,	241.
540. 579. 581. 582. 584.		<i>Hunting</i> . See <i>Buchford</i> .	
<i>Free Thoughts on Religion</i> ,	331.	<i>Hutchinson's Hist. of Cumberland</i> ,	50.

G

<i>Galienus's 24 Lectures,</i>	87
<i>Gane Laws, Considerations on,</i>	206
<i>Gardner on the Eloquence of the Pulpit,</i>	105
<i>Genealogical Tables,</i>	236
<i>German. See Camps.</i>	
<i>Gilbert. See Watkins.</i>	
<i>Giller's Pleasures of Reason,</i>	\$30, 1
<i>Gimbernat on Hernia,</i>	95
<i>Gingrich's Life of Chamfort,</i>	499
<i>Girardin's Revolution-Character,</i>	513
<i>Gmelin's Materia Medica,</i>	577
<i>Goudmaux's Epochs of the French Revolution,</i>	326
<i>Grævis's Conspectus of the Pharmacopæia,</i>	95
<i>Gross's Spliceen, a Poem,</i>	109
<i>Gravewood's Address to young People,</i>	346
<i>Griffiths, Life of,</i>	76
<i>Gurney's Edit. of Croftfield's Trial,</i>	201

I and J

<i>Jacobins</i> , English. See <i>Dismore</i> .	
<i>Jager</i> on Phosphorus,	539
<i>Jamaica</i> . See <i>Edwards</i> .	
<i>James</i> the Fatalist. See <i>Diderot</i> .	
<i>Jersey</i> , Lord, Epistle to,	338
<i>Jerod's</i> Sermon,	237
<i>Jew</i> , Sermon to,	360
<i>Jew's</i> new Instructor Clericalis,	461
<i>Juching</i> , Reflections on,	85
<i>India</i> . See <i>Scott</i> , <i>Considerations</i> .	
<i>Ilex</i> , a Tragedy,	135
<i>Inaculation</i> , History of,	428
<i>Infantry</i> . See <i>Chirurgi</i> .	
<i>Joan</i> , a Novel,	460
<i>Jones's</i> Political Tour,	219
—, (Sir W.) Institutes of Hindu Law,	542
<i>Joslin's</i> Triumph of Innocence,	238
<i>Italian</i> , Lectures on,	87

K

<i>King's Vestiges of Oxford Castle,</i>	86
<i>— on Stones from the Clouds,</i>	425
<i>Kellman on Musical Harmony,</i>	37

L

<i>Macquet's Travels,</i>	551	<i>Koltman on Musical Harmony,</i>	485
<i>Hailer.</i> See <i>Barrett.</i>			27
<i>Hamikow's (Mife) Letters of a Hindoo</i>			
<i>Rajah,</i>	176		
— (Sir W.) on antient Vases,			
Vol. II.	535		
— (Dr.) on Diseases,	70		
<i>Harley's Poems,</i>	338		
<i>Harmony, musical.</i> See <i>Koltman.</i>			
<i>Harriſon's Chancery Practice,</i>	461		
<i>Harwood's Comparative Anatomy,</i>	51		
<i>Haffings, (Mr.) Hiſt. of his Trial,</i>	348		
<i>Healib, Catechiſm of,</i>	235		
<i>Henricſon, Princeſs Royal of Eng'nd,</i>	347		
<i>Heraldry.</i> See <i>Brydſon.</i>			
<i>Hermes unmaſked,</i>	271		
<i>Hernſprung, a Novel,</i>	21		
<i>Hernia.</i> See <i>Gimbernati.</i>			
<i>Hiſcaliffe, (Bp.) his Sermons,</i>	71		
<i>Hindoo Rajah, Letters of,</i>	176		
<i>Hindoo Law, Inſtitutes of,</i>	543		
<i>Hiſtory of Two Acts,</i>	102		
— of Ned Evans,	207		
<i>Hodgſon's Temple of Apollo,</i>	466		
<i>Holſu.</i> See <i>Trebeck, Williams.</i>			
<i>Holt on Lancaſhire Agriculture,</i>	280		
<i>Homer.</i> See <i>Walf.</i>			
<i>Hours, a Miſcellany.</i> See <i>Schiller.</i>			
<i>Huſband on Diſeaſes,</i>	525		
<i>Huſman Specimens.</i> See <i>Blumenbach.</i>			
		<i>Ladies.</i> See <i>Adreſſe, Letters.</i>	
		<i>Lambeth.</i> See <i>Denne.</i>	
		<i>Lancaſter.</i> See <i>Holt.</i>	
		<i>Landor's Poem's,</i>	253
		<i>Latin.</i> See <i>Salmon.</i>	
		<i>Ledwich's Account of Aghaboe,</i>	397
		<i>Lee's Almeyda, a Tragedy,</i>	259
		<i>Legiſlation.</i> See <i>Micbell.</i>	
		<i>Leiceſterſhire, Hiſtory of,</i>	13
		<i>Letter from a Chancellor,</i>	219
		<i>Letters for Literary Ladies,</i>	24
		— to Archdeacon Paley,	58
		— on the Province of Oude,	73
		— from Scandinavia,	242
		— three, on Tiſhes,	324
		— two, to a Britiſh Merchant,	332
		— from Sir J. Falſaff, &c.	356
		<i>Letſum's Hints for a Bee Society,</i>	233
		<i>Lieutaud's Diſſections, new Edit.</i>	577
		<i>Lloyd's Poems,</i>	106
		<i>Logarithms.</i> See <i>Callet.</i>	
		Look before you Leap,	341
		<i>Loucaſt on Adminiſtrations,</i>	206
		<i>Lounger's Common Place Book,</i>	117
		<i>Lucinaid, a Poem,</i>	576

McNeill

M

<i>McNeill's Woes of War,</i>	337
———'s Scotland's Skairb,	466
<i>Malouet</i> on the Result of the French Revolution to America,	579
<i>Man</i> as he is not,	21
<i>Marlbam.</i> See <i>Wilson.</i>	
<i>Marsons.</i> See <i>Edwards.</i>	
<i>Marph's</i> Letters to Travis,	370
<i>Marshall's</i> Translation of Desgodets,	40
———'s (William) Rural Economy of the West of England,	361
<i>Martens's</i> Essay on Privateers	582
<i>Medical</i> Extracts,	291
<i>Medici.</i> See <i>Rafesse.</i>	
<i>Mennies</i> on Respiration,	108
<i>Merry's</i> Pains of Memory,	149
<i>Mitchell's</i> Principles of Legislation,	121,
	381
<i>Miles's</i> Correspondence with Le Brun,	218
<i>Mirror's</i> Poems,	464
<i>Mirabeau's</i> Letters to Chamfort,	502
<i>Mirror's</i> Mensa Regum,	337
———'s Tales,	350
<i>Modern</i> Gulliver's Travels,	117
<i>Montesquieu's</i> Works,	581
<i>Moore's</i> Edward,	399
<i>Morton's</i> Way to get married,	468
<i>Murepilogia,</i>	209, 210
<i>Mythology.</i> See <i>Treffer.</i>	

N

<i>Naples,</i> Travels in,	53
<i>Napoleon's</i> Advice to a Student,	214
<i>Nations,</i> Law of, Enquiry into,	375
<i>Natural</i> History, System of,	326
<i>Nature,</i> Studies of,	241
<i>Neruci.</i> See <i>Scarpa.</i>	
<i>Newcombe,</i> (Abp.) on our Lord's Conduct,	105
<i>Nichols's</i> Hist. of Leicestershire,	13
<i>Nicoll</i> on the Law of Wills,	206, 207
<i>Noian's</i> Syllabus of Lectures,	461
<i>Norgate's</i> Essays,	17
<i>North</i> Britain, Ruins of,	33

O

<i>O'Brien—Utrum Horum?</i>	403
<i>Observations</i> on the Theocracy,	331
<i>Old</i> Serpentine Temple of the Druids,	221
<i>Onde,</i> Letters relative to,	73
<i>Oaken's</i> History of the Theatres,	119
<i>Owen's</i> Travels,	1

<i>Owen's</i> Sermon,	359
<i>Oxford</i> Castle, Vestiges of,	26

P

<i>Paine,</i> Thomas, vindicated,	105
———, ———, Tracts relative to,	103,
	104, 105, 116
<i>Pains</i> of Memory, a Poem,	149
<i>Painting.</i> See <i>Vinci.</i>	
<i>Paky,</i> Mr. Letters to,	58
<i>Parent's</i> Assistant,	89
<i>Part</i> on Inferences, 3d Edit.	111
<i>Parke's</i> Chancery Practice,	461
<i>Paterfon</i> on Scarvy,	109
<i>Paulanias,</i> translated,	181
<i>Peper,</i>	232
<i>Pegge's</i> Life of Grossclerc,	76
<i>Peretti—cears de tismen libres,</i>	90
<i>Peterborough,</i> Up. of, his Sermons,	71
<i>Pfaff's</i> Translation of Brown's <i>Syst. Med.</i>	514
<i>Pharmacopœia.</i> See <i>Groen.</i>	
<i>Phil.</i> Transf. of the R. S. Part II. 1795,	294
<i>Philosophy,</i> Speculative. See <i>Tiedemann.</i>	
<i>Phosphorus.</i> See <i>Seiber.</i>	
<i>Physiology,</i> Archives of,	528
<i>Pickingson's,</i> (Mrs.) Poems,	110
<i>Plain</i> Tale for the New Parliament,	474
<i>Plants,</i> History of,	110
<i>Playfair's</i> Statement of the Finances,	97
<i>Pleader's</i> Guide, a Poem,	227
<i>Poems.</i> See <i>Boyd, Lloyd, Tuiss, Pilkington, Cook, Merry, Irwin, Wainhouse, Williams, Lander, Thomson, Mirror, Courtier, McNeill, Amphlett, Harley, Rowe, Minut, Barrett.</i>	
<i>Pœtic</i> Trifles,	463
<i>Pœtical</i> Monitor,	222
<i>Porter's</i> History of Devon,	128
<i>Poor.</i> See <i>Ruggles.</i>	
<i>Pope.</i> See <i>Wakefield.</i>	
<i>Portal's</i> Vortimer,	221
<i>Potatoes.</i> See <i>Report.</i>	
<i>Post's</i> Charge,	210
<i>Pratt's</i> Gleanings,	353
<i>Priestley</i> on Atmospheric Air,	367
<i>Privateers.</i> See <i>Martens.</i>	
<i>Proceedings</i> of the H. of C. on the Slave Trade,	218
<i>Proclamation</i> de l'Agent Général, &c.	583
<i>Pronunciation,</i> English. See <i>Thomas.</i>	
<i>Proverbs,</i> Ecclesiastes, &c.	105
<i>Provisions.</i> See <i>Thoughts.</i>	
<i>Pulmonary</i> System, Obs. on,	92
<i>Pulpit</i> Eloquence. See <i>Gardiner.</i>	
<i>Pursuits</i> of Literature, Parts II. and III.	334
	222

CONTENTS.

vii

Quadrupedi, Cabinet of, 26

R

Racine on Arabesques, 581
Raff's Syst. of Nat. Hist. 326
Redemptus, a Poem, 226
Reflections on inclosing Waste Lands, 85
 ——— on Usury, 340
 ——— on the Resources, 474
 ——— on the French Revolution, 584
Reform, general Thoughts on, 331
Reil's Archives of Physiology, 528
Religion, Hist. of, 36
Remarks on Lord Malmesbury's Mission, 219
 ——— on Colman's Iron Chest, 220
Repertory of Arts, Vol. III. 118
Report of the Board of Agriculture, on Potatoes, 393
Respiration. See *Mennies*.
Retrospect, 216
Revolutions, a Poem, 337
Reynolds's Fortune's Fool, 467
Rights and Remedies, 96
Roberts on Christian Morality, 215
Romance. See *Cadogan*.
Roman Republic, Government of, 493
Rome, ancient Buildings at, 40
Roscoe's Life of Lorenzo de' Medici, 193
Ros, dry, Observations on, 116
Roscoe's Poems, 424
Ruddiman's Life, 262
Ruggles's Hist. of the Poor, Vol. II. 145
Rumford, Count of, his Essays, 66
Ryan's Hist. of Religion, Vol. II. 36

S

Sacombe's Lucinias, a Poem, 576
Sacred History, 315
Saints Pierre's Studies of Nature, 241
Sakomata, Story of, 256
Salis' Travels, 53
Salmon's *Stemmata Latinitatis*, 140
Savage's Sermons, and Life, 250
Scandinavia, Letters from, 248
Scarpa's Plates of the Nerves, &c. 560
Scherer & Jaeger on Phosphorus, 530
Schiller's Hours, 574
Schlegel's Edition of Lientaud's Dissections, 577
Scotland's Skaitb, 466
Scout's Obl. on India Arrangements, 339
Scuderi on the Small Pox, 523
Scurey. See *Paterjon*.

See Bathing. See *Anderfon*.
Selden's Practice of K. B. Vol. II. 119
Sermons, collective. See *Fawcett*, *Hinchliffe*, *Cappe*, *Draper*, *Savage*.
 ——— Single, 236, 237, 359, 360
Sketches in Verse, 208
Slave Trade. See *Proceedings*. See *Abolition*.
Small-pox. See *Scuderi*. See *Woodville*.
Smith's (Joseph) Examination of Pains, 103
 ———'s (James) Cottage, 337
 ———'s (Mrs.) Rambles farther, 458
Smyth on the Nitrous Acid, 90
Somers Collection, Tracts from, 154
Somerville's Chace, 466
Sorcerer, a Tale, 498
Sorrow of Edith, 460
Spleen, a Poem, 209
State Papers, Vol. III. Part II. 92
 ——— of the Poll, 223
Stedman's Study of Astronomy, 89
Stevenson on Classical Learnings, 351
Stocks. See *Fairman*.
Stones from the Clouds, Rem. on, 425
Sugrue's Transl. of *Mennies* on Respiration, 208
Sydney's Transl. of the Hist. of Catiline's Conspiracy, 304

T

Tafer's Arviragus, 244
Taste, Paradise of, a Poem, 274
Taylor's Memoirs of Thompson, 117
 ———'s (Thomas) Transl. of *Paulanias*, 181
Tenures. See *Watkins*.
Tenier on the Government of the Roman Republic, 493
Theatres, Hist. of, 119
Thelwall's Appeal, 234
 ———'s Rights of Nature, 468
Theocracy, Observations on, 331
Thomas on English Pronunciation, 585
Thompson, Rev. W. Memoirs of, 117
Thomson's Paradise of Taste, 274
Thoughts on the high Price of Provisions, 98
 ——— on the Defence of these Kingdoms, 333
 ——— on the Lawfulness of War, 359
 ——— on a Peace with France, 472
Three Dialogues on the Amusements of Clergymen, 301
Tiedemann on Speculative Philosophy, 504
Tibets. See *Letters*.
Tomkins's Tour to the Isle of Wight, 351
Toulmin's Life of Dr. Savage, 250
Trade,

T H E
MONTHLY REVIEW,
For SEPTEMBER, 1796.

ART. I. *Travels into different Parts of Europe, in the Years 1791 and 1792: with familiar Remarks on Places—Men—and Manners.*
By John Owen, A. M. late Fellow of Corpus Christi College.
8vo. 2 Vols. pp. 978. 14s. Boards. Cadell jun: and Davies.
1796.

THE method of writing books of voyages and travels has, of late years, received considerable improvement. Formerly, most publications of this kind were mere journals of occurrences, loaded with tedious minuteness of detail, and seldom enlivened by ingenious remarks, or embellished with the graces of style;—but, since Brydone wrote his elegant travels in Sicily*, a degree of emulation has been excited among this class of writers, which has given birth to many productions that, on account of the manner in which they are written, independently of the information which they contain, may be perused with pleasure by the scholar and the man of taste.

Under this description, we have no difficulty in introducing to the attention of our readers the volumes of Travels now lying before us. Mr. Owen, whose literary taste has been formed in one of our best schools, has provided for the public a course of elegant entertainment, in which curious articles of information, and sensible and liberal reflections, are presented to the reader in a neat and classical style. The route which he has taken obliges him to describe many things that have been noted by former travellers, but the narrative is by no means destitute of new food for curiosity; and though the writer has both in sentiment and language uniformly preserved the decorum of the clerical character, his work contains so much interesting matter, that there is no danger of its incurring censure for insipidity or dulness. Of the merit of his publication we shall enable our readers to form a judgment, by presenting them with a few extracts. We begin with his account of the celebration of a Good-Friday in Brussels:

* Besides what has been achieved by some ingenious foreigners.

' A card-party was formed on Friday evening, being the Vendred's Saint, the singular object of which induces me to mention it. It was held at the apartments of the Comtesse de Choiseul, and attended by most of the fashionable people. Agreeably to the law of the assembly, the gains of the evening were to be disposed of, at the discretion of the lady of the house, in purposes of charity. This is a custom of ancient establishment.

' An assembly of this nature, where pleasure and religion are combined, must give birth to many singular impressions. No day in the calendar can wear a more gloomy face, or excite more devotional sentiments in the breast of a catholic, than the day of the crucifixion. Every means are employed to excite superstitious horror, and recal to the mind the memory of that darkness which enveloped the face of the earth. All that breathes the air of dissipation must be entirely banished, and amusement so qualified by motive, and so chastised by austerities, as to receive the serious cast of religious exercise. To-morrow is, I understand, the concluding day of this severe penance: consolation will then be administered to the consciences of the devotees, who will emerge, fully acquitted of all past guilt, and at liberty to commence a fresh account. The streets, parade, and promenades will resume their brilliancy: at present, they exhibit a striking picture of spiritual indolence. Superstition has long since consecrated this week to purposes which are deemed incompatible with secular occupation. The days being too sacred for labour, and too long for devotion, a great part of time is yawned away in listless *ennui*.

' The consecration of days* is a custom of barbarous origin; and the pious enthusiasm of the first Christians gave it the sanction of their own observance. The church of England, which has had the merit of restoring to society the days and weeks hallowed by bigotry, still retains some few, which she refuses to secularize, and which serve, like the ancient hangings in a modernized mansion, to mark the date of the edifice, and perpetuate the taste of those who undertook its reform. It is plain, the contract between priest and people in those regions of superstition, is very much in favour of the former, though equally to the satisfaction of each. The latter surrender without reluctance the fruits of their labour to the use of the former, who only engage for an undefined retribution—a bright reversion in the sky—at some future and distant period.'

The impression which the French revolution made on the mind of our traveller, at the early period of which he writes, may be seen in the following account of the alteration that it had produced at Strasburgh:

' The general complaint at Strasbourg was want of money. Nothing is to be found in circulation but paper and copper. "Tout iroit bien," said an old man, "si on avoit de l'argent." At all the shops, the greatest apprehensions are entertained of being paid for

* * This is only to be understood in reference to days consecrated to particular persons.'

their merchandize in paper. This, amongst each other, they are obliged to admit; but in their intercourse with strangers, they struggle very hard for specie.

I turned into the shop of a *Marchand de modes* to purchase some articles. The bargain was struck, the several particulars wrapped up, and I was searching in my pocket for the money; when observing me draw out some paper by accident, she laid immediate hold upon the packet I had purchased, and demanded with haste, "Allez-vous me payer en papier, Monsieur?" "Si fait," said I. "Eh bien donc," replied she, "je garderai ma marchandise." I soon relieved her of the anxiety she felt, and brought a glow upon her cheek, by counting out upon the table the sum agreed. This is indeed the greatest—I had almost said the only—grievance that I have discovered among them; and they scruple not to predict, that the very favourable sale of the national domains will raise the credit of their paper, and give them as much money as they have liberty.

I must assure you, that I found the state of the people in this part of France very different from what it had been represented. At Mannheim and Worms, reports prevailed of the most serious tumults now reigning in France; and we were more than once cautioned against trusting ourselves amongst a *canaille*, who would hang us up at the lamp-post for a word or a look. This statement has so little connection with truth, that every thing passes with the utmost order; and, so far as I can judge from observation and report, freedom of remark encounters less danger here than at the court of Mannheim. Nothing could surpass the strictness which prevailed in every quarter where the fugitive nobility are received; and if I might draw conclusions respecting the country at large from what I see around me, restraint of opinion is exiled with those who owed to its existence their guilty pre-eminence.

The day after our arrival was rendered festive by a new enrolment of National guards. This was formed out of the citizens over the age of eighteen years, and was effected without the least symptom of disorder. Beside the guard thus regularly embodied, the citizens are seen every evening in different parts of the town, learning, against an emergency, the use of arms. It certainly is animating to read, in a thousand conspicuous places, proclamations setting forth the right of private judgment; allowing to every man the free exercise of his opinion in matters of religion; and establishing to each individual the liberty of adopting that mode of worship he best approves.

This would, however, be nugatory and ridiculous, were the slightest encouragement given to contumacy and disorder. This has been said out of the country; but the contrary has appeared wherever I have enquired. I read upon the door of the cathedral at Strasbourg an advertisement, which stated, "That a young man having behaved improperly in the cathedral during the performance of divine service; and, after admonition from the centinel, persisted in a conduct *unbecoming the solemnity of the place and occasion*, was, by the officers of the police, sentenced to imprisonment for this *insult offered to religious worship*." This accords but ill with a toleration of disorder.

An amusing description is given of this traveller's visit to Ferney* during a festival in honour of the revolution: but it is too long for us to copy.—Mr. Gibbon resided at Lausanne, when Mr. O. visited that place. He thus remarks on that celebrated man:

'Gibbon is the *grand monarque* of literature at Lausanne: I have seen, conversed, and dined with him. These are, I think, the three requisites, in order to know something of a man. His conversation is correct and eloquent; his periods are measured, and his manner of delivering them solemn. He appears rather inditing to an amanuensis, than holding conversation with a stranger. But though he talks too oracularly,—he is at his table cheerful, frank, and convivial. His hospitalities are however not strictly *patriotic*: his predilection for the Swiss is notorious; and, as a love of pre-eminence may not be classed amongst the least of his failings, he seems to have decided well in the choice of his society.'

A picturesque description is given of the Glaciers, and of the adjoining mountains and valleys. The convent of St. Bernard, frequently mentioned by former travellers, and often in our Review, affords the author many entertaining particulars.

In Italy, the celebrated productions, antient and modern, of the fine arts, occupy a considerable portion of our traveller's attention: but we pass over this part of the work, which has less originality than the rest, to leave room for two or three passages descriptive of manners.

Mr. Owen happened to be in Rome during the busy time of Christmas, and saw high mass performed at St. Peter's: he gives a lively description of the ceremony:

'High mass was, on the day of the Nativity, performed by the Pope at St. Peter's, where, on this occasion, there is no admittance but in full dress—for his Holiness, though styling himself the "Servant of Servants," will not play off his holiday farces to any thing but bags and swords. In the different stages of this ceremonial, the attitudes of the Sovereign Pontiff were as ridiculous and varied as those of a posture master. They placed him in a low chair—stripped him to his flannel waistcoat, and seemed disposed to shew him every indignity. This, as I imagined, for it was pantomime throughout,—was to picture to us the humility of the Saviour. They did not, however, suffer him to continue long in this state of degradation. He was soon restored to his former splendor; and paraded before us, as we knelt, displaying his handsome leg and slipper, with much apparent satisfaction. I happened to be posted in an avenue which led to the grand altar, and therefore had an opportunity of observing closely every thing which was conveyed backwards and forwards by the numerous priests who attended. It was truly ludicrous to see five or six men in surplices, carrying with great solemnity as many dishes of dressed up

* Celebrated as the residence of *Voltaire*.

napkins, and meeting an equal number, who were, with the same religious grimace, carrying off those that had been used.

'I will not dissemble the weariness I felt at the length of these ceremonies. His Holiness was, it must be acknowledged, an admirable actor; but the Cardinals did not support their parts with so good a grace; and a degree of coldness and indifferency pervaded the generality of the spectators—evidently portending some great approaching change. Devotion is certainly much on the decline. Subjects are handled in general conversation, which have little alliance with credulity and submission. In short, the pillars of papal tyranny seem loosening apace; and its ultimate subversion is an event which cannot long be delayed. In the present situation of things, the energy operating from within will be assisted by a powerful *impetus* from without; the majesty of Papal Rome is unquestionably and irrevocably doomed to fall, and great will be the fall of it.'

Of Romish superstition, other curious examples are related:

'It is surprising to see by how many arts the Romish priesthood study to amuse, and to profit by the credulity of their followers. The festival of St. Antonio, not the Paduan Antony, the patron of fishes, but Antony the protector of horses, mules, and asses, afforded me a strong proof of the artifices of catholic imposture. This ceremony was performed in a public square. A priest in surplice stood at the door of the church, and with a long brush, dipped, as often as occasion required, into a pail full of holy water, scattered this unction three times upon the horses, as they entered into the court. Here all the equipages of the nobility, no less than the horses of hire, are driven, decorated with ribands. The priest received from the votaries of the Saint, large wax candles, money, &c. according to their choice or means; while he gave them in return, a small print of the Saint, and a slight sprinkle of holy water. I treated the ceremony with some degree of levity, and received a rebuke from a true son of the church; who told me of many fatal accidents which had befallen those who refused to have their horses carried to the benediction of St. Antony.

'The church of the Jesuits also offers a scene of barbarous and absurd superstition. Within this church, the scourge is nightly used; and I have it from a catholic, who, I dare venture to affirm, has been of the number, that multitudes resort to the penance which is here administered. The lights are extinguished, and the penitents of both sexes offer their bare shoulders to whatever number of stripes their sins may appear to deserve. I have more than once resolved to acquaint myself of the fact; but, understanding that the *filletto* would certainly dispatch me, were I found thus obtruding upon their solemn mysteries, I have concluded to admit the history upon the credit of my reporter.'

The use of the *filletto*, though less frequent than formerly, is by no means at an end. The author gives the following anecdote, on his own knowledge:

'I have myself seen a flagrant instance of this nature upon a late occasion, in one of the most public quarters of the city. A man, who seemed to be transported with rage, was struggling with two or three, who found great difficulty in holding him. His knife glittered in his

hand, and he used every effort and expression of violence. I had scarcely turned into the Piazza del Popolo, when I saw a number of people hurrying away another, armed also with a stiletto, who appeared the antagonist of the former. This last quickly forced his way from his friends, and rushed into the house occupied by the other, where in all probability the mischief was completed. What surprised me most in viewing this circumstance was, that though happening in the face of day, it seemed scarcely to engage at all the attention of the people; who, while I took refuge in my apartments, chilled with horror, passed to their devotions, or their business, with apparent unconcern.

Striking proofs of the low state of education and morals in Rome will be found in the following passage:

‘The defect of education is strongly visible in the Roman ladies. Their conversation is confined to the most ordinary topics. Few of the first condition can write their names; at least such is the report which I have frequently heard: and for so much I can answer, that an English Lady has written to a Princess of great beauty at Naples, who has caused her to be informed, that she is learning to write; and hopes, in course of time, to acquire the art sufficiently for the purpose of correspondence. Her sister is married to a Roman Duke—and the Neapolitan Princess is said to be the best educated of the two. I remarked to a native, how extraordinary it was, that the education of the females should be so grossly neglected. He replied, “By no means—it was totally unnecessary; for that a woman before she is married, is closely confined, sees little society, and must have no communications; and that when she is married, il Cavaliere servente fa tutto per lei,—her Cicisbeo undertakes every thing for her.”

‘Morals are surely at a low ebb in this city. All circumstances concur to favor their corruption; and although it would be just to use caution in pronouncing upon ecclesiastical morality, yet a life of splendor and fashion under the law of celibacy, is not the best security for private virtue. The darkness of the streets has been in itself alledged, as having an object not strictly spiritual; and the reproof which I received from an Abbè at a conversazione, for carrying a torch, on my return late in the evening from a Caffè, led me to infer—that the churchmen may have reasons for prohibiting lights, which it would be little to their credit publicly to avow.’

After the example of former travellers, Mr. Owen visits mount Vesuvius, the ruins of Pompeia, &c. and describes them. The account of these forms a very entertaining part of the second volume. We shall copy a paragraph or two.

‘From the Lava of Vesuvius, I have been to visit the ruins of Pompeia; and, having taken a peep into the Gulph itself, was desirous of seeing its destructive effects upon those who are so unfortunate as to stand in its neighbourhood. Discovered by accident, and laid open by industry, part of the antient town of Pompeia, destroyed by a shower of burning ashes, now stands exposed to the spectator’s eye. A square of some extent, a perfect street, a small burying-place, and a temple of Isis, are all that have yet been traced out beneath the incumbent soil.

‘From

‘ From all that appears in the military prisons, the skulls, &c. the fate of this town must have been so sudden, as to admit of little escape; and it is somewhat extraordinary, that a period of one thousand seven hundred years should have elapsed without any discoveries made of an entire town sunk amidst the soil—particularly when it is considered, that the earth is not, in the deepest parts yet explored, more than twelve feet raised above the buildings. The street is the most perfect curiosity that Europe has to shew; and may indisputably be placed at the head of those monuments which preserve the traces of antient times. The opening to this street is ornamented with a fountain, and it terminates in a burying-place, decorated with sepulchral lamps. The street is narrow, paved with lava, and worn into ruts by the wheels of the antient carriages. There is on each side a footway, considerably raised above the carriage track; and shops of various character, in uninterrupted succession. Many of these are traced with tolerable accuracy to the particular profession, or merchandize, under which they were antiently classed; such as surgery, wine-vaults; coffee-houses, &c.

‘ The houses are, with very little variation, constructed upon an uniform plan; and coolness seems in all to have been particularly attended to. They are so perfectly cleared of all those ashes under which they once lay, that the traveller can now enter every apartment, and examine them with the most perfect convenience. The shops are ornamented with paintings in stucco, emblematical of their character; and the chambers covered with groupes of a wanton and amorous description. To each is, for the most part, annexed a small court-yard, having a reservoir of water in the center. All the parts of this street are so accurately preserved, that it resembles more a model of what *may have been*, than a monument of what really existed: and I have yet visited no ruins of past times, in which the images were presented to the mind more entire and consistent.’

Of Vienna a full and entertaining description is given. We may extract the author's amusing account of the public eating-houses:

‘ In all these houses the custom is, to give every man his portion separate; inasmuch that though numbers dine at the same table, they seldom dine in common. In almost all the dining-houses here, a bill of fare, containing a vast collection of dishes, is written out, and the prices affixed to each article. As the people of Vienna eat of variety, the calculation at the conclusion of the repast would appear somewhat embarrassing; this, however, is done by mechanical habit with great speed. The custom is for the party who has dined, to name the dishes, his quantity of bread and wine. The keller, who attends on this occasion, follows every article you name, with the sum which this adds to the calculation; and the whole is performed, to whatever amount, without ink or paper. It is curious to hear this ceremony, which is muttered with great gravity, yet performed with accuracy and dispatch. It is inconceivable how numerous these houses are in Vienna, to which we have in England nothing that corresponds exactly. There is something remarkably pleasant in this mode of living.

An evening seldom passes in these houses without music, and the German dances have an air of vivacity and cheerfulness superior to all others.

‘ I have been often regaled by a strolling band at one of these houses; where, deeming myself totally unknown, I was accustomed to pass an evening hour. I usually entered this, wrapped in my cloak, and took my seat in a corner of the room, where I might register what passed without attracting notice. A principal part of my amusement arose from the warm debates of some worthy citizens, who, having dispatched the business of the day, were relaxing their minds with a little politics. I was diverted to hear these great personages regulating the affairs of empires—leading the combined armies into the heart of France, by a shorter cut than the Duke of Brunswick had taken—making the rebels own their lawful king, and receive their expatriated princes. I had remarked every night that I frequented this house, a little man of uncouth figure, and unpropitious physiognomy; and had observed him constantly twirling a large key over his finger, whenever he entered into conversation, and striking this forcibly against the table, when he wished to establish his argument or silence his adversary. I was astonished to find so much wit and pleasantry in his discourse. He rallied with much vivacity all nations, and all governments—but his own. He thought that France and Switzerland, which boasted of the purest constitutions, had less liberty than the Austrians, whose constitution of government he owned was the worst. “ In Switzerland,” said he, “ a man cannot speak his sentiments without hazard of imprisonment, nor in France without the danger of decapitation; while in Vienna a man may indulge himself in all freedom of remark, and runs no risk, till he lends his aid to plots, cabals, and conspiracies.”

‘ There are, however, discontents at Vienna; and, were there all that freedom of speech on which the orator insisted, the coffee-houses would resound with the complaints and remonstrances of the people. On the various topics he ran over, he expressed himself with great vehemence, took much snuff, and smote frequently with his key. Some intelligence which I picked up from the house has acquainted me, that he has lately married a very pretty woman; and that every evening when he leaves her, he locks the door, and pockets the key. I will make no apology for these colorings after nature—however remote from the splendid scenes of life: my fortune has at present thrown me into those walks of society, where higher incidents cannot occur.’

This article might easily be extended by other entertaining extracts: but we desist, because we have little doubt that the preceding specimens will be sufficient to excite in our readers a desire of perusing the whole work, which we think ourselves warranted in recommending to their attention,

ART. II. *Sermons delivered at the Sunday-Evening Lecture, for the Winter Season, at the Old-Jewry.* By Joseph Fawcett. 2 Vols. 8vo. pp. 366. 12s. Boards. Johnson. 1795.

ALTHOUGH the art of preaching has been practised nearly two thousand years, it still remains in a state far short of that perfection to which oratory of other kinds was carried among the antient Greeks and Romans. One principal reason for this appears to be, that few preachers have taken due pains to unite sound sense, and solid argument, with the powerful charm of eloquence. If, on the one side, they have been ambitious of acquiring the reputation of rational preaching, they have been contented with the simple exhibition of plain truth, in the clear discussion of some theological point, in correct explanations of scripture, or in cool essays on some topic of practical morality. If, on the other side, they have aspired at the honours of eloquence, or been desirous of gaining popularity, they have, too commonly, either dazzled the imaginations of their hearers with sublime mysteries,—agitated their passions with exaggerated descriptions, or fanatical rhapsodies,—or amused them with flashy harangues on general topics. The union of reason, fancy, and passion, in pulpit oratory, has been a rare attainment, of which sermons issued from the press have afforded few examples. We are happy, however, in being able to recommend the discourses now before us, as possessing these *united* excellencies in an uncommon degree.

Mr. Fawcett's first qualification for pulpit oratory is a fancy uncommonly vigorous and inventive:—but he displays, at the same time, great strength of intellect, and a mind inured to observation and reflection. The thoughts and sentiments which form the basis of his discourses are solid and judicious; and they are exhibited with a compass and variety of language, which will not be easily paralleled. Sometimes the style is plain and neat, without any greater diversity, or higher ornament, than is suitable to didactic discourse; sometimes, particularly where the preacher has to encounter what he deems popular error, it is logical and argumentative: but it more frequently flows with abundant amplification, is enlivened by ingenious illustration, is enriched with splendid imagery, and is animated by bold personification, and all the figures of strong and impassioned eloquence. A lively picture of this kind is exhibited in the following passage from a sermon on death:

‘ Figure to yourselves the death-bed of a domestic tyrant, and say, if in all the round of nature, there is another scene so full of sadness! Behold him forlorn, and friendless, in the very centre of his connexions! an exile from home, in the bosom of his family! His chamber,

ber, whatever the number of attendants upon his body that may be in it, is all a dreary solitude to his heart ! Menial service executes his will ;—medical science sells him assistance ;—Avarice of his property observes the forms of affection ;—Duty discharges, perhaps, each decent office ;—Pity regards a wretch, with a relenting eye ;—Mercy forgets the offence of him, who can no longer offend, and requites inhuman cruelty with human kindness :—but Love is not in the room ;—Gratitude, fondly officious, and affectionately busy, is not among the ministers to his last necessities ;—Solicitude is not to be seen, fitting tenderly by his side, exploring his latent wish, supplying his rising want, supporting his sinking fortitude, providing a pillow for his uneasy mind, laying an arm underneath his anxious heart, or pouring a passionate prayer for the prolongation of his life, or for peace in his death. His heart is stabbed, while his weakness is sustained, while his pains are mitigated, by attentions which he knows to proceed, not from affection, but from forgiveness. Those, of whose blood he is the fountain, behold his vital current stop for ever, without sorrow ; and they who follow him to his grave, are mourners only in their garb. If any thing can give additional gloom to the last moments of a guilty man, surely it is this circumstance.'

An allegorical representation of vicious pleasure is well supported, in a sermon 'on the wisdom of devoting the whole life to duty.'

' I have asserted, that the region of sensual excess, all elysian as it looks to the eye of Inexperience, wears, only through a small part of it, that beautiful appearance, which entices the foot of man to traverse it. I have told the incredulous fancy of Youth, hard to be persuaded that the discouraging account is true, while captivated by the blooming aspect of that part of the enchanting ground which can be seen by an eye without it ; while ravished by the odours that are wafted from it by every passing wind ; and the gladsome sounds of the viol and the lute that issue from its shades ; I have told the charmed spectator of the seducing spot, that it is only in prospect that the realm of Pleasure presents this inviting and pleasant face ; that it is but the outside smile of a land which is full of frowns within ; that it is only a little way that the road of him, who resolves to direct his journey over it, is found to lie through such a lovely scene as that on which he is looking ; that the flowers and fragrance and luxuriant richness of situation, which so strongly attract his footsteps that way, are confined to the skirts of the country before him : I have told him, that he who penetrates into the heart of it, finds, for those bowers of delight that met him at his entrance, the dreary caverns of Melancholy ; that instead of the smooth and beautiful lawns, all verdure to his eye, and all velvet to his foot, that first received his steps, long tracts of desert, and tangled paths, and rough places, and thorns and briars succeed ; and in the room of the songs of gaiety, that saluted his ear, and solicited his accompaniment, at his joyous outset, the only sounds he has to hear, or to join, are the sighs of depression, and the groans of sickness. Such, I have said, again and again, to the young admirer of the grounds of Pleasure, such are the gloomy forms, whatever

whatever be the florid face that may meet the prospective eye, with which the bosom of that deceitful land abounds.

It would be easy to extract many other specimens, equally striking, of this preacher's oratorical powers.

In many of these Sermons, obvious truths and familiar doctrines are presented to the mind with a variety of illustration, and with a degree of vivacity and force, which supply the place of novelty. Of this kind, besides the discourses already mentioned, are the sermons on the following subjects: the omnipresence of God; God our creator; virtue recommended from the evanescent nature of man; poverty with virtue preferable to wealth without; the pursuit of happiness; the insecurity of virtue; the prolific nature of vice; the lapse of time an argument for moral dispatch. In other discourses, Mr. F. displays a considerable degree of originality of thought and argument. Treating on the comparative sum of happiness and misery in human life, he very successfully brightens the picture by contrasting its felicities with its miseries, and by shewing that human sufferings are alleviated by increasing insensibility, employment, social connections, natural constitution, and hope. We must detain our readers on this sermon, while we quote a beautiful passage:

'Various are the situations in human life which, to you who are surrounded with brighter circumstances, and which to them who enter into them for the first time, wear even a midnight gloom; but which, to those who have continued in them for some time, have assumed a more lightsome aspect; and are become the seats of sober, though not of animated happiness. To him, who, from a sunny situation, sends his eye through the openings into a thick wood, the sylvan cavities seem of a raven dye, and appear totally to exclude the day; amidst the meridian blaze, they resemble so many caves of darkness: and he that, suddenly, from the glare of noon, passes into deep umbrage, feels a perfect night fall upon his path: but, in a few moments, the scene clears up; his eye recovers from the thock of the change; he finds he has not entirely lost the day; that he has only exchanged its gayer, and gaudier appearances, for a more solemn light, and a graver verdure. In the same manner, the heart, that is suddenly removed from the luminous, to the gloomy situations in human life, is at first oppressed by the gloom, and perceives nothing but darkness; but after a time, the gloom grows less; the place looks lighter; and the night has brightened by degrees into moderated and dusky day.'

In a discourse chiefly argumentative, Mr. F. maintains an opinion which has its foundation in the doctrine of necessity, that "right and wrong judgment is the origin of virtue and vice," and that men never act wrongly except in consequence of erroneous opinions. To the same source we trace the sentiments of a sermon, in which the author maintains that the

proper feeling to be exercised towards bad *men* is pity, not indignation nor aversion; a sentiment which will be thought, by many, who have not thoroughly digested and adopted the necessarian doctrine, to be a dangerous extreme. In some other discourses, particularly that in which *justice* is considered as an adequate expression of a virtuous character, and that in which Christianity is vindicated in not directly inculcating friendship and patriotism, Mr. F. approaches nearly to the theory of Mr. Godwin, but does not embrace it in its full extent.—The liberal sentiment, that moral services are required from men only in proportion to their natural capacities and opportunities, is illustrated and applied in a manner which may contribute to extend the exercise of candour considerably beyond its usual limit.—On the subject of ‘pure and spiritual worship,’ superstition is combated with great strength of argument, as well as force of eloquence; and it is strenuously maintained that morality is the whole of religion, and that all worship, considered independently of its moral effect on the mind of the worshipper, and as terminating in itself, is in no degree a recommendation to the divine Being. A considerable degree of novelty of argument will also be found in a discourse ‘on the respect due to all men,’ which admirably chastises the pride of rank, wealth, and science; and in another on ‘disinterested goodness,’ in which even a regard to approbation, and the expectation of gratitude, are represented as beneath the attention of a generous mind.

Besides the sermons already particularized, the volumes contain discourses on self-deception; spiritual pride; opportunities of beneficence not confined to the rich; fortitude; the power of evil habit; reflections on the natural notifications of time. The whole number is twenty-six.

The principal defects, which we have remarked in these discourses, are, too great fondness for amplification, which sometimes draws out the sermon to an unnecessary and immoderate length; a propensity to egotism; and, occasionally, an attempt to catch applause by pretty conceits, such as the following: ‘these hands have ministered to my necessities without contracting any spot;’—‘*more* is the motto of the human mind;’—‘while you fold your hands, time folds not up his wings;’—‘it is enough to agitate a statue;’—‘him who hears to the silver chimes of the spheres.’—These are blemishes which a chastified taste would have avoided: but they are trifles, barely worth notice amid the various and uncommon merit of these sermons;—compared with which it may not be easy to find many volumes, that can boast so happy an union of sound sense and useful instruction with all the graces and energies of oratory.

ART. III. *The History and Antiquities of the County of Leicester.*

Compiled from the best and most antient Historians, &c. &c. Including also, Mr. Burton's Description of the County, published in 1622; and the later Collections of Mr. Staveley, Mr. Carte, Mr. Peck, and Sir Thomas Cave. By John Nichols, F. S. A. Edinburgh and Perth. In 4 vols. folio.

Vol. 1. Part 1. Containing Introductory Records, Illustrations, &c. &c. and the Early History of the Town of Leicester.

Vol. 2. Part 1. Containing Framland Hundred.

Common paper, 5l. 5s. Royal paper, 7l. 7s. boards. Nichols. 1795.

AT the view of two large and well filled folios, the commencement only of a more extensive design, the first idea that occurs to the mind is that of prodigious and almost inconceivable labour. On a more particular consideration, however, of the matter composing these volumes, it will appear that the labour is so much more that of the collector, compiler, printer, and corrector, than of the author, as to reduce within a reasonable compass that idea which would otherwise scarcely obtain credibility: for the worthy and respectable person, whose name is prefixed to this work, is known to be engaged in so many other literary concerns of magnitude, that, were he conceived to *write* folios, his industry and powers must be thought to surpass those of the most laborious of mankind. Nor do we, by this explanation, mean to detract from the praise of uncommon and almost unequalled assiduity, which, as a compiler and printer, he certainly deserves. The work before us is among the most complete *of its kind*, and could not be composed without vast pains bestowed in the search after materials and in their proper arrangement, exclusively of the mechanical labour of revision and correction. The value of the labour thus applied will be very differently estimated by readers of different tastes and pursuits. Without, however, attempting to suggest any medium of opinions between the lovers and despisers of antiquarian studies, which would probably be a fruitless attempt, and would obtain the concurrence of neither party, we shall proceed to give a brief account of the principal contents of these volumes, and of the manner in which the proposed design is executed.

The introductory volume begins with an account of Leicestershire extracted from Domesday book, with a translation. It is succeeded by a curious and valuable dissertation on Domesday book, closed by a tabulary description of Leicestershire as it was in the time of William the Conqueror. Then follows an essay on the Mint at Leicester, with views of coins. The names and arms of knights of the county of Leicester who served under Edward I. are next given, with other lists of persons who bore honours, &c. A copy of the Testa de Nev-
ville,

ville, as far as it relates to this county, a matriculus of the churches of the archdeaconry of Leicester in 1220, a rotula of the churches of Leicestershire in 1344, and other tables relating to ecclesiastical matters, come next. These are followed by a variety of papers, containing taxations, lists of freeholders, knight's fees, tenants *in capite*, &c. &c. Mr. Leman's treatise on the Roman roads and stations in Leicestershire, with additional observations by the bishop of Cork, and remarks on Roman roads by other writers, together with a learned essay on a Roman military found near Leicester, by the Rev. George Ashby, form the succeeding set of papers. The rivers and navigations of Leicestershire are the subject of the next article, chiefly consisting of copies of the acts obtained for the purposes of navigation, mostly of very late date. Dr. Pulteney then contributes a catalogue of rarer plants found in the neighbourhood of Leicester, Loughborough, and in Charley forest, drawn up with the judgment and accuracy that might be expected from so able a botanist. The returns made to Parliament of charitable donations within the county fill a large number of succeeding pages. All the remainder of the volume is composed of the history and antiquities of the town of Leicester, with a series of its bishops, of the kings, dukes, and earls of Mercia, and their successors, earls of Leicester. A great portion of this trenches deeply on the general history of England, in which the Montfort family, with others who bore the Leicester title, made so conspicuous a figure. The writer (an anonymous friend of Mr. N.) has also contrived to bring in the whole story of Thomas à Becket, though by no other connexion than such as would have served for any other personage in English history:—but Becket seems to be a favourite character with this memorialist, who certainly displays an intimate acquaintance with many nice historical points; though few, we imagine, will follow him through all his narrations and disquisitions, which are drawn out to a tedious length, and are little enlivened by the beauties of composition. An appendix of charters, deeds, and other legal papers, concludes this first part of the introductory volume.

The first part of the second volume, containing an account of Framland Hundred, is a specimen of what is to constitute the proper matter of the work. Every township in the hundred is separately treated in alphabetical order. The author's general method is to give the name, situation, and contents of the district; then to trace all the owners of the manor and the landed property of the place, from the earliest records, down to the present time: with this are introduced genealogies of all the principal families, as well as anecdotes, biographical and literary,

literary, of all extraordinary persons connected, by birth or otherwise, with the township. Ecclesiastical matter comes next, such as notices of all religious and charitable foundations, account of the church-living, its nature and value, patrons, and incumbents; monumental inscriptions, extracts from the parish register, population, and bills of mortality at different periods, &c. It will be easily conceived that the greater part of this information can only interest professed antiquaries, or those who have a local connexion with the place:—but thus are our parochial and county histories formed. Very few details of natural history or economical matter are to be found; and, indeed, little occurs for the amusement of a common reader, except the biographical relations, some of which are curious. The present volume, comprising Belvoir castle and Stapleford, has a minute account of the noble families of Rutland and Harborough, the latter of which is peculiarly rich in genealogical illustrations, decorated with many fine engravings. Other distinguished families, and not a few men of letters and divines of note, are recorded in the course of the work. There is, for the most part, a dry prolixity in the manner, which prevents us from making extracts for the *entertainment* of our readers. We shall, however, present them with the transcript of one article, not indeed as a specimen of the usual execution of the work, but rather as a neat model of topographical description, unattended with antiquities. It is an account of the natural history of the parish of Little Dalby, communicated by Professor Martyn.

‘ This lordship is remarkably hilly, being thrown about in small swellings in such a manner, that in the greater part of it, it is difficult to find a piece of flat ground. The largest portion of it is an ancient enclosure; and none of the inhabitants know when it took place. I thought at first to have discovered the date of it from the age of the trees in the hedge rows; but none of them which I have had an opportunity of examining are more than about 120 years old; but if the enclosure went no further back than this, we should have learnt the date of it from tradition. I then searched the parish register, to find whether any depopulation had taken place since the time of Elizabeth; but could find none, and therefore concluded that the enclosure was at least as early as her reign. That there has been a depopulation I conclude, not only from the natural consequence of enclosing, but from the foundations of buildings which are discovered in the closes near the church.

‘ The whole lordship is in pasture, except here and there a small piece which the landlords permit the tenants to break up occasionally, when it becomes very mossy; but then this is laid down again usually at the end of three or four years. There are no woods; but there are some small plantations of oak, ash, and elm of no very long date. There is abundance of ash in the hedge rows, and scarcely any other tree. The soil is a strong clay; there is no waste ground in the lordship;

lordship ; but it is not cultivated, in my opinion, to the best advantage. They depend chiefly on their dairies ; they breed, however, very fine sheep, famous for the whiteness of their fleeces, which weigh from seven to nine pounds : they breed also fine horned cattle ; but the lordship, in general, is not good feeding ground.

‘ This lordship is remarkable for having first made the best cheese perhaps in the world, commonly known by the name of Stilton cheese, from its having been originally bought up, and made known, by Cooper Thornhill, the landlord of the Bell inn at Stilton. It began to be made here by Mrs. Orton, about the year 1730, in small quantities ; for at first it was supposed that it could only be made from the milk of the cows which fed in one close, now called Orton’s close ; but this was afterwards found to be an error. In 1756 it was made only by three persons, and that in small quantities ; but it is now made, not only from one, but from almost every close in this parish, and in many of the neighbouring ones. It is well known that this sort of cheese is made in the shape, and of the size, of a collar of brawn. It is extremely rich, because they mix among the new milk as much cream as it will bear. It requires much care and attendance ; and, being in great request, it fetches 10d. a pound on the spot, and 1s. in the London market.

‘ There is no stone, gravel, or sand, in this lordship, except a little sand stone on the side of Burrow-hills : it is mostly a strong blue clay ; and in some parts of it is a good brick earth. There is only one spring, and that a chalybeate ; it lies high, in a close belonging to the vicar, known by the name of the spring close ; it runs over a great part of the year, and discharges itself into the valley, where the village lies. Nobody ever attempted to sink for a well in this parish, till, in the winter of 1777 and 1778, Edward Wigley Hartop, Esq. dug and succeeded. He penetrated through a bed of stiff blue clay ; and at the depth of 66 feet the water gushed in, when, I apprehend, the workmen were coming to the limestone rock, by their having thrown out some fragments of blue stone. To the depth of 10 feet were frequent nodules of chalk ; at that depth the clay was full of small selenites. At 30 feet deep the clay was found to be full of pectens, and other shells very perfect, but extremely tender. Nodules of *ludus helmontii* were interspersed ; ammonites of different species in great quantities, gryphites, and other shells ; and plates of a clear foliaceous mica, resembling Muscovy glass. I am informed that the water did not prove good, and that little or no use is made of this well.

‘ I have not found any natural productions, either animal, vegetable, or fossil, but what are common in other places. There is neither wood nor waste ground in the parish ; and we know, that where man has completely subdued the soil to his own use, he permits nothing to feed or prosper, but what is serviceable to his private interest.

‘ The air here is dry and healthy ; fogs are not frequent, and clear off early when they happen. The inhabitants are happy, and many of them live to a good old age.

‘ Their

* Their fuel here is pit coal, which they have chiefly brought from Derbyshire and some from Lord Middleton's coal-pits near Nottingham. The carriage being heavy, and the roads bad, it used to cost them 15d. or 16d. per hundred weight: but, since the navigation has been completed to Loughborough, they get it for 10d. or 11d. per hundred.

* No great road leads through the parish; but the turnpike road from Oakham to Melton passes within a mile by Leefthorp, and they come upon it in going to Melton, at about the same distance before they come to Burton.

* There is not any river that runs through the parish, or comes near it; and only one inconsiderable brook, which is sometimes dry. This joins another, more considerable, that comes from Somerby by Leefthorp, and both, proceeding jointly by Burton Lazars, fall into the river Eye, between Brentingby and Melton.

* There is no papist in this parish, nor one dissenter of any denomination.

* The parochial feast follows St. James; to whom the church is dedicated.

* There have been no perambulations time immemorial.

* The rent of the whole parish is 1422l. 5s.

* The number of houses is 21; families 22; and inhabitants 123; three teams kept.

* The land tax at 4s. raises 164l. 14s. 2d.

* Labourers have 1s. 2d. per day in summer, and 1s. in the winter; in harvest 1s. 6d. and their victuals. Land lets at 15s. an acre.

* The nett expence of the poor in 1776 was 27l. 16s.

* Medium of three years, 1783—1785, 45l. 8s. 4d.'

These volumes are illustrated by a very liberal provision of engravings, in which a view is given of every individual parish-church, as well as of seats, monuments, antiquities, and other remarkable objects. An appendix to the second volume contains a number of deeds, charters, and other papers relative to each hundred; which addition will doubtless be repeated in the future volumes. On the whole, it is a very *handsome* piece of literary manufacture, and the purchasers will have no reason to complain of their bargain as to *quantity*. That the *quality* will likewise fully come up to the general expectation, we see no reason to question. May the spirit and industry of the compiler be duly rewarded!

ART. IV. *Essays, Tales, and Poems*. By T. S. Norgate. 8vo. pp. 247. 4s. Boards. Rivingtons. 1795.

THERE are few parts of our critical office more difficult than, when we meet with a juvenile effort of some promise, yet still marked with the character of juvenility, to give due encouragement to the laudable desire of attaining literary fame in the writer, and at the same time not to mislead the public as to the intrinsic merits of the work. Many of these efforts there are, which we doubt not the authors themselves will here-

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after with they had rather circulated privately among their friends, than been persuaded by the premature fondness for authorship to commit to the press: but, in the mean time, their feelings are liable to be hurt by praise too scanty, or by censure too severe, for their present expectations. If we were to say, in general terms, that the volume before us gives manifest tokens of a sprightly fancy, and of a mind habituated to reflection, yet that it also betrays immaturity of judgment and insufficiency of information in some points, the author would perhaps call on us for proofs of our assertion, and expect that we should enter into a particular discussion of the contents of his book: but the degree in which it is our duty to do this depends, in our opinion, rather on the utility which it will afford to our readers, than on the supposed rights of authors. We do not, however, mean to pass over this publication with so slight a notice, since we think it in reality deserving of more room in our pages.

After a kind of apologetical introduction, the writer commences with an essay on emigration, in which he cursorily treats on the probable effects of dereliction of country, on the land whence and on the land to which the emigrator goes, and on the world at large. His sentiments on these heads are liberal, but we meet with nothing sufficiently striking to tempt us to a quotation. The opinion that love of country is a passion which requires rather to be repressed than encouraged may seem a bold one, but it is familiar enough to the school of general philanthropists.

The next essay (the longest in the volume) is entitled Thoughts on the Probability of a future State of Existence of Animals and Vegetables. The ground taken by the writer is, first, to shew that the doctrine of perfect benevolence in the Deity requires that the existence of *all* sensitive beings should, on the whole, be rather a good than an evil to them. Then, that observation seems to prove that in this world the balance of enjoyment, in many instances, is *not* in favour of animals, and consequently that a future compensation is due to them; and lastly, that the gradation of beings will not admit of drawing any line which shall exclude vegetables from the class of sentient and animated creatures; whence the same general law will apply to them also. This train of reasoning is not destitute of ingenuity, though it is too hypothetical to allow us to build any thing like certainty on it. In particular, the proof that vegetables possess sensation,—a topic principally laboured in this essay,—can never pass the limits of a very doubtful and defective analogy. Mr. N. does not pretend to have added any thing to the stock of arguments already employed on this occasion,

tion, from new experiments or observations:—He merely speculates on the facts adduced by others, and answers, not without some acuteness, the objections that have been made to the system which he espouses.

A tale called *Le Solitaire* succeeds. Of this, as well as of another entitled *Eugenius*, we must say that, in our opinion, they abound much more in extravagance than ingenuity. They might serve, as extemporaneous effusions, to divert a family circle round a winter-evening's fire-side, but are too wild and incoherent to present before readers for whose judgment the writer entertained any respect. With the first is blended some description of the northern lakes.

The next essay is an historical one, on the reign and character of Queen Elizabeth. Its chief purpose is to refute some remarks in Mr. Belsham's essays, which Mr. N. thinks too favourable to that celebrated princess. The observations are for the most part sensible, but such as any reader of reflection, with Hume in his hand, might easily make. In the vindication of Mary Queen of Scots, indeed, Mr. Norgate goes much farther than that historian, and sides with those who have (most improbably, as we conceive) maintained her innocence with respect to Darnley. We are sorry to find him charging Elizabeth, in most unqualified terms, with incontinence, on the ground of a mere expression in an act of Parliament, settling the succession of the crown on her *natural* issue; which *could* not have the modern meaning that he attributes to it. Perhaps of all branches of literary discussion, historical inquiry is the least fitted for the light efforts of a young and cursory writer; whose information is generally very imperfect, and whose affections are too strong for his judgment.

Mr. Norgate seems more at home in a paper on the cultivation of waste lands, reprinted, with additions, from a periodical work entitled *the Cabinet*. To this measure he is a friend; and, after having repelled several of the popular objections against enclosure, he adduces various arguments to prove that the cultivation of commons would diminish the rent of land, raise the price of labour, and augment population. Though in some parts of his essay he treads closely in the footsteps of Dr. Adam Smith, yet he has brought several considerations of his own to the subject, and has treated it in a methodical, though summary, manner.

The remainder of the volume consists of short pieces of poetry—a species of composition which appears well suited to the author's talents. Feeling, fancy, and taste, contribute to weave a pretty garland of various flowers; which, though somewhat wild and untrained, are a favourable specimen of

what the foil would produce by more accurate culture. The tender simplicity of the following little piece will please all readers, who are of congenial dispositions :

‘ To SUSAN.

I.

‘ Ah, Susan! guard thy tender heart
From flatt’ry’s soft delusive song,
Nor let the voice of truth depart
Unheeded from an artless tongue.

II.

‘ No tale have I to charm thine ear,
No eloquence, alas! have I;
My tale is but a simple tear,
And all my eloquence—a sigh!

III.

‘ But I’ve a cottage in the vale,
With quiet and with plenty blest,
Where oft I hear the stranger’s tale,
And welcome ev’ry wand’ring guest.

IV.

‘ There would I nurse thine aching head,
When old and feeble thou art grown;
And when thy beauty shall have fled,
Would love thee for thy worth alone.

V.

‘ Then Susan, calm this brow of care,
Nor let me thus in forrow pine;
Believe me, thou wilt never share
A soul so full of love as mine.’

Several of the *bassa* of Bonifonius are translated with much delicacy. We copy one of them :

‘ KISS V. To his Heart.

‘ Whither, thou little vagrant sprite,
Would’st thou wing thy thoughtless flight?
To Pancharillis wouldst thou flee?—
If so, a long farewell to thee!

‘ Ah shun those locks of golden hair
That float so lighty in the air,
Whispering to each wanton wind
With syren smile and kisses kind;
Or on her snowy bosom sleep,
Or fly down in ringlets creep;
Ah, shun them—for each lock of hair
Conceals some dark and deadly snare,
Some fetter, or some fatal chain,
Whence thou wilt ne’er return again!

‘ Around her thou may’st freely fly;
E’en on her bosom thou may’st lie,

Rest

Reſt upon her ruby lip,
And the nectareous juices ſip ;
But, little wanton rogue, beware
The curly mazes of her hair !
Thither if thou once ſhouldeſt fly,
Believe me thou wilt ſurely die,
And leave thy maſter to deplore
That he ſhall never ſee thee more !

ART. V. *Hermſprong ; or, Man as he is not. A Novel.* By the Author of "Man as he is." 12mo. 3 Vols. 9s. ſewed. Lane. 1796.

MAN as he is, a former publication of this uncommon writer, was reviewed in our xth vol. N. S. p. 297. We then thought fit to mingle, with our general and warm approbation of that novel, the remark that ſufficient attention had not been paid to unity of deſign in the plan of the compoſition. The ſame opinion might be advanced, without injuſtice, reſpecting the production before us. The episode of Miſs Sumelin is too long, and has too little influence on the proper ſtory:—Gregory Glen appears at the beginning intended for the hero, but the level of his importance ſubſides with the continuation of the narrative, and at laſt evaporates into air—into "thin air."

We feel, however, diſpoſed to aſcribe a higher rank of excellence to this than to the former novel: it wanders leſs from its main purpoſe; there are equal beauties of detail; and the elevated ſoul of *Hermſprong* is a prominent and fine delineation of the accompliſhed, firm, frank, and generous man, worthy to be impreſſed as a model for imitation. This noble character has much originality: but its features may be traced back partly to the native openneſs and reſources of the ingenuous *Huron* of Voltaire, and partly to the ſyſtematic ſincerity and philoſophic courage of *Frank Henley* in Holcroft's *Anna St. Ives*.

The ſtory is that of an American Incognito, who ſettles in Cornwall, diſcovers eſtimable qualities in a Peer's only daughter, whom he convinces of the wiſdom of putting herſelf under his protection in ſpite of every prejudice of wealth and family; and to whom, at the approach of their marriage, he reveals a relationship which renders the union acceptable on all ſides.

Of the author's ſtyle, which has great excellencies, but which ſometimes wants accuracy, a ſpecimen or two may be given:

Vol. II. p. 19. "Grant," ſaid Glen, "that we have been in a progreſſive ſtate of improvement for ſome centuries; and that the aborigines of America have not."

"I allow your progressive state," Mr. HermSprong answered; "and if you will have it, that all is improvement, be it so. You have built cities, no doubt, and filled them full of improvement, if magnificence be improvement; and of poverty also, if poverty be improvement. But our question, my friend, is happiness, comparative happiness, and until you can trace its dependence upon wealth, it will be in vain for you to boast your riches."

"It appears to me," said the Reverend Mr. Woodcock, "that we have all the requisites for happiness which the untaught races of mankind have, with the addition of all that can be extracted from art and science."

"This," said Glen, "appears to me an uncontrovertible argument."

"And perhaps is so," Mr. HermSprong replied; "but of this addition your common people cannot avail themselves. Generally speaking, if unoppressed by labour or poverty, have you observed in this rank a deficiency of those pleasurable sensations, which, we agree, constitute happiness?"

"No," said Glen; "no," said the parson, "I think not."

"It should seem," Mr. HermSprong said, "that nature in her more simple modes, is unable to furnish a rich European with a due portion of pleasurable sensations. He is obliged to have recourse to masses of inert matter, which he causes to be converted into a million of forms, far the greatest part solely to feed that incurable craving known by the name of vanity. All the arts are employed to amuse him, and expel the *tedium vite*, acquired by the stimulus of pleasure being used till it will stimulate no more; and all the arts are insufficient. Of this disease, with which you are here so terribly afflicted, the native Americans know nothing. When war and hunting no more require their exertions, they can rest in peace. After satisfying the more immediate wants of nature, they dance, they play;—weary of this, they bask in the sun, and sing. If enjoyment of existence be happiness, they seem to possess it; not indeed so high raised as yours sometimes, but more continued, and more uninterrupted."

"In this comparison, Sir," said Mr. Woodcock, "you seem to have forgot our greatest pleasures, those drawn from intellect."

"They also have exertion of intellect," Mr. HermSprong replied. "Their two grand occupations require much of it, in their way; and who, think you, make their songs? They have indeed a different mode of using their understandings, and a less variety of subjects; but our point is happiness. I know not that they derive less from intellect than you."

"Do they read?" Mr. Glen asked.

"They do not," replied HermSprong.

"You do," said Glen. "Would you give up the pleasure you derive from this, for any pleasure these people have?"

"No," Mr. HermSprong answered, "I would not. Reading is, as it were, a part of my existence. But, when with those people, my hours of reading were theirs of evening sport. My pleasure was perhaps more exquisite; theirs more lively. They ended with a salutary weariness, which disposed them to sound repose; I with head-ach perhaps,

perhaps, and with a yawning lassitude that disposed me to sleep, indeed, and also to dream. But in reality, is reading all pleasure? or is it pleasure to all? Are there not amongst you, who read because they have nothing else to do? to pass, without absolute inaction, those hours which must be endured, before the wonted hours of pleasure arrive? Or, is reading all profit? Is knowledge the sure result? Your contradictory disputations, eternal as it should seem, in politics, in religion, nay even in philosophy, are they not calculated rather to confound than enlighten the understanding? Your infinite variety, does it not tend to render you superficial? And was it not justly said by your late great moralist, every man now has a mouthful of learning, but nobody a bellyful? In variety of knowledge, the aborigines of America are much your inferiors. What they do know, perhaps they know better. But we are wandering from our original question, from happiness, to the *cui bono*."

"And is there," said Glen, "no pleasure without a drawback, which you can allow us to enjoy in a superior manner? Not love, for example?"

"Of this," said Mr. Hermesprong, smiling, "I am little qualified to speak. I left America before I could well fall in love according to nature; and have not yet learned all the refinements which constitute its value in Europe. All I have observed is, that you are not satisfied with it in the simple way in which our American Indians possess it. With you the imagination must be raised to an extraordinary height; I might almost say, set on fire. And this you perform by dress, by concealments, and by sentiment, like sugar, treble refined."

Vol. iii. p. 122. 'The time of dinner was not very lively, but might have been instructive; for Lord Grondale called forth the whole abilities of Sir Philip Chestum; and all the Raïoules, with their fields *d'or et d'argent*, their feats of chivalry, their intermarriages, with all that the gentlemen of the herald's office think of the first importance, came forth in due procession, and stood before the wondering eyes of Miss Campinet. To this were added, and here Sir Philip was peculiarly eloquent, all the dresses of all the Countesses at the grand court days. Sir Philip had never before been so brilliant. Almost he had forgot the misfortunes of the preceding evening, when the indiscreet Miss Fluart, taking the opportunity of a pause, said, "Oh dear! I did not think there had been such famous folk any where, except the Amadis of Gaul, and the Don Bellianusses of Greece. Pray, Sir Philip, were none of the Raïoules hanged?"

"Hanged, madam!" said Sir Philip, his lips quivering with rage, "hanged!"

"His lordship was shocked also; so much that he burst into an involuntary laugh, which all his power was unable to restrain. When this little convulsion was checked, he said gravely, "Young ladies are privileged. We allow them, Sir Philip, to say what they please. The pretty things have seldom any meaning."

"I subscribe to the wit and truth of this, as I do of most of your lordship's general remarks," Miss Fluart replied, "but really I had some meaning in the question; for surely if the exploits of many of Sir Philip's noble ancestors, as related by himself, were to be now

performed, even their being lords would scarce screen them from the gallows."

"They lived in times of violence," his lordship said; and what more he would have said, must be for ever unknown, for Mr. Corrow was announced; Mr. Corrow, from whom his lordship expected intelligence of the gratification of that little matter of revenge with which he had indulged himself against Mr. Wigley. But Mr. Corrow had been under the necessity of accepting bail; and his lordship found himself under fresh obligations to that bird of ill omen, Hermsprong.

It was some time before Lord Grondale's anger would permit his ears to open to the consolations of his lawyer; who at length informed him, that he had proof that Hermsprong had endeavoured to entice Wigley to America; which, though not directly penal, might, in the present temper of the times, be made something of.

"And," said the lawyer, "I have hints of other little circumstances. He has read the Rights of Man; this I can almost prove; and also that he has lent it to one friend, if not more; which you know, my lord, is circulation, though to no great extent. I know also where he said, that the French constitution, though not perfect, had good things in it, and that ours was not so good but it might be mended. Now, you know, my lord, the bench of justices will not bear such things now; and if your lordship will exert your influence, I dare say they will make the country too hot to hold him."

This complacent idea restored his lordship to tolerable temper; so that he returned to the desert with Mr. Corrow; who, by the way, he desired to make Hermsprong the subject of his discourse. The obliging attorney knew it was not panegyric his lordship wanted; so he turned his talents to obloquy; and Hermsprong became, under his skilful hands, a tolerable monster of deformity. Unfortunately, the ladies, for whose good it was intended, were taken all at once with hardness of heart, and all manner of unbelief. Nay, it was said, but it was too incredible to be believed, that twice the lively Miss Fluart made the lawyer blush.

We hope for frequent entertainment from the pen of this amusing, instructive, and singular genius.

ART. VI. *Letters for Literary Ladies.* To which is added, an Essay on the noble Science of Self-Justification. 8vo. pp. 202. 4s. Boards. Johnson. 1795.

THE good old rule of *avoiding extremes* could never, perhaps, be more properly applied, than to the different opinions which have been entertained concerning the female character. Formerly, the intellectual education of women was almost as entirely neglected as if the notion that females had no souls, ascribed by a vulgar error to the Mohammedans, had been prevalent in this Christian country; or as if women had been thought to have been created for no other purpose than to continue the species. The degradation implied in this neglect

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has, of late, been strongly felt by some high-spirited females; and has been attacked with a firm tone of philosophical pride, which has almost persuaded the world that women are not only capable of being made rational companions, but ought to be educated for an equal share with the men in all the labours and honours of literary and political life. This extreme we consider as likely to be as injurious to society, and inimical to female happiness, as the former; for we can never be persuaded that the state of the world would be improved by converting all our affectionate wives, kind mothers, and lovely daughters, into studious philosophers, or busy politicians. We have, therefore, been highly gratified with the perusal of the sensible and elegant performance at present before us, in which the due medium is happily preserved between the opposite extremes; and the true line of female excellence is sketched by a judicious and accurate hand.

In a 'Letter from a Gentleman to his Friend, on the Birth of a Daughter, with the Answer,' the question concerning the literary education of women is very fairly argued; and it is in the result concluded that such a degree of intellectual cultivation is desirable for women, as shall enable them to converse with their husbands as equals, and to live with them as friends, and shall qualify them to take a principal share in the important duties of education; that the general powers of their minds should be cultivated rather than any particular faculty; and that it is of more importance to give a young woman a habit of industry and attention, and to form her mind to the judicious and elegant exercise of judgment and taste, than to make her an eminent mistress of any single science or art.

Next follow 'Letters of Julia and Caroline,' in which is very interestingly represented the folly of sacrificing intellectual and moral merit to the vanity of admiration. The story of Julia is highly pathetic, and may afford a most instructive and impressive lesson to young women.

The remainder of the volume contains 'an Essay on the Noble Science of Self-Justification.' This is a very successful attempt in that difficult species of writing in which Swift was so eminent a master, ironical satire. From this sprightly and elegant production, our readers will not be displeased that we make a short extract:

'Left amongst infinite variety, the difficulty of immediate selection should at first perplex you, let me point out that matters of *taste* will afford you, of all others, the most ample and incessant subjects of debate: Here you have no criterion to appeal to. Upon the same principle, next to matters of taste, points of opinion will afford the most constant exercise to your talents. Here you will have an opportunity

unity of citing the opinions of all the living and dead you have ever known, besides the dear privilege of repeating continually : " Nay, you never must allow that." Or, " You can't deny this, for it's the universal opinion—every body says so ! every body thinks so ! I wonder to hear you express such an opinion ! Nobody but yourself is of that way of thinking." With innumerable other phrases with which a slight attention to polite conversation will furnish you. This mode of opposing authority to argument, and assertion to proof, is of such universal utility, that I pray you to practise it.

• If the point in dispute especially be some opinion relative to your character or disposition, allow in general that " You are sure you have a great many faults," but to every specific charge, reply, " Well, I am sure I don't know, but I did not think that was one of my faults ! nobody ever accused me of that before ! Nay, I was always remarkable for the contrary ; at least before I was acquainted with you—Sir ; in my own family—ask any of my own friends ; ask any of them ; they must know me best."

• But if instead of attacking the material parts of your character, your husband should merely presume to advert to your manners, to some slight personal habit which might be made more agreeable to him ; prove in the first place, that it is his fault that it is not agreeable to him.—His eyes are changed, or opened ; but it may perhaps have been a matter almost of indifference to him, till you undertook its defence—then make it of consequence by rising in eagerness, in proportion to the insignificance of your object ; if he can draw consequences, this will be an excellent lesson—if you are so tender of blame in the veriest trifle, how unimpeachable must you be in matters of importance. As to personal habits, begin by denying that you have any ; as all personal habits, if they have been of any long standing, must have become involuntary, the unconscious culprit may assert her innocence without hazarding her veracity.

• However, if you happen to be detected in the very fact, and a person cries, " Now, now, you are doing it !" submit, but declare at the same moment " That it is the very first time in your whole life, you were ever known to be guilty of it ; that therefore it can be no habit, and of course no ways reprehensible."

• Extend also the rage for vindication to all the objects which the most remotely concern you ; take even inanimate objects under your protection. Your dress, your furniture, your property, every thing which is or has been yours, defend, and this upon the principles of the soundest philosophy ; these things all compose a part of your personal merit* ; all that, connected the most distantly with your idea, gives pleasure or pain to others, becomes an object of blame or praise, and consequently claims your support or vindication.

• In the course of the management of your house, children, family, and affairs, probably some few errors of omission or commission may strike your husband's pervading eye ; but these errors, admitting them to be errors, you will never if you please allow to be charged to any deficiency in memory, judgment, or activity, on your part.

* * Vide Hume.*

‘ There are surely people enough around you to divide and share the blame—send it from one to another, till at last, by universal rejection, it is proved to belong to nobody. You will say however that facts remain unalterable; and that in some unlucky instance, in the changes and chances of human affairs, you may be proved to have been to blame. Some stubborn evidence may appear against you; an eye-witness perhaps; still you may prove an alibi, or balance the evidence. There is nothing equal to balancing evidence; doubt is you know the most philosophic state of the human mind, and it will be kind of you to preserve it in the breast of your husband.

‘ Indeed the short method of denying absolutely all blameable facts, I should recommend to pupils as the best; and if in the beginning of their career of justification, they may startle at this mode, let them depend upon it that in their future practice it must become perfectly familiar. The nice distinction of simulation and dissimulation depend but on the trick of a syllable—palliation and extenuation are universally allowable in self-defence; prevarication inevitably follows, and falsehood “is but in the next degree.”

We recommend this pleasing volume to the particular attention of our female readers, as well adapted to recompence them, both in entertainment and instruction, for the time spent in the perusal.

A. T. VII. *An Essay on Musical Harmony*, according to the Nature of that Science and the Principles of the greatest Musical Authors. By Augustus Frederic Christopher Kollmann, Organist of his Majesty's German Chapel at St. James's. Folio. 11. 1s. Dale. 1796.

REVIEWS of *musical compositions*, we believe, have been more than once unsuccessfully attempted in our country, though several have been long carried on in Germany: for, though practical music was never more cultivated, nor more compositions by natives and foreigners published, than of late years in London, yet it seems as if accuracy and genius in counterpoint were left to the decision of that sense alone which music is intended to delight. We therefore enter on an examination of the work before us as a *literary*, not as a *musical*, production. Treatises on all the fine arts have occasionally come under our inspection; though productions of artists who have followed, neglected, or mistaken, the rules laid down in these treatises, have not come within our jurisdiction.

The work before us, indeed, being purely elementary and of the grammatical kind, furnishing rules and instructions for students in harmony, but no musical compositions for public performance or private practice, (except fragments or single passages of harmony and melody from classical authors, merely to illustrate the rules recommended,) seems a fair object of critical examination.

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The materials of this essay are skilfully arranged, and divided into 18 chapters on the most important points of the *materia musica*. The First, as may be expected, concerns the *scale*, or musical alphabet; including the Greek *genera*, Diatonic, Chromatic, and Enharmonic, with different methods of tuning and tempering the scale. The II. treats of *Intervals*, *Consonances*, and *Dissonances*, with their representations by figures in accompaniment. III. General rules concerning the use of intervals in harmony and melody. In this chapter, the subject of *connective 5ths* and *8ths* is amply discussed. IV. Of *Chords* in general. V. Of the *Triad*, or, as the English call it, the *Common Chord*, and its inversions. VI. Of the Chord of the 7th, and its inversions. VII. Of accidental Chords: including *suspensions* and *anticipations*. VIII. Of the Signatures or Expression of Chords in thorough-bass, by figures. IX. Of *Cadences*. X. Of *Modulation*. This important subject is ably and scientifically treated. XI. Of *Time*, or Measure. XII. Of *Phythy*. XIII. Of simple *Counterpoint*, or Music in Parts. XIV. Of *double Counterpoint*. This is a very elaborate chapter, and well illustrated in the plates. XV. Of *Imitation*. This chapter includes regular *Fugues* and *Canons*: but on these we could have wished the author had been a little more diffuse. He refers the reader, indeed, to an excellent book on the subject, published both in German and French, by Marpurg, at Berlin, 1753: *Art de la Fugue*: but, as this work is not easily procured in England, if Mr. Kollmann had recommended students in *Fugue* and *Canon* to the works of Handel, which are more accessible, he would have done them a greater kindness; as the art of *Fugue*, on the most natural and pleasing subjects, was never carried to so great a perfection as by this immortal musician. XVI. Of *Variation*;—an useful chapter, and ingeniously illustrated. XVII. Of *Funey*, or Voluntary playing. XVIII. Of the antient Ecclesiastical Modes.

As a table of *Errata* to the text of this useful work is much wanting, we shall point out a few verbal mistakes; for some of which the printer is responsible, and for others the author himself, from writing in a dialect not his own.

Pref. line 4, for *than*, read (but). Introd. p. xvi. l. 10. for *measuration*, read (mensuration). Ib. p. xviii. l. 4. for *shines*, read (thine).

Text, p. 1. § 2. l. 4. dele *found*, or supply its place with the word (musical). Ib. l. 7. for *as follows*, read (following). Ib. l. 12. for *and*, read (of the). Ib. l. 16. after the word *notes*, add (on fixed instruments). Ib. l. 21. after *nothing*, add (more).

(more). P. 12. *et in aliis*, the author uses the word *transition* in a different manner from English musical writers : who generally make it synonymous with *modulation*, or passing from one key to another.

The term *Triad*, so frequently used in the 4th and 5th chapters, implying any given base note, with its 3d and 5th, or the 3d, 5th, and 8th, to a base, is what English musical writers mean by *common chord*. In the beginning of the 4th chapter, the author tells us that 'two or more intervals, constructed one over the other, are called a *chord*;' but nothing less than 3 sounds constitute a chord according to English theorists. Combinations, or passages consisting of only *two* sounds played together, are called *double notes*. P. 43. last line but four, the word (it) after *that* seems wanting. P. 45. 1st line of the 5th period, dele *one*. Pl. VII. N° 21. when *two* notes of a preceding chord are suspended, English writers on music call them *double discords*—and, if the whole chord be suspended, *triple discords*, which are in fact only *appoggiaturas*. P. 47. § 7. period 6. for *less*, read (else). P. 48. l. 15. for *counted to*, read (included in). The last line of Pl. X. exhibits new expedients to English composers in figuring the accompaniment to songs, which ought to be generally adopted : but few basses are now figured ; and accompaniments in notes are usually printed with songs, which seem to have superseded thorough-basses. Without knowing its principles, however, how is the performer, who has only a bass part at which he can look, to discover the harmony with which it ought to be accompanied ? P. 54. l. last, after *to*, read (be). Pl. 13. N° 4 and 5, contain what the French call *la regle de l'octave*, or accompaniment to the scale, ascending and descending ; and this expedient seems to have been first used for accompanying modern music, *without figures*. The word *accidental*, used throughout the work as a substantive, is inaccurate : English musical writers use it adjectively : as an *accidental flat*, or *sharp*.

Several divisions of time, or signatures of measure, uncommon in England, are given by our author, chap. xi. which seem wanted to inform the performer, who sees not the score, what are the kind of notes in which the melody chiefly moves. P. 80. § 12. what is here said of 'a *verse* consisting of at least *two lines*, which make a *rhyme*,' is inaccurate. This is rather the description of a distich or couplet. A verse with or without rhyme implies a *line* consisting of a certain succession of sounds, and number of syllables. The antients used no rhyme, nor do the moderns in blank verse. P. 85. § 23. for *what*, read (that). In the pl. tune, pl. 20, a note is wanting at the
second

30 *Hutchinson's History of the County of Cumberland.*

second repetition of the word Hallelujah. P. 92. § 12. l. 5. for *of*, read (on). Ib. l. 6. read (I need say no more). Ib. last l. but 4. for *which I pity very much*, read (for which I am very sorry). P. 93. l. 4. read (manner); and for *figured* (not an English word) read (expressed, or executed). The precepts contained in this and the next page are good, but not expressed in clear and correct language. The examples and illustrations in the plates, however, will remove all doubt from the minds of every reader who is acquainted with musical notation, the *universal language* of musicians, throughout Europe. P. 101. l. 3. for *than*, read (but).

More inaccuracies of this kind might be pointed out: but it would give us greater pleasure, if we could spare room for them, to exhibit to the reader's notice the particular excellent doctrines in the text, and the admirable examples of composition in the plates, of this essay; which appears to us a work of uncommon merit, and much more complete than any treatise on harmony in our language. The author is well read in the best musical tracts published in Germany during the present century, which are very numerous, and many of them excellent, particularly those of Emanuel Bach, Marpurg, and Kirnbergis; and, on the whole, his book is full of sound musical learning, and curious specimens of composition, which our musical Tyros would do well to study, in order to avoid the disgrace often ascribed to our countrymen, of being ignorant in counterpoint, and better performers than composers.

ART. VIII. *The History of the County of Cumberland, and some Places adjacent, from the earliest Accounts to the present Time: comprehending the local History of the County; its Antiquities, the Origin, Genealogy, and present State of the principal Families, with Biographical Notes; its Mines, Minerals, and Plants, with other Curiosities, either of Nature or of Art. Particular Attention is paid to, and a just Account given of every Improvement in Agriculture, Manufactures, and the other Arts. In 2 Vols. By William Hutchinson, F. A. S. Author of the History of Durham, &c. Vol. I. in 2 Parts. 4to. pp. 600. Common Paper, 10s. each. Printed at Carlisle, sold in London by Law.*

FEW, if any, are the productions of human skill and labour, which can be pronounced in their kind complete. This remark is, perhaps, still more applicable to topographical discussions than to most others; and, if it appears that an exact and diligent attention has been exerted, by those who have suitable ability and qualifications, the work may have a reasonable claim to candid reception. As to the volume before us, there would be no great difficulty in pointing out inaccuracies, deficiencies,

encies, marks of negligence, &c. but these are counterbalanced by the assiduity which is in other respects discoverable. In some parts, as p. 5. &c. we may perceive indications of defective or partial reasoning and prejudice: but to these we may oppose the evidences which elsewhere occur, in the author's own words or those of his contributors, of a more liberal and generous spirit. We may observe also an inequality in the performance; parishes and particular objects are occasionally examined with care by the author himself and his coadjutor; in other instances, we derive information from former writers or from modern contributors: some parishes, &c. are surveyed with great attention, and of others little is communicated:—it is true indeed that one spot is much more productive of information than another; yet we incline to suppose that there are instances, in which greater accuracy of inquiry might have supplied us with farther intelligence.—There are also parts of a topographical work that, to readers in general, will be dry, uninteresting, and tedious, which yet cannot be omitted, and to a few are very important. Yet, whatever objections we might find, we must acknowledge that we have perused the volume with considerable satisfaction, and regard it as both entertaining and instructive. In its various progress, proper remarks present themselves, and hints are interspersed which may contribute to public and private utility.

The plan and immediate subjects of the book are amply exhibited in the title, to which, on the whole, the execution appears to correspond: though it is questionable whether adequate notice be taken of *every improvement in agriculture, manufactures, and the other arts.* A considerable part of the observations is thrown into the notes. Whether this be more agreeable and convenient than interweaving them with the text, is at least doubtful. Some of them appear under the name of Houseman; as a specimen of which, being short, we give the following lines, respecting the parish of Irton:

‘ Extent] From east to west, four miles; from north to south, one mile and an half: the western extremity runs near to the sea-coast, and borders on a narrow stripe of land which belongs to Drig.—Soil and Produce] The soil is of various qualities, some parts light, with gravel, others clay; and a third, moss earth; and is far from fertile in tillage or grazing. Little wheat is grown; barley, oats, potatoes, and turnips, the chief produce, and none of them produce good crops.—Sheep and cattle] About 2000 sheep, small, eight fleeces to a stone, worth 8s.—Horses of fourteen hands; black cattle, some are larger than in the adjoining parishes.—Game] Hares, partridge, grouse, &c.—Quarries] No freestone, limestone, or coals. The buildings are constructed of a hard blue stone, gotten from the edges of the fells. Great variety of granite near Irton-hall,—Road] From Ravenglass to Whitehaven.—

Whitehaven.—Rivers] Irt and Mite; in the Irt, some salmon; in both, trout and small fry.—School] A small one, but not endowed.—Tithes] Corn, wool, and lamb, taken in kind.—Aspect and general appearance] The land is uneven, but not mountainous, and lies open towards the sea. There is little wood or brushwood in this district; and on the whole, it is neither romantic, nor very attractive to the eye of the traveller. Irtton-hall is sheltered with fine trees, but the adjacent lands are not in the most advantageous forms and management. Holme Rook, the seat of Henry Lutwidge, Esq. stands on the north banks of the river Irt; much modern improvement is seen about it, good gardens and pleasant walks. The buildings in general through this parish are good.—*Extraordinary female character*] Jane Roger, a native of Cumberland, came about twenty years ago to reside here, and took possession of a small cottage near Holme Rook. She subsisted on the bounty of the neighbours, but never would take money: her whole apparel (hats and shoes excepted) she knitted, on wooden pins, of the wool she gathered on the commons, and spun herself. Her temper and behaviour were mild; she was, all her time, conscientiously careful to hurt no living creature, and she talked little. She travelled with a tobacco-pipe constantly in her mouth, a large knotty stick in her hand, and a bag on her back; to which load she was so inured, that when she had no burthen to carry, of value to her, she filled her bag with sand. The making of her clothes shewed great natural ingenuity. After thus sojourning in life for eighty years, she died at the house of a relation in Whitehaven, whither she was compelled to go, though labouring under infirmities.—Houseman's notes.

Cumberland affords a great variety of aspect; and many opportunities for considerable improvements, which have not been wholly neglected. Perhaps it would hardly be expected that any part of this northern district should remind the reader of deserts in Africa: yet we read concerning the parish of Millum, 'that great part of it lies on a flat, and is exposed to a torrent of air which rushes up the gulph from the Irish channel, so that the lands are distressed, in dry weather, with driving and overwhelming sands, carried by the winds to an amazing distance.'

A survey of Ullswater, which lies on the borders of the county, introduces a short account of the inhabitants of Patterdale, (Westmoreland,) whose native innocence and rural simplicity are mentioned with great satisfaction. We the rather take notice of this, because of that corruption of manners, with its baneful effects, which Mr. James Clarke, in his *Survey of the Lakes**, informs us was introduced about thirty or forty years ago by some villainous miners who were sent to work in the Dale. We are willing to hope that an advantageous alteration

* See M. Rev. for Dec. 1789, vol. lxxxi. p. 499.

has taken place since that relation was written: the author of the present work observes in a note, 'Mr. Clarke gives a very different account of the inhabitants, which we are happy not to have discovered.'

Among other subjects, biography, as it ought in some degree, is here occasionally regarded: one rule is laid down, and, it seems, with propriety, on this article; which is, to give an account of those persons only who had distinguished themselves, either in some uncommon and extraordinary way, or by some literary production; a rule, however, which, while it appears just, may occasion the passing by without notice many persons of worth and respectability. The family of the *Howards* furnishes considerably for this line. Among other characters, which are not numerous, we observe that of G. Whitehead, eminent among the Quakers, which was drawn up and communicated by one of their own body: he was born in Westmoreland, in the year 1736, but educated at the free school of Blencowe, in Cumberland. Another character is that of Dr. George Benson, dissenting minister, who died in London in the year 1762. He was born in the parish of Salkeld. A just and very respectable account is here given of him and of his writings, which, it is to be feared, are in the present day too much neglected. These instances discover a candour and liberality which do honour to the publication.

We now take our leave of this work for the present, only farther adding that several copper-plates accompany and illustrate the volume.

☞ Since we wrote the above, the third part of this work is come to our hands, and will be hereafter duly noted.

ART. IX. *Remarkable Ruins, and Romantic Prospects, of North Britain.* With antient Monuments, and singular Subjects of Natural History. By the Rev. Charles Cordiner of Banff. The Engravings by Peter Mazell. 2 Vols. 4to. 5l. 5s. Boards. Taylor, Holborn. 1795.

THE best method, we apprehend, by which we can present our readers with an accurate idea of the various contents of this costly work, will be to give a brief yet comprehensive analysis of the different heads under which it naturally arranges itself; following, therefore, the order observed in the title-page, we shall begin with

1. *Remarkable Ruins and antient Buildings.*

The Gothic church, and King's College, at Aberdeen; the abbies of St. Thomas at Arbroath, of Kinlofs, Pluscardin, and Beaulieu; the cathedrals of St. Andrew's and Dornock;
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and the chapter-house of Elgin cathedral ; are the ecclesiastical remains that are figured and described in this work. The other buildings consist of the palace of Holyrood-house, the castles of Boddam, Braemar, Corgarf, Croggan, Kildrummy, Slains, Auchindorm, Bayn, Balveny, Deskford, Findlater, Kinedyne, Lord Oliphant's, Berridale, Ruthven, Urquhart, Boharm, Dungardel, Spinie, Dun-Robin, Dun-Dornadilla, Fort-Augustus, and the hunting seat of the Duke of Gordon in Glen-Rodich.

The descriptions which accompany the views of these edifices, consisting for the most part of records of their foundation and local history, however interesting they may be to the possessors of these mansions, furnish but little matter for *general* amusement. We shall, however, present our readers with part of the description of *Bayne castle*, as exemplifying the author's manner, and as containing some curious information :

‘ This ancient residence of the family of Findlater is beautifully situated on the margin of a rocky mount, projecting into a deep glen protected on the N. W. by a lofty well-wooded hill ; the glen winds down for about a mile to the firth, where it opens among the cliffs to the sea ; and there are found the ruins of more ancient towers which had been occupied in former ages by the possessors of this demesne. The rivulet which runs through, and by its torrents has worn the glen, nearly encircles the mount on which the castle is placed ; a ditch and rampart, as usual in these fortresses, defended the accessible side ; where a bridge leading from the gateway is the narrow, and only pass, but easily protected path of communication with the rising grounds which spread into the rich and fertile country that constituted the ancient forest of Bayne.

‘ Such insulated situations, wherever found amid luxuriant lands, where by the occasional arrangement of rocks and rivulets a natural fortress was in a manner formed, became the necessary choice of the nobles in those early ages of civilization, when the turbulent condition of society, and frequent dissensions of the state, made it often requisite to the peace of individual families to defend the cause of right by force of arms. They who maintained the chief authority in the administration of this kind of military law, found it of the first importance to secure their parental residences, which were the courts of justice, from assault ; so that every seat of the nobility in those ages, according to the extent of their sway, became a fortified palace or castellated house.

‘ The forest of Bayne had been enclosed by a wall, part of which remains, that separated the Thanedom from the other estates. This in the end of the 14th century was assigned to Sir Walter Ogilvie, a second son of the Findlater family, and continued in the possession of his descendants until the beginning of this century, when it was again annexed to the Earl's estate.

‘ In Sir Walter's time a quarry of marble was opened among the adjacent rocks ; it is rather dark and hard, but receives a bright polish

polish and is still wrought with some success; it was however in high estimation in the age of Louis XIV. for that celebrated monarch had large quantities of it sent over to him, which were cut into various embellishments for the palace at Versailles and that of Trianon.

The orchards on either hand, that still abound with various fruit, and rows of aged trees, which shade the avenues leading to the castle, and in decaying grandeur open the prospect of the falling towers, impress one with a sense of the early taste and opulence engaged in adorning the environs of these deserted walls. Within they exhibit the moulderling memorials of many historical paintings. In the largest tower, where the apartments seem to have been assigned to devotion and philosophy, the paintings have been preserved by a singular fortune. It appears from some dates that about a hundred years ago a new coat of plaister had been laid over the whole, probably when the zeal of reformation led them to obliterate every relic of the catholic institutions; but now that coat of plaister is dropping off, and discloses saints and prelates pourtrayed on the walls, and in departments between them, many parts of the history of the New Testament designed.

The II^d grand division of this work, containing the *Romantic Prospects*, consists chiefly of views on the sea-coast, on the lochs, and representations of some of the principal water-falls. There are two objects of attention in copying prospects from Nature; first, that the scenes chosen should be beautiful in their kind, and, secondly, characteristic of the country: the beauty of Mr. Cordiner's views will be questioned by no one who has seen them; and in general they appear characteristic; we say in general, because, in some instances, the trees seem too numerous and luxuriant. We are well aware that many idle and false accounts are current of the *complete nakedness* of the Scottish prospects: yet, though we are far from giving them implicit credit, we must be allowed to state our suspicions that a few liberties have been taken, in order to render the scenes here represented more picturesque than they are in reality.

Antient Monuments form the III^d primary Division.

As the author's ideas concerning the meaning of the rude sculptures on the Caledonian obelisks are for the most part very peculiar, we shall endeavour to lay before our readers a general view of his system;—to attempt to detail his arguments would carry us beyond our assigned limits.

On some of the Scottish monuments, are found characters bearing a close affinity with those which have been observed on the obelisks of Egypt. On others are pourtrayed, in barbarous sculpture, representations of the elephant. These, together with many symbols relating to the Christian mysteries, Mr. Cordiner supposes (and, we think, with great probability,) to have been copied from the illuminated Missals which were in

the possession of the monks, who first introduced into Scotland the Christian religion. The date of these monuments Mr. C. supposes to be subsequent to the Tumuli and prior to the erection of any chapel or monastery in Scotland, and even before the introduction of Saxon characters.

The celebrated pillar of Forés is the subject of a separate disquisition; and it is supposed to have been erected in commemoration of an important victory obtained over the Norwegian invaders, and of the capture of their strong fortrefs of Eccalsbacca, on the Burgh-head of Moray, about the year 1000.

The IVth great division is dedicated to Natural History; containing engravings and descriptions of many rare, and several hitherto non-descript, submarine worms and polypes. This appears to us the really interesting and valuable part of the work. Mr. C. was evidently a minute and accurate observer of every thing to which he turned his attention; and his skill in detecting the œconomy of these delicate and singular animal substances entitles him to a reputable place in the list of natural historians. We wish that he had employed in these investigations a larger portion of his book, even at the hazard of having been more concise on the subject of mysterious symbols, barbaric sculptures, ruined castles, and dilapidated cathedrals.

ART. X. *The History of the Effects of Religion on Mankind.* Vol. II. Containing, a Supplement to the First Volume. SECT. V. The erroneous Doctrines and superstitious Practices of Christians not to be imputed to Christianity. SECT. VI. The Enthusiasm of the Heathens; the Origin, Progress, and Influence of Fanaticism in the Time of the Crusades, and in the Sixteenth Century: with the Effects of it in England, in the Seventeenth. On the Government of the Kingdom, on the Manners of the Fanatics, on Literature, and on the Religion and Morals of the English Nation. SECT. VII. The real Causes of several Persecutions, Heresies, Controversies, Wars, and Massacres imputed to Christianity by Shaftsbury, Voltaire, Rousseau, Hume, Gibbon, and others. SECT. VIII. A Refutation of Objections which have been urged against the Utility of Religion. By the Rev. Edward Ryan, D.D. Prebendary of St. Patrick, and Minister of the Parish of St. Luke, Dublin. 8vo. pp. 283. 5s. Boards. Rivingtons. 1793.

OF the general object of this history we have already expressed our approbation, in a Review of the first volume. [See New Series, vol. i. p. 205.] It must certainly serve very much to confirm the authority of Christianity, and to establish a full conviction of its value, if it can be clearly proved, not only from general reasoning on the nature of its doctrine, that its tendency is useful,—but also, from a direct appeal to historical facts, that its actual operation on mankind has

has been highly beneficial. This is the laudable undertaking in which Dr. Ryan has engaged; and he has in the present volume laboured with much increased industry, in searching for materials to establish his point in civil and ecclesiastical history, and in the writings of celebrated philosophers and divines. We are glad to be informed, in the preface, that such praise worthy exertions in support of religion have been already rewarded by academical honours, and by considerable church preferment; and we have no doubt that Dr. Ryan will have the satisfaction of receiving the farther recompence of the general approbation of the friends of religion.

The first part of this 2d volume is a supplement to the former, in which farther historical facts are adduced, and now well supported with authorities, to prove the superior excellence of Judaism and Christianity over Paganism, in the effects of the former on the moral state of the world. It is particularly shewn, from a very extensive detail of facts, that the early effect of Christianity was to correct impurity, to restrain cruelty, to check feudal oppression, to promote humanity, and to improve the laws of many rude nations. The virtues and the vices of the heathens, and of Christians, are compared; and the comparison terminates greatly in favour of the Christian world. Perhaps, in this part of the work, the author's zeal to support his argument has led him to view the characters of the antients in too unfavourable a light, and in some instances to put an erroneous construction on their actions. It certainly ought not to have been mentioned to the discredit of the heathen lawgivers, that they laboured to direct the passions of men to those virtues, which had a tendency to advance their happiness; nor that, by providing public honours for meritorious actions, they guided man's natural love of fame into an useful channel. Nor is it doing justice to the noble and universally admired disinterestedness of many Roman patriots, particularly Dentatus and Fabricius, to insinuate that there was more prudence than generosity in their conduct; since the former only rejected what would have excluded him from honours or emoluments in the state, and the latter was entitled by his poverty to the highest offices.

Dr. R. next proceeds to inquire why, even in the early ages of Christianity, its influence was not more beneficial; and why, in succeeding times, it has not operated so powerfully as when it was first promulgated. The erroneous doctrines, and superstitious practices, which have been from early times received in the church of Rome, are shewn not to have originated in the Christian institution, but to have been derived from other sources. The early Christians, for example, retained many

Jewish and Pagan tenets and practices. Some pious and learned fathers blended the doctrines of the Gospel with the dogmata of Pythagoras, Plato, and Aristotle. The superstitious practices of exorcisms, spells, magic, and astrology; the worship of saints, images, and relics; purgatory, holy water, celibacy, and monastic institutions; were all derived from Paganism, false philosophy, and ignorance of the Gospel. Other errors and corruptions of Popery have arisen from causes, with which Christianity has no concern; and notwithstanding this, it must be admitted that Christianity, even as taught by the Romanists, had produced many happy effects. We are surprised to find that the author, in treating on the subject of the Roman superstitions, respects auricular confession,—one of the chief engines of priestly domination,—as an useful institution.

In prosecution of his plans, the author treats at large on enthusiasm, and on fanaticism; shewing that various kinds of enthusiasm existed among the heathens, and that several primitive Christians were infected with it, by the contemplative philosophy of the Pagans, by persecution, or by ignorance of the spirit of the Christian religion. The mischiefs produced by fanaticism in later ages, particularly in the sixteenth century in Germany, and in the seventeenth in England and Scotland, are detailed at length, and ascribed to ignorance and weakness of understanding. Dr. Ryan treats with unreasonable severity and contempt the Puritans who arose in the reign of Elizabeth, and to whom the nation was in a great measure indebted for those struggles against despotism, which, however irregular and violent, prepared the way for the subsequent establishment of constitutional freedom. Of the persecuting violence exercised towards the Puritans, he speaks in the following *gentle* terms: 'The Queen employed her *influence* in restraining the Puritans who divided her Protestant subjects, and who held ideas of civil liberty which clashed with her prerogative.' As a proof of the *fanaticism* of the parliamentary army, it is mentioned that the officers were employed during the intervals of war in prayers and meditations; and that even private soldiers spent their vacant hours in perusing and perverting the scriptures. The long list of fanatical extravagances, which the author has in this selection collected from "The Scourge," and other violent party publications,—whatever other end they may answer,—seem to have but a remote connection with the subject of this work.

Having proved that the bad effects of superstition and enthusiasm are not to be imputed to Christianity, Dr. R. proceeds to shew that neither are the persecutions, wars, massacres, &c. which have disgraced the Christian church, to be imputed to Christianity,

Christianity, but that they originated from a violation of its precepts, from pride, avarice, revenge, ambition, or mistaken policy. Many facts are adduced, to shew that intolerance was not peculiar to the Jews and Christians; and that, among both, persecution arose from motives of policy, and is by no means chargeable on their respective religions. With regard to heresies, it is shewn that they originated from the opinions and prejudices which the Jews and Heathens who embraced Christianity brought along with them into the church; and that the disturbances occasioned by them are to be imputed to ignorance of Christianity, or to a want of its spirit. In this part of the work, the author has taken great pains, but often, we think, with little success, to prove that persecutions are to be traced up to civil causes, and not to be ascribed to religious bigotry. The assertion, for example, that the Bartholomew massacre of Paris is not to be imputed to the national religion, is surely directly contradicted by the history of that dreadful transaction. Though political considerations might unite with religious motives in the mind of Catharine de Medicis and of the other contrivers of the massacre, there can be no doubt that they were bigots in religion, and that the Hugonots were massacred for their heresies.

In the last section, the author refutes the objections against Christianity which are drawn from its supposed tendency to detach the affections of men from the world, to dispose them to submit to servitude, to render them pusillanimous, and to discourage the attachments of friendship and patriotism; and he maintains the efficacy of religious motives, on the characters of men, to be far superior to that of any motives purely moral. His remarks on this head are, in the main, very satisfactory.

With respect to the general merit of the work;—though we cannot think the author's representation always accurate, nor perfectly impartial; though we apprehend much greater uncertainty, than he seems to perceive, in any conclusions which depend on a series of facts selected at pleasure from the general mass of history; and though we imagine that it may not always be easy to make out the connection of cause and effect, between Christianity and the improvements which have taken place in the moral state of the world; we repeat that we are nevertheless of opinion that Dr. Ryan is entitled to commendation, for the pains which he has taken to prove,—what on the whole appears fairly admissible,—that the actual operation of religion in general, and of Christianity in particular, in the midst of all the perversions and corruptions which they have suffered, has been beneficial to mankind.

ART. XI. *The Ancient Buildings of Rome*: accurately measured and delineated by Anthony Desgodetz, Architect. Illustrated with one hundred and thirty-seven Plates; and Explanations in French and English. The Plates engraved and the Text translated by the late Mr. G. Marshall, Architect. 2 Vols. Imperial Folio. 4l. 14s. 6d. sewed. Taylor. 1795.

THE superiority of Grecian architecture has been eminently evinced by its having regularly superceded every other species, wherever it has become known, as it was found to concentrate all the advantages which appertain respectively to each; for, while *they* produce a character appropriate only to some particular object, *this* admits of an universal application, and yields to none in beauty.

Various parts of Greece produced the germs which afterward grew to the perfection that gained the admiration of every beholder, and obtained for its architecture a celebrity that has never been disputed.

ROME, however, being mistress of the world, and possessing those who well knew how to appreciate merit wherever it was to be found, collected within its bosom both the architecture and the artists that were before dispersed in different parts of Greece; combining their several excellencies, and uniting with them the substantial manner of building which was in use among the Tuscans. Thus concentrated, artists found an ample field for displaying their talents, encouraged by the power and the splendour of their protectors. Grecian architecture, before that time, scarcely was hazarded beyond a temple, or a theatre, but then began to be displayed on all occasions of public or private utility. Though Greece was the parent of this species of building, and on that soil it grew and improved, yet its final perfection was wrought at Rome, where it was adopted and published to the world. From her stores, the present age is furnished with ample resources, and is thence enabled to form a complete system of this science. Fragments may be found elsewhere, chiefly of an inferior kind, or the production of the infantine state of the art: but Rome is the only place at this time, which contains a complete and copious fund of antient architecture.

The labourious task of measuring and giving drafts of these remains to the public was undertaken by the author of the original of the work under consideration; and the execution of his design excited the admiration of cotemporary and succeeding artists*:—indeed a work of greater magnitude in this art, or of more consequence to it, has never yet appeared.

* See our account of Mr. Marshall's edition of the first volume, *M. Rev.* vol. xlvii. p. 140. We then observed that the original first appeared under the patronage of Louis XIV.

Marshall's Transf. of Desgodetz on the Anc. Buildings of Rome. 41

Monf. Desgodetz will ever be regarded with the highest esteem among the lovers of antient architecture, as the first who set the example of taking accurate drafts and dimensions of remains of antient magnificence, and giving them with fidelity to the public: the delineations published before his time being executed in so slight a manner, that they may be considered merely as sketches. His example has been productive of the happiest effects in exhibiting the best mode of treating those subjects, and has prompted succeeding authors to imitate him in an accurate attention to the originals; so that we are now furnished with faithful drawings of almost every remnant of antiquity, that is worthy of preservation, or attainable by the explorer.

The first edition appeared in 1682; and, although coveted and sought by artists of all countries, such was the magnitude of the work, that no one seems to have had courage enough to venture a republication, until the production of the second Paris edition, in which the old plates were used in a bad state; and even this edition had several years since become extremely rare. Indeed, as is observed by Mr. Marshall, in the preface to the present impression,

‘The vast expence of renewing by various hands, and the danger of thus transmitting inaccurately, so great and so delicate a work; or the Herculean labour such renewal proposed to any single undertaker, who, if equal to the task, could generally employ himself with much ease to more immediate advantage; either suffices to account for the scarcity of this book so many years past, much more for its never appearing in our language; though constantly in request as the standard of antient and modern art.

‘The descriptions, explanations, &c. are given as well in the author’s own words, as in an English translation, on opposite pages, for the better comparison, and to accommodate readers of every country; to none of whom it can be the less pleasing that, while the original text has been sacredly preserved, the antient is changed into modern orthography.’

From the confirmed accuracy of the original publication, and its importance having been so long established, we were desirous of being able to speak decidedly of the merits of the English edition, and have accordingly given it a diligent comparison with the original, both with respect to the drafts and the measurements. It is obvious that, in a performance of this nature, the essential part chiefly consists of plates; which we have the satisfaction of reporting to be correctly executed, and to reflect the highest credit on the industry and ability of the deceased artist, who has rendered them not less elegant than the originals. The same minute attention to the text has made the translation somewhat unpleasant; a circumstance on which we

lay no great stress, as the writing is merely descriptive of the plates.

Respecting a work so highly esteemed, it is needless to add more than that those who wish to possess a complete series of the architectural antiquities of Rome have now an opportunity of gratifying themselves with an elegant specimen in an English form;—with a performance that will perpetuate those elegant examples, when time shall have erased the originals.

ART. XII. *Observations on Pope*. By Gilbert Wakefield, B. A. 8vo. pp. 350. 7s. Boards. Payne. 1796.

THE pleasure which we received from the first vol. of Mr. W.'s intended *edition* of Pope's works * has occasioned us some regret in perusing the present volume of *Observations* on that poet, since its publication is the consequence of his final resignation to Dr. Warton of the office of editor. We do not mean to imply a general preference of one candidate to the other: but the taste and learning displayed by Mr. W., in the part which he has executed, could not but inspire us with a wish of seeing the whole of our admirable poet's works illustrated by the same hand. Since, however, the character of Mr. W.'s criticisms chiefly consisted in parallelisms and investigations of particular passages,—with copious references to other writers, antient and modern, in whom a similarity of thought or expression was to be found,—perhaps the public are tolerably indemnified for the loss, by the printing of these *Observations*; which appear to be the materials collected for supplying notes to the intended edition.

In the preface to this work, Mr. W. enters somewhat into general criticism, or rather general panegyric, on the poetical merits of his author; which he measures by the true classical scales of Horace and Longinus, and finds perfect and complete in every point. Though, for our part, we are fully convinced that the science of criticism, like most others, has received great improvement since the ages of those writers; and that a much more accurate test of poetical excellence might be applied, than the loose and dubious sentences of the above poet-critic and critic-poet; yet Mr. W.'s paraphrassical application, particularly of the five characters of the sublime proposed by Longinus, will be read with pleasure.

With respect to the *Observations* themselves, Mr. W. candidly cautions his readers against expecting too much from them; and we think we have given a just idea of them, by say-

* See M. Rev. New Series, vol. xvii. p. 422.

ing that they are the *materials* of such notes as adorn and illustrate the text of the volume before published. The following specimen will afford an adequate idea of them; it belongs to the fourth epistle of the Essay on Man:

' Ver. 11. Twin'd with the wreaths Parnassian laurels yield,
Or reap'd in iron harvests of the field.

The diction of the former verse is singularly elegant and happy; and the latter seems formed on an allusion to the armed men of Cadmus; or was transferred from *Virgil*, *Æn.* iii. 45.

Hic confixum *ferrea* textit
Telorum *seges*, et jaculis increvit acutis.

Me, slaughter'd here, this crop of javelins hides,
And pointed lances, sprouting from my sides:

which is a slight change of Ogilby's version, and excellently represents the passage.—Or our poet might derive the figure immediately from his master, at *Æn.* xii. 963.

The more they kill, the greater numbers grow:
An *iron harvest* mounts, and still remains to mow.

And in his *All for Love*, end of act i. there is a similar verse:

And, ent'ring where the foremost squadrons yield,
Begin the noble *harvest of the field*.

But the first suspicion is rendered probable by the beginning of his own translation of Statius:

How with the serpent's teeth he sow'd the soil,
And reap'd an *iron harvest* of his toil.

' Ver. 16. 'Tis no where to be found, or ev'ry where.
So *Horace*, *Epist.* i. 11. fin.

quod petis, hic est;
Est Ulubris.

' Ver. 39. There's not a blessing individuals find,
But some way leans and hearkens to the kind.

An image perfectly original and happy! Man waits, as it were, all ear! for the approbation of another's feelings, before he can decide upon the reality of his own happiness from a present enjoyment. A passage in the Epistle to the Hebrews, xi. 13. is not much inferior to this in a beauty of the same kind: see my *Silva Critica*, v. p. 148.

' Ver. 75. Heav'n still with laughter the vain toil surveys.
An allusion to Psalm ii. 1. 4. "Why do the heathen rage, and the people imagine a *vain* thing?—He, that sitteth in the heavens, shall laugh; the Lord shall have them in *derision*."

' Ver. 102. Was this their Virtue, or contempt of life?
The general conception of this whole passage seems derived from *Lansdowne's* verses written in the year 1690, and of great merit.

The honest man, who starves and is undone,
Not Fortune, but his Virtue keeps him down.
Had Cato bent beneath the conquering cause,
He might have liv'd to give new senates laws;
But on vile terms disdaining to be great,
He perish'd by his choice, and not his fate.

Honours

Honours and life, th' usurper bids, and all
That vain mistaken men good fortune call;
Virtue forbids, and sets before his eyes
An honest death; which he accepts, and dies.

- * Ver. 107. Why drew Marseilles' good bishop purer breath,
When Nature sicken'd, and each gale was death?
Or why so long (in life if long can be)
Lent Heav'n a parent to the poor and me?

Archbishop Sheldon, and others, must share in this praise of the good bishop of Marseilles; see Pennant's London, p. 328. and the two ministers of Tideswell in Derbyshire; see Dr. Aikin's Environs of Manchester, p. 485. And in the former couplet our poet might profit from some anonymous verses in Dryden's Miscellanies, vi. p. 76.

When Nature sickens, and with fainting breath
Struggles beneath the bitter pangs of death:
as the third verse is a palpable imitation of Virgil, Æn. x. 861.
Rœbe, diu res si quæ diu mortalibus ulla est,
Viximus.
O Rœbus, we have liv'd too long for me,
If life and long were terms that could agree: Dryden.

- .. * Ver. 123. Shall burning Ætna, if a sage requires,
Forget to thunder—?

This is the strong word of Virgil on the same subject, Æn. iii. 571.

—horrificis juxta tenat Ætna ruinis:
thundering Ætna, is Dryden's expression there from Lauderdale.

- * Ver. 127. When the loose mountain trembles from on high,
Shall gravitation cease, if you go by?

"Quid mirum igitur, ex speluncâ saxum in crura Icadii incidisse? Puto enim, etiâ si Icadus in speluncâ non fuisset, saxum tamén illud casurum fuisse." Cicero de Fato, cap. iii. What wonder then, that the stone should fall from the cave on the legs of Icadus? The stone, I presume, would have fallen, had he not been there."

There are, doubtless, many single observations, in which a critical reader would differ from Mr. W.: but, on the whole, they exhibit all the delicacy of taste and sagacity of investigation which distinguish the other works of this elegant and industrious scholar.—We shall beg leave, however, to hint that, if he had less indulged that propensity to dwell on "physical impurities" which Johnson censures in Swift, and that fondness for story-telling which probably in some instances makes him the repeater of idle scandal, this book would not have been the less acceptable to readers of taste.

ART. XIII. *Poems, chiefly Dramatic and Lyric*, by the Rev. H. Boyd, A. M. Translator of Dante's *Inferno*: containing the following Dramatic Poems; the *Helots*, a Tragedy; the *Temple of Vesta*; the *Rivals*; the *Royal Message*; *Prize Poems*, &c. &c. 8vo. pp. 643. 6s. 6d. Boards. Printed at Dublin.

THE author of this volume discovers considerable powers of invention in the plots of his dramatic pieces, and a ready command of that elevated diction, and that harmonious flow of words, which, on the English stage, have been appropriated to tragedy; and, in his smaller poems, the flowers of fancy and the graces of melody are not wanting. Notwithstanding all this, however, we must acknowledge that we have not been able to make our way through the numerous pages of this volume without sensations of languor, and something like fatigue, which have scarcely been repaid by any emotions of delight excited by the more brilliant passages of the poems. This disappointment we impute, in part, to the author's choice of his subjects, some of which we cannot think very happily adapted to interest the reader's feelings.

The story of the destruction of the Messenian and Spartan Helots, after an unsuccessful struggle for liberty, though well suited to excite indignation against the practice of purchasing and keeping slaves, furnishes few incidents for the display of dramatic talents. The Hebrew story of Rahab the harlot, or as this author understands the original term, the keeper of a caravanfary, exposed to the machinations of demons, is still less interesting. The subject of the third tragedy, the scriptural story of David's passion for Bathsheba, and his plot against the life of Uriah, is better chosen: but in this piece, and indeed through the rest, the writer has indulged himself in a diffuseness of amplification which dilutes the expression of the passions, till the effect on the reader's feelings, if not wholly lost, is very much weakened. As an example of his amplifying powers, and a fair specimen of the whole work, we shall copy his exhibition of Nathan's parable:

' When from the bounds of Salem late I part
Self-exil'd, to avoid domestic woe,
I thought in some sequester'd vale to find
That peace and innocence devoid of guile
Which (tho' thy bright example beams around)
Even in those sacred bounds are sought in vain.
A peasant's lodge I sought, whom long I knew
Of Heaven so favour'd in his mean retreat
So sanctify'd, that his æthereal guard
Kept from his lonely cot, at distance due
All the vain Images, the gaudy train

Of Syren forms (this world's peculiar boast)
That lures the heedless votary from Heaven.

* *David.* Could they not guard him from oppressive wrong?

* *Nath.* They saw him wrong'd, and yet th' oppressor lives.

This hermit for my host I rather chose
Than the proud owner of a neighb'ring pile
Who kept his hospitable gate unclosed
With ostentatious welcome to allure
The way-worn pilgrim's foot.— But here instead
Of the long retinue, that fills the haunts
Of luxury, and the unmeaning phrase
Of hollow friendship, warm in words alone,
One gentle lamb, his single inmate, play'd
About his joyous hearth, and told a tale
Of warm attachment: in its honest looks
And gentle bleatings, far beyond the phrase
Of courtly adulation. This remain'd
The solitary orphan of a flock
Which fell contagion, or the feller gripe
Of lawless usury had rest away
The rest, or fill'd the concert of the vales
Which own' his wealthier neighbour for their lord,
Or bled, by turns, the victims of his board.

* *David.* That wealthy neighbour shall refund his store

If aught of inhumanity appears
Before the Judges tribunal—for soon
It shall be closely sifted,—but proceed!—

* *Nath.* A stranger, to the camp of Israel bound,
Of seeming rank, tho' hid in close disguise,
The proud man's hospitality had claim'd,
He spar'd his numerous flocks, and sent his hinds
To rob the hermit of his bleating friend
The sole associate of his lonely hours.—
I saw it borne away—I mark'd the tears
Of its sad owner, all in vain they fell;
In vain with supplications he pursued
Even to the proud man's door his innocent charge;
His whole redress was insult, scorn, and blows.—

* *David.* Now Heaven so deal with me, as he shall reap
The bitter fruit of an unfeeling heart,
And with his forfeit life redeem the land
From such a foul contagion! soon the world
Shall know, I do not bear the sword in vain!

* *Nath.* In thee, my lord, whose pure, unsullied life
Reflects a glowing transcript of Heaven's laws,
Such rigour is becoming, but to us
Whose feeble optics boast no angel's ken
The sword of justice dazzles as it strikes—
There needs not such gigantic force to venge
Such petty wrongs.
You know, my Lord! how long the penal sword

Has slumber'd in the sheath, and it might seem
The rigour of severity, at once
To wake its terrors now, for fame would tell
That for a petty wrong, which might be paid
Four fold, a soul was forfeit !

• *David.*

Strange to me
It seems, that thou, whose eagle sight could pry
Beyond the journies of the sun, to view
The late effect that slumber'd in its cause,
Should be dim-sighted here ! but time and grief
Have shed a frost upon your faculties ;
Else you would see, that famine, sword and fire
With all the woes that on those furies wait,
Are not so pestilent as that still plague
That cold, narcotic vapour, wort of ills
With which hell teems, that last result of vice,
When all the virtues, poison'd in their source,
Stagnate at once, and petrify the heart.—
Heavens ! what a journey with his fellow fiends
Thro' every devious tract of every crime
This man must first have run, who thus could tear
The fellow-feelings from his savage heart !
His soul is gangren'd, and the sword alone
Can ward the vengeance stor'd above the sky
Which else, perhaps, would burst upon our heads
In flaming ruin ; or the plague might catch
From bosom on to bosom.—He, who dar'd
To seize the lamb, would he have spar'd the child
To join his servile train, or change for gold,
As pride or caprice, or the thirst of gain
Had chanc'd to domineer ?

• *Nab.*

Yes—or his spouse !

• *David.*

Ha !

• *Nab.*

THOU ART THE MAN ! why does thy cheek turn pale
At thy own semblance ? was the mask so foul
As even to wake thy rage : and art thou dumb
When thou behold'st the phantom's genuine face ?
Thine own most righteous doom has past thy lips
Without recall, and Heaven has seal'd the word !

The reader will perceive in this paraphrase a kind of swelling declamation, which ill suits the simple tale of the prophet.

The smaller pieces in this volume are, a Hymn to Silence ; the Genius of the White Rose ; Woodstock ; three Prize Poems : of which the first, written in blank verse, is the most poetical :—the Wanderer, a lyric poem, in four irregular odes, displaying, in a pleasing and well-supported allegory, the progress of liberty :—elegant complimentary verses written on three successive birth-days to the Countess of Moira ;—and several elegiac pieces, tributary to merit or friendship. Among the

ornaments of these lighter pieces, the author has sometimes admitted puerile conceits : of which a funeral elegy, where such conceits are peculiarly improper, affords a curious example. Celebrating a young lady removed to Heaven, and clad in celestial robes, the poet says,

‘ Yon gems, that sparkle o’er her flowing vest,
Are grateful tears, in heavenly mines congeal’d ;
While in the swelling anthems of the blest,
Wond’ring, she hears her modest worth reveal’d.

‘ Wond’ring, she sees, in that resplendent robe,
Emblazon’d by the pencil of the skies,
Her deeds, while yet she walk’d this nether globe,
Tended by fervent prayers, and glitt’ning eyes.’

At the close of this large volume, some stanzas are given of a Romance in verse, ready for the press, under the title of the Captives, of which we can take no farther notice till the work shall come before us in its entire form.—The manner in which this volume is corrected will not redeem the credit of the Dublin press. Had we not in some degree amended the punctuation, in the extracts which we have made, they would scarcely have been intelligible to the reader.

ART. XIV. *A summary View of Heraldry, in Reference to the Usages of Chivalry, and the general Economy of the Feudal System.* By Thomas Brydson, F. A. S. Edin. 8vo. pp. 319. 6s. Boards. Nicol, &c. 1795.

TO the generality of readers, this *title* will not be very attractive. None but those who have a peculiar attachment to the very peculiar subject will expect to derive much instruction or amusement from “a dry Treatise on *Heraldry*!” We may venture, however, to say that those who will take the trouble of perusing the present volume will find in it more than it promises, and will be sufficiently repaid for their pains.—The author has studied the subject with attention, and has condensed his matter with care and taste ; so that his details are never tedious, but are for the most part entertaining. The language is clear and appropriate ; and, if it be not always purely classical, it is never vulgar nor turgid.

The work is divided into six chapters. In the first, we have a brief account of the structure of the feudal system—soon blended with ecclesiastical polity—and of the origin, spirit, maxims, discipline, and different orders of *chivalry*.

In chap. II. we find a concise history of *Tournaments*, and armorial Ensigns—their object, regulations, materials, &c. &c.

The contents of chap. III. are,

‘ Of

• Of Romance.—Descriptive of the Manners of Chivalry.—Its Heroes distinguished by Armorial Ensigns, and by the Denomination of Knight's-Errent.—Exhibits Instances of a Practice whereby Arms have given Rise to various Surnames.—Introduced Griffins, Dragons, and other fabulous Animals, into Heraldry.—Symbolical Meaning of those Figures.—Remarks on the historical Origin of the Arms of particular Families and States.'

Chap. IV. 'The Form, and Various Modes in which Arms are exhibited.—Several Coats of Arms may be born in the same Shield.—The exterior, or concomitant Ornaments attached to Armorial Ensigns.—As, the Helmet—Crest—Supporters.—A particular Class of exterior Ornaments employed to denote specific Orders and Degrees of Dignity.—As, Collars of Knighthood—Mitres—Coronets—Diadems.—Recapitulation and general Observations respecting the Organic, or Symbolical Part of Heraldry.'

Chap. V. 'Political Department of Heraldry.—Comprehends all the Distinctions of Rank belonging to the Feudal System.—Orders and Gradations of Chivalry in connection with Feudal Tenures.—The Hierarchy, analagous to the different Gradations of Secular Dignity and Power.—Ecclesiastical Orders of Chivalry.—Academical Honours.—Enumeration of the Distinctions of Chivalry.—Gentlemen—Esquire—Knight.—General Order of Princes.—Distinctions of Rank Characterised, as Civil—Military—Ecclesiastical.—Present State and Acceptation of some of the Inferior Distinctions and Titles derived from Chivalry.'

The VIth chapter is better written, and has more originality in it than the preceding although not necessarily connected with Heraldry. It is a dissertation on *Distinctions in Rank*; and from it we give our specimens of the author's style, and manner of treating his subject:

'In speculation, it has sometimes been questioned, whether it would not be conducive to the happiness of society to exclude distinctions of rank. Yet nothing can be more certain, than that such distinctions are unavoidable.

'Were it possible to place men on an equal footing, and to ensure their continuance in such a state, it would repress every important exertion, where there were neither motive nor hope of rising above the common level; nor any fear, because no possibility of sinking below it. Wherever property is established, all men endeavour to obtain it; but as they are not all equally strong, healthy, nor endowed with the same capacity, they cannot all be equally successful.'

'An important effect of the establishment of property, results from the right whereby it is transmitted and secured in perpetuity to the heirs of the possessor. This introduces, not temporary or personal distinctions, as those of magistracy, of master and servant, rich and poor, which are also inseparable from the establishment of property; but hereditary distinctions, connected with hereditary influence.

'Affluence and splendour come to be considered as the birth-right of such families as have long possessed an hereditary fortune. This is a natural consequence of the establishment of property; hence men

born to those advantages, are in effect, and in common estimation, as really distinguished by them as though they were inherent, and not merely adventitious endowments. Perhaps the younger branches of such families are not all possessed of property, yet they share in the respectability of their connections, and generally possess the means of heightening ordinary talents, by accomplishments which resemble the more immediate gifts of nature.

‘ Were the language of chivalry to be here employed, those families would be styled noble. But whether titles, or names of dignity, be, or be not superadded, the distinction itself continues, and cannot be set aside, so long as property shall continue to be so powerful an incentive to universal industry and exertion.

‘ This shows, that nobility of blood, or hereditary distinctions of rank, are by no means peculiar to chivalry; but would also be found in the most perfect democracy.’—

‘ While distinctions of rank are inseparable from society, there is an equality also with which its happiness and perfection are inseparably connected. This equality consists in the common right by which each individual is equally entitled to acquire, possess, and enjoy, in the manner most agreeable to himself, whatever he can obtain without violating the very same rights, in others, which he himself possesses. This maxim is illustrated by the laws of free and well regulated states, where the life, reputation, liberty, and property of the lowest servant are equally sacred with those of his master: where all obstacles of a political nature are removed, and every barrier open that may lead to a preferable situation.’—

‘ The abuses which may be ascribed to adventitious honour, are, perhaps, most effectually obviated or checked, where the distinctions of society are placed on a liberal scale, corresponding to that variety of eminence which flourishes under the most improved political economy. All have the rank of freemen, without being precluded from any other to which either their exertions or talents may entitle them. The laws interpose no barrier between the people at large, and that class which chivalry styled noble; nor do they afford any advantage to the latter, who are necessarily distinguished by those circumstances only, or chiefly, that are inseparable from the possession of property, or by a certain cultivation, equally unconnected with legal privilege.

‘ In a comparative view of political institutions, that has a claim to be preferred, where the power and honours which distinguish the higher ranks are a defence and ornament to the community, without either oppressing, degrading, or being unattainable by such as belong to the inferior orders; where idleness is discountenanced, violence restrained, and encouragement extended to every individual, to exert, for his own and the general good, whatever talents or capacity he may possess.’

In an *Appendix* of 88 pages, Mr. B. gives a neat summary account of the *Distinctions of Rank, included in the British Constitution*; with their different privileges and precedency.—This is a well digested abridgment of our best writers on the subject: We would make some quotations from it, if we had room.—

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On the whole, as we have read the volume with pleasure, we cannot help recommending it to all who wish to have, at small cost, a proper idea of *Heraldry, ranks, and privileges*: especially of those which are peculiarly our own.

ART. XV. *A System of Comparative Anatomy and Physiology*. Vol. I. By Bulick Harwood, M.D. F.R.S. & F.S.A. Professor of Anatomy in the University of Cambridge. 4to. White, &c. 1796.

THIS publication is only one part or fasciculus, of which there will be five in each volume. The present relates to the olfactory organs of animals.

After an introduction, in which the learned and ingenious author proposes, as the principal subject of his work, an examination of the several *senses*; he proceeds, in the second Section, to give a short account of the brain and organs of sense in the various classes of animals: this is merely preliminary. In Section 3. he treats of the olfactory or first pair of nerves. The leading circumstances respecting them which he notices are, that in man, and in quadrupeds, they begin to ramify within the skull, and to send their numerous branches through the cribriform process of the ethmoid bone; whereas, in birds and fishes, they pass undivided through this bone;—and that their relative magnitude is much greater in the carnivorous animals than in those which feed on vegetables. Section 4. describes the human nose, but without any peculiar illustrations. The only opinion in which the writer differs from the generality of anatomists is, that he conceives the ramifications of the olfactory nerves to be distributed on that part *only* of the membrane of the nose, which lines the internal *nares* properly so called. For this conclusion he gives his reasons.

Section 5. describes the nose and olfactory bones of the herbivorous quadrupeds. One general model of these bones is said to be observable throughout all this class, which is the *turbinated* form. In addition to this, in all these animals, the ethmoidal processes are found to afford a considerable surface for the extension of the olfactory membrane. With this general resemblance, many diversities of the organs are observed in different species, which are noted by the writer.

The same parts in the carnivorous quadrupeds are described in Section 6th. In these, a very different form of the olfactory bones from the turbinated is said to prevail, and one which affords a much larger surface for the expansion of the olfactory nerve. This he terms the *ramified*, and traces in various animals from its more to its less perfect state. Though in the former section Dr. H. considered the turbinated form as cha-

characteristic of the herbivorous quadrupeds, yet in this he seems to acknowledge a considerable approach to *turbinatation* in the feline and canine orders.

Section 7. relates to the olfactory organs in birds. These, whether carnivorous, granivorous, or omnivorous, have something analogous to the turbinated bones of herbivorous quadrupeds; whence no distinction can be formed from that part of the organ:—but a pair of nerves, analogous to the nasal branch of the fifth pair in the human subject, is supposed to act an important part in the carnivorous birds as auxiliaries to the proper olfactory; and, farther, the cellular structure of the bones in the nasal organs of this tribe is thought to allow of a greater expansion of the sensitive membrane.

Section 8. treats of the olfactory organs in fishes. These animals are first distinguished by the absence of all cavities, or sinusses, communicating with the nostrils. Their olfactory nerves are of great relative magnitude, and, after having passed from the brain, are ramified on a membrane which is expanded on tendinous ligaments or cartilaginous septa; nothing like the olfactory bones of quadrupeds and birds being to be found in them.

In Section 9th a short account is given of what the author observed in the nasal organs of a turtle. These appeared to consist of various irregular transverse processes arising from the septum narium, and from other parts of the cavity, and lined by a cartilage covered with a black membrane.

Remarks on the olfactory organs of all these classes of animals occupy the remaining five Sections. In these a considerable degree of ingenuity is displayed, and many of the remarks appear equally just and curious. Yet we cannot be perfectly convinced that the differences of structure, between the carnivorous and herbivorous tribes, are so clear and positive, as to justify all the physiological conclusions which Dr. H. would deduce from them. In particular, we find it difficult to conceive how that exquisiteness of sense, which he supposes to exist in some of the herbivorous quadrupeds, (the deer, for instance,) should give a detestation of all animal odours, and make them most unalterably vegetable eaters; while the much greater nicety of discrimination, which he conceives the carnivorous to possess, has quite opposite effects. We should rather imagine that each animal has the acuteness of smell necessary for his mode of life bestowed on him, but that the nature of the impressions which he receives from this organ is a consequence of associations formed by instinct or experience, and not primarily owing to any diversity of mechanism in the organ itself.

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The remainder of this publication consists of plates and their explanation. The engravings are 15 in number, exhibiting different parts in the olfactory organs of various animals, particularly illustrative of the preceding descriptions. They are beautiful pieces of anatomical drawing and engraving:—the latter by Heath, who has executed his task with his well-known elegance and delicacy; though, in a few of them, somewhat more of strength and distinctness might be desirable.

By a loose advertisement accompanying this work, we are informed that the Syndics of the Oxford press have thought proper to fix the price of five shillings for the *letter-press* of each fasciculus. We suppose that the present is intended for one fasciculus; if so, we cannot but think the price extremely high, as there are only 72 pages moderately filled, and not remarkable for paper and print. Little obligation seems due to a *public press*, if such be its terms. The whole work, comprised in two volumes, will amount to 50 shillings, exclusively of the plates; the price of which, to subscribers, will be three guineas. The *latter*, from the present specimens, seem by no means too dear. The lovers of anatomy will doubtless expect their completion with impatience.

ART. XVI. *Travels through various Provinces of the Kingdom of Naples*, in 1789. By Charles Ulysses, of Salis Marschlins. Translated from the German, by Anthony Aufrere, Esq. Illustrated with Engravings. 8vo. pp. 527. 8s. Boards. Cadell jun. and Davies. 1795.

WHEN an intelligent traveller deviates from the more common tracks, his remarks can seldom fail of containing something interesting to the public; and, amid the multiplicity of books of travels, there is no reason for apprehending that those which rank under this head should become too numerous. The work before us is offered by the translator as an useful supplement to Mr. Swinburne's travels in the Two Sicilies: but, without any reference to that writer's valuable productions, it has original and distinct merit enough to enable it to stand on its own ground.

The tours, of which an account is here given, are, 1st, from Naples across to the Adriatic sea in the *Terra di Bari*, thence by *Taranto* to the promontory of *Leuca*, and back through *Taranto*, *Altamura*, *Canosa*, the *Tavugliere di Puglia*, and *Troja*, to Naples:—2dly, from the same city through Salerno to the ruins of *Pæstum*, and back:—3dly, from the same, through *Capua*, *Arpino*, and *Avezzano*, to the Lake of *Celano*; thence to

Salmona, and through the country of *Molise*, to *Venafro*, and back to Naples. Besides these tours made by M. de Salis himself, one is described as made by the Abbé Fortis from *Molfetta* to *Matera*. In these several journeys, the objects principally noted are those relating to agriculture, with other branches of economics, and to natural history, especially mineralogy.

One of the most striking descriptions in the early part of the volume is that of the Pulo di *Molfetta*, a crater-like cavity in a limestone mountain, full of caverns which abound in crystals of native saltpetre; with which salt, also, the limestone itself is strongly impregnated. The different states in which the saltpetre is found are accurately described: but we are rather surprised, as the existence of real nitre in a native state is still denied at Naples, that no chemical experiments were made by the author to identify the salt.

The description of the country house of the Duke of Martina, and of his rural riches, particularly his sheep, and the management of them, forms so pleasing and interesting an article, that we shall extract a page or two from it:

“The beauty of the morning gave double charms to the rural environs of the house, surrounded by extensive pasture grounds, bounded on one side by distant hills, and on the other by the wood of *Gioia*, towards which we proceeded to the sheepfold. The agreeable coolness of the morning, the pearls of dew trembling upon a thousand flowers, and the melodious notes of the feathered throng, had lulled me into the sweetest reverie, when I was suddenly roused by the sound of horn, hautboys, a bag-pipe, and a provincial sort of drum. It was a band of shepherds, who advancing towards us with their music, and a flag, cordially saluted us, and then preceded with their Arcadian music. Not far from the sheepfold, we were met by the chief of the shepherds, a venerable old man, who welcomed us with a hearty shake of the hand. He first conducted us to the dairy, where are made the small cheeses of sheep's and goat's milk, and then to the houses or stalls, which are all built of freestone, in rows, with a variety of divisions. Before them is a large square inclosure, divided into five equal parts; in the first division, and in the stalls thereto belonging, were the ewes big with young; in the second, were the sucking lambs; in the third and fourth were the two years old ewes, and in the fifth were the lambs that had done sucking. All the sheep, in these five compartments, passed in review before us. They were entirely of the white breed, called *Pecore Gentili*, or fine woolled; and the chief shepherd assured us that they amounted to 3000. The Duke rejects the black sort, on account of the bad quality of the wool. Several shepherd's dogs, of the true breed, with long white hair, accompanied and watched the flocks; and I heard much in praise of their intrepidity, and other good qualities. We next visited the milking-house, which is very commodiously arranged, and con-

sifts of an oblong, arched room, in each of whose two sides are four apertures like door-ways, leading on either side into an inclosed court. At milking time the sheep are driven into one of these courts, and successively passed through one of the apertures, where a man waits to milk them; which being done, they are let through the opposite opening into the other court, and are thus speedily milked. There is also a convenient house for shearing the sheep. All these buildings have been erected by the Duke, contrary to the usual custom of the country, where the flocks remain in the open air during the whole year; and except a few miserable huts by way of dairies, all the other business is performed in the open air. This custom proved very fatal to the proprietors of sheep during the last severe winter; for more than 40,000 sheep perished in the eastern provinces of the kingdom; whilst the Duke, in consequence of his judicious management, lost not a single one. But I now hear that his example has been since followed by several sheep-owners. His flocks would indeed have been protected against cold and tempestuous weather, in wooden houses, as well as in these arched freestone buildings; but the rich man who takes a pleasure in such an useful occupation as husbandry, may well be allowed a certain degree of magnificence, in a case where too much œconomy would be even more prejudicial. I now learned that the sheep are managed in the following manner: to every ten ewes is allowed one ram; but they are only put together at the age of three years. The supernumerary rams are not cut, but sold; it being thought more advantageous to sell them young, than to keep them three years without profit, and at some hazard. This may answer in a country where fat mutton is of little value; but the shepherds of the Alps would be of a very different opinion. All the Duke's flocks are of the species called *Pecore Gentili*, whose wool is very fine and white, and was much esteemed by the ancients. This is the great source of his profits; for they are shorn twice in the year; once entirely in spring, but only half in summer; and the wool is sold raw. Some profit also arises from the cheeses, which are excellent; but probably would neither be so good, or keep so long, if goat's milk were not employed in preparing them. Salt is never given to the Duke's sheep, and great care is taken not to drive them upon the pastures in the morning until the dew be off the grass.

The cultivation of the olive-tree, with the extraction of the oil, and various commercial matters relative to it, afford a valuable article of information when the writer comes to Gallipoli, the great mart of that commodity. It appears, however, that various errors and abuses, here as well as elsewhere, prevent the inhabitants from enjoying the full benefit of the bounty of nature. The unpleasant topic of the oppressions and absurdities of the feudal system is brought fully in view, under the head of the *baronial rights* exercised in the *Terra di Lecce*; some of which seem expressly calculated to drive the poor people to that state of furious despair, which may be reckoned the true cause of those enormities that have, in so many periods, dis-

tinguished the insurrections of peasants against their lords. It appears, however, that the condition of the royal lordships is generally still worse than that of the baronial; the management of them being committed to overseers, who have no common interest with the cultivators of the soil. The religious societies, on the other hand, are generally good landlords, residing on the spot, and partaking of the fortune of their tenants; and the author laments the destruction of some of the convents, (particularly those of the Jesuits,) as a real and sensible evil to the country. The account of the *Tavogliere di Puglia*, or low country in Apulia, to which the shepherds of Abruzzo drive their flocks on the approach of winter, is a curious piece of rural economics.

Of the discussions relative to the antient state of the country, in comparison with the modern, some of the most interesting relate to Taranto, to Brindisi, and to the lake of Celano, antiently the Fucine lake. Of this latter, a minute account is given, illustrated with a chart; and the course of its emissario or outlet into the river Liris, executed by the emperor Claudius, and since attempted at various periods to be restored, is traced with a circumstantial accuracy which most readers, we presume, will think rather tedious.

An entertaining article of natural history is given in an account of the lynx of Abruzzo, which we shall copy:

‘ Although Buffon and Schreber have given us very good accounts of the lynx, the naturalist will probably not be displeased at receiving some information about the species of lynx peculiar to the provinces of Abruzzo. It is frequently met with in the woods of Abruzzo Ultra, where it is called *Il Gatto Pardo*, and is smaller than a sort that is not infrequent amongst the Grison mountains, and which precisely resembles the species given in Buffon’s *Natural History*—part xix—plate 21—French octavo, and in Schreber’s *Sucking Animals*—part iii—pl. 109—page 408. But the lynx of Abruzzo is of a darker colour, is from eighteen to twenty inches high, and from twenty-four to twenty-seven inches in length, to the root of the tail, which is four inches long. The male is larger than the female. The colour is whitish, with spots like stars, of a reddish yellow, inclining to a yellow gold colour. The hair is short and soft, the head large, and like a tyger’s, with longish upright ears, terminated by a tuft of coarse, hard; and upright bristles. The eyes are large, and the teeth, claws, and whiskers are long and sharp. Had I been fortunate enough to procure a dead one, I could give a much more complete description; but, I could not succeed in my endeavours. The actions of this animal exactly resemble those of a cat, like which it sits, runs, springs, cats, purrs, and sleeps; although all these actions are in proportion to its superior size. It is easily tamed; and the Barons Tomasetti assured me that it ran about the house like a cat, was much attached to them, and was in no wise inconvenient, except from its extraordinary curiosity.

city. Not a corner in the house, nor a moveable therein, remained unvisited; and a female lost its life by jumping down the hole in the privy. I was surprized to find that the domestic cat had an insuperable aversion to this animal; and I was assured that the moment a lynx was brought into the house, all the cats disappeared, and were seen no more during that animal's abode there. The lynx bears the privation of its freedom only so long as it is allowed to wander about the house; all those which the Baron sent to the royal menagerie having soon died of excess of fat, which was the case with that I saw there, and which also appeared extremely melancholy. The lynx of Abruzzo is unquestionably the most swift, subile, and audacious beast of prey in Italy. It only wanders about in the night, and never is seen in the day, unless when in heat, or in search of provision for its young. It feeds upon all kinds of mice, moles, martins, ferrets, hares, badgers, otters, and even sheep and goats; neither are tame and wild fowl safe from its attacks. It watches for its prey, either upon the ground, or between the branches of a tree, and usually seizes it at the very first spring, even though it be on full speed; and from its ambuscade amongst the branches it successfully darts upon birds that are upon the wing. When it has killed such a large animal as a wild boar, or a roebuck, it first sucks the blood out of the arteries, which seems to be its favourite food; after which it devours the soft parts of the head, neck, shoulders, and legs, together with the entrails, and leaves the remainder. When it fails in procuring a live animal, it contents itself with vegetables, or gratifies itself with all kinds of fruit. Its favourite place of abode is amongst thick and extensive forests, and in solitary districts, where it makes its retreat in hollow trees, or in holes and clefts in the rocks. It pairs only once a year, at the beginning of spring; and contrary to the custom of cats, which celebrate their nuptials with hideous cries, it remains perfectly silent. The female goes two months, and then brings forth two young ones, which are generally of different sexes. She suckles them during two months; and the young ones require two years to grow and be fit for pairing. It has been observed here that the lynx generally attains the age of twenty years. Sociability appertains not to its qualities, and more than one couple are rarely found in a district. Like all creatures upon earth, this also has its enemies, and is pursued by men, dogs, wolves, and large snakes. Flight is its first object; but when it is deprived of the means of escape, and is attacked and wounded, it defends itself against every description of enemy, with such fury and dexterity, that it is seldom overcome but by numbers of beasts, or the superiority of human sagacity. The lynx not only feeds occasionally upon the bodies of dead men, but even attacks children and devours them. This animal is seldom to be taken alive, except whilst very young, when it is frequently found playing upon the grass near the trees, or straying about the country in quest of its mother. It is sometimes taken in traps, but is generally shot. The attachment subsisting between a couple is remarkable; for when one lies dead upon the ground, and the hunters have retired to a certain distance, the other approaches its comrade, looks at it, goes round it, lies down by it, goes away, and returns several times, until it appears to have lost all hopes of its
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being only asleep. The lynx furnishes man with a very warm and useful skin; and some profit arises from its fat and gall.'

The Appendix to this volume consists of a catalogue of the shells produced by the seas washing the kingdom of Naples. It is illustrated with a few coloured figures, and with a sketch of the mode of fishing up that curious species of *Pinna* which affords a tuft of silk. A short treatise on the thread of the *Zabara*, or *Aloe*-plant, is also annexed.

Such, in general, are the contents of this book of Travels. Of the mode in which the translator has executed his task, the preceding extracts will afford an adequate specimen. In some few places, perhaps, the language might admit of improvement; but on the whole it is easy and correct, and Mr. Aufiere has rendered an acceptable service to the English Public.

ART. XVII. *Letters to William Paley, M. A. Archdeacon of Carlisle*, on his Objections to a Reform in the Representation of the Commons, and on his Apology for the Influence of the Crown in Parliament; being Strictures on the Essay upon the British Constitution introduced in his "*Principles of Moral and Political Philosophy*." With an Appendix. 8vo. pp. 156. 3s. Johnson. 1796.

THE anonymous author of these letters, and the learned Archdeacon whom he attacks, appear to us to argue on principles which, though opposite in the extreme, cannot be said to be either universally false or universally true. Mr. Paley builds his system on the supposition that man is so frail and corrupt, that he will not, without the inducement of personal interest, discharge the duties which he owes to society: while his adversary contends that man is so upright, so virtuous, and so disinterested, that the bare sense of duty is sufficient to make him faithfully, and without any view to his own private interest as distinguished from that of the public, execute the trust reposed in him by the constitution of his country. Each of these gentlemen could doubtless produce, from real life, many instances calculated to support his respective hypothesis: but it is not on particular cases, from the disposition of some individuals, that legislators should frame systems of government: they should take mankind in the mass; and, naturally considering which was most likely to prevail in the general conduct of individuals,—their private or their public interest, their virtues or their vices, their reason or their passions,—they should model their political constitutions accordingly. A middle system might be made of the jarring principles of the letter writer and of Mr. Paley. Without supposing, with the one, that

that private interest was nothing with man, or, with the other, that it is every thing; we might expect to find in society a mixture of public and selfish spirit, and frame our code so as to fortify and invigorate the former, and restrain as much as possible the latter:—but to attempt to render the former universally prevalent, or to root out the other from the world, would be a task that could be performed only by *Him* who made human nature,—who alone can alter it, and free it from the dominion of passions, either by wholly eradicating them, or making them completely subject to the empire of reason.

If required to decide between Mr. Paley and his adversary, we should feel ourselves disposed to say that the former legislates for man as he *is*, and the latter for man as he *ought to be*. On the other hand, we must observe that good laws may counteract a wrong bias in the human mind: but, until it be counteracted, it is not to be expected that public spirit will prevail in the state over private interest. The fault of the Archdeacon is, that while he is shutting the door against parliamentary reform, not because he thinks it bad in itself, but because he does not believe there is a sufficient degree of virtue in the people to induce them to refrain from making a bad use of it, he does not take the necessary measures for producing a reformation in the morals of the people; which would guard against the consequences that he apprehends from a parliamentary reform, under the circumstance of the present habits and dispositions of the multitude. The error of the letter-writer is, that he would immediately adopt a system of political reform, which could not be attended with the blessings naturally to be expected from it, unless preceded by a reform in the minds of his fellow-citizens. A virtuous people cannot have too much power; a vicious people cannot have too little. Let it, then, be the great object of those who, with honest views, aim at alterations in the frame of our government, to direct their attention first to the education of the subjects; let them lay the foundation of public as well as private virtue deep in their hearts; let them sow the seeds of patriotism in a soil previously prepared to receive it: they may then hope to see a race of men strongly impressed with the idea of their being born not for themselves alone, but for society; and, when such men appear, there can be no degree of power that may not be trusted to them not only with safety, but with advantage to the community. Till this shall have taken place, however, it may be doubted whether much real benefit could flow from the extension of the elective franchise, or the limitation of the duration of parliament. It might be appealing only from one set of corrupt men to another set of
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the same description; not from Philip drunk to Philip sober, but from Philip drunk to-day, to Philip drunk to-morrow.

After these requisite prefatory remarks, we will give a short sketch of the contents of the pamphlet which produced them.

The author appears to entertain a very contemptible opinion of the talents of his adversary. 'Were I required (says he) to describe the impression this gentleman's political labours left on the mind of others from their effects on my own, certainly I should apply the distich of the Poet—

"This is mere babble, and direct

Against the Canon laws of our foundation;—"

Considering the work therefore below his notice, he for a long time thought a formal answer to it needless: but, finding that it had travelled through *nine editions*, that a *tenth* was advertised, that it was appointed a standing book for examination in one of the universities, and that it was quoted both in parliament and Westminster-hall as of high authority, he changed his mind, and began to be of opinion that a work so countenanced required a detailed investigation. It is not our intention to follow him through it, but we will give some extracts for the purpose of exhibiting specimens of his mode of arguing; and we shall make observations on such of his arguments as may strike us as calling for them.

The following extract from the beginning of the first letter will shew the author in a very favourable point of view, both as a literary character and a wit:

'Essays on "*Moral Philosophy*" come in a very questionable shape, when subservient to a defence of the depravities of our Constitution. Look back, and you will find those to have been the brightest ornaments of the Church of England who tampered the least with politics. Heretofore the friends of Liberty had to contend with formidable enemies, intrenched in the strong holds of superstition, and many brave men fell before the pulpit-batteries of *divine right* and *passive obedience* were silenced. At this day, we smile to see the sworn foes to the Rights of Mankind, when driven from those intrenchments, reduced to sculk behind the slimy *mantlelets* of Morality to discharge their feeble artillery.

'We have all heard innumerable encomiums on the excellency of the English Constitution of State. Yours, however, Mr. Paley, far, very far, surpasses every other. It is an hyperbole of panegyric. The whole scope of your reasoning is to convince us that our form of Government is contrived so admirably, that encroachments and perversions, combined with "*flagrant incongruities*," greatly contribute to its practical advantages! So the value of an antique statue advances in the eyes of some fantastic virtuosi in proportion to the mutilations it has suffered from the hand of violence, or the injuries of time.'—

‘ Sir, be assured I bear due respect to “ *long established or even settled rules.*” The difference between us is this—I declare for antient principles—You are tenacious of old forms; because I admire the theory of the Constitution, and you approve the practice.—I venerate the age of Parliament, but would transfuse into its debilitated frame a fresh portion of the bloom and vigour of youth. You dote on superannuated imbecility, and are enamoured with grey hairs and wrinkles which you fondly fancy it would disfigure the beauty of the Constitution to remove.—I mean not to deny that every well-wisher to Parliamentary melioration has to regret the departure from many good old “ *rules,*” and the substitution of their reverse. For instance, it was the wholesome usage of former times, to recur to what I have mentioned already, for the Delegates to be paid by those who sent them a pecuniary remuneration for their labours in Parliament. This “ *rule*” has been turned quite round. Without looking out of your work we find it has grown up into an avowed practice for numbers “ *to purchase their Seats,*” and Wages, at least from their Constituents, since the days of MARVEL, have been received by none of the Members.—Of old this was the answer of the Commons “ *when any new device is moved on the King’s behalf in Parliament, that they dare not agree without conference with their Countries.*” This answer has sunk into disuse—so long sunk into disuse that many Members spurn at the idea of obedience to Instructions.—In derogation of popular rights, we continue to summon *four* Burgesses from a decayed hamlet, like EAST LOOZ and WEST LOOZ, while we suffer Towns risen to the repute of MANCHESTER and SHEFFIELD to be destitute of a voice in Parliament.’

Till of late, the house of commons has been considered as a *representative* body; and so strongly had the idea been impressed on the public mind, that some of our ablest speakers and writers on the constitution have described taxation and representation as inseparable: so that the former would, in their eyes, be a robbery, if not coupled with the latter. During the American war, the principle was admitted even by the most determined opposers of the American claims; and they sheltered themselves from the imputation of inconsistency, by a nice distinction: they admitted that the colonies were not *actually* represented, but they insisted that they were *virtually* represented. In either case, it was evident that they stood up for representation as a vital principle of the English constitution. Since the commencement of the French revolution, however, this principle has not only been doubted, but by some writers of great abilities absolutely and positively rejected; and they have gone so far as to declare that representation is not, and never was, the principle of the English government. We wish that this author had met them fairly at the outset, and not disdained to discuss with them a question which he and so many others consider as already too well settled ever to be brought into discussion.

sion. For, it being once established that representation is the only foundation on which the right of taxation can be maintained in this country, it would be unnecessary to say one word about the rotten boroughs; their fate would be decided by the former determination. It is indeed the basis of his whole system of reasoning: but then he *assumes* instead of *proving* the principle. This mode of proceeding would have been proper if the principle had never been denied, but the case is different when it is contested. Our author indeed asserts the principle incidentally in a note, and quotes the authority of Bishop Hurd in support of it: but, in our opinion, the authority makes against him. It appears from it that none originally had a right to assemble in the great council of the nation, at least since the Norman conquest, but the proprietors of land who held *in capite*.

“ In process of time the lesser military tenants *in capite* (says the Bishop) multiplied exceedingly. And as many of them were poor, and unequal to a personal attendance in the court of their lord, or in the common council of the kingdom, where of right and duty they were to pay their attendance, they were willing, and it was found convenient, to give them leave to appear in the way of *representation*. And this was the origin of what we now call the Knights of the Shire; who, in those times, were appointed to represent, not all the freeholders of counties, but the lesser tenants of the crown only.”

The representation here described by the Bishop has no one feature of a *right*, but of an *indulgence*; for men, who were bound to personal attendance, were indulged with *leave* to appear by *proxy*. Nothing in this supports the idea of a necessary connection between taxation and representation; on the contrary, the Bishop's authority shews that the freeholders, who held not immediately of the crown, were not at all represented, but those only who by their tenures were bound to attend personally; and who, on account of some circumstances, obtained a dispensation from the crown, and were permitted to send proxies to parliament. As for the inhabitants of cities and boroughs, they were at that time wholly out of the question; they never thought of claiming a share in the representation either as a right or a favour: but policy afterward gave it to them. Would it not then have been better for our author to have combated, instead of quoted, the authority of Bishop Hurd? Was he not required to establish the principle of representation as a *right* inherent in the people, without the recognition of which it would be tyranny and usurpation in any power whatever to tax them? On this point, in fact, the whole of the dispute hinges.

The letter-writer, however, taking it for granted that representation was the original and fundamental principle of our constitution,

situation, states it to be his aim to remove the abuses that have crept into it, by bringing it back to its primitive purity. He remarks that the experiment has been already tried on a small scale without any danger, but with much benefit; and he maintains, in the following well written passage, the practicability and necessity of a *speedy* reform.

‘To speak from “*experiment*,” the right of voting in CRICKLADGE and in SMOREHAM has been amended in the present reign, by summoning the Freeholders of the circumjacent Hundreds to their poll-booths. Not a whisper of complaint has been heard against this procedure; and it would perplex the most acute speculator to make out that the slightest appearance of “*danger*” could possibly arise from any well weighed method of diluting a poison in the body-politic—A virulent poison, which already deeply corrodes its vitals, and if not soon corrected, will inevitably destroy the whole.

‘Yours is the blindness, not the fidelity of friendship. In truth, the “*danger*” lies on the other side. There is “*danger*,” great and, it may be, imminent “*danger*” in the rulers of a Nation hearing the call for Reforms with averted ears. That stubborn selfishness which relies on the strong arm of power to bear out its hateful usurpations, may indeed endanger the peace and happiness of a country. If salutary truths be scorned on the one side, extravagant projects will be indulged on the other. Instances are not wanting to show to you, that planting despair or disgust in the hearts of those who seek to ward off a national convulsion by seasonable and temperate Reformation, impels inconsiderate and ardent tempers to follow their object at whatever risk: while milder dispositions, desponding, or shrinking from the threatened shock, leave indignant enthusiasts to urge on the general dissatisfaction, which conduct so insensate never fails to provoke. But the affections of the human mind must be inverted before concession can irritate, or before a redress of public grievances can excite public discontent.’

The author dwells very much on a principle flowing, as he thinks, from that of representation, but which he also assumes without giving himself the trouble of proving; though it may be much more questionable in its nature than the parent principle. ‘In the mercenary and *pocket* boroughs, (says he,) in Barnstable or Midhurst, where is the controul of the constituents? To whom the responsibility of their members?’ We know of no responsibility attaching on members of parliament for their conduct in the senate. They are not, like trustees, liable to be punished for a breach of trust: they are not, like persons acting under a power of attorney, revocable at the will of the party granting it: the acts which they do without, or against, the consent of their constituents, are not null like those of an agent who has gone beyond his powers. They are in truth, for the whole term of the parliament, perfectly independent, and copartners with the King and the House

House of Lords in the exercise of sovereign power. They are not bound by any instructions, they are not responsible to any authority. Such of them, indeed, as may be candidates for seats in successive parliaments must, if they expect to be re-elected, conform in a great measure to the wishes of their constituents: but that is a question only of policy and prudence: all that they are in *duty* bound to consult is the *interest of the nation at large*, not the local partialities of any set of electors.

In his second letter, the writer dwells much on the necessity of an identity of interest between the representatives and the represented. That such an identity ought to exist, no man will be hardy enough to deny: but a question may arise whether some of the plans proposed by reformers (that, for instance, of universal suffrage) for producing, might not as completely destroy, this identity, as the present system could. Were *every* man to have a vote, the *poor* would form a great majority of the electors; and, unless they should be so very disinterested as to elect none but rich members, it might happen that the House of Commons should be composed chiefly of men without property; and, in that case, where could be the identity of interest between legislators who, by an Agrarian law, had nothing to lose but every thing to gain; and constituents who had much to lose and nothing to gain? It is fair to remark, here, that our author does not appear to be an advocate for Universal Suffrage. His plan is not to extend the elective franchise to every man in the nation, but to every householder or master of a family; and to such a plan we cannot see any one reasonable objection. A man who rents a house, and pays taxes directly, must surely be allowed, even by the enemies of reform, to be a person who may be trusted with greater safety with the exercise of suffrage, than a freeman of a corporation (of Bristol, for instance), who may be so poor as to be able to rent no more than the half of a bed in a garret or a cellar. If the *householders* of Westminster be proper persons to elect members of parliament, why should not the *householders* in other parts of the kingdom be considered as possessing a like qualification, and be admitted to enjoy a similar right?

Letter 3d. Here the writer attacks, with great ability and success, Archdeacon Paley's opinion that influence in parliament is necessary to the existence of the monarchy, if not of the monarch himself. We will give an extract from this letter, to shew how ably he treats his subject:

* It is futile to press on our recollection for the purpose you would serve, the unhappy occurrences occasioned by the contest between CHARLES the first and the Parliament. I peremptorily deny that his misfortunes can be justly referred to a want of this sort of influence.

History

History vouches to the truth of my assertion. Peruse the eventful period from the compulsory abdication of JAMES, to the elevation of the House of Brunwic-Lunenburgh—when Parliaments had nothing to dread, and little to expect, from the agents of the executive Government, and when the effervescence necessarily attendant on a Revolution, was far from subsided—when withal numbers of the Commonwealth's men were yet alive who must have cherished a fond remembrance of "the good old cause." Lest I should trespass beyond the due bounds of epistolary diffusion, I select proofs only during the reign of WILLIAM. He who, devoid of all prior claim, had the diadem fixed on his brow, upon certain terms and conditions by the gift of the People—He who had not Influence in Parliament sufficient to carry through his private and personal measures—He who was *ten* years in procuring a Civil-List to be settled on him for life—He who was compelled to revoke a grant to his Dutch favourite BENTINCK, and to send away a Regiment of foreign Life-guards, "the companions of his victories," whom he more than once importuned the Commons to suffer him to keep about his person—He who was not always soothed with Addresses echoing back the royal Speech, but who sometimes was mortified by sullen expostulation, not to say rude remonstrance—He, Sir, even WILLIAM, sat securely. The memory of these things entitles me flatly to contradict your supposition. Further; it will be no easy task for you to fasten on a stragging incident of national detriment during this arduous reign arising either from Triennial Parliaments, or the non-existence of Influence. The good sense of the Nation, assured that its Liberties, civil and religious, depended on his wearing the Crown, and were safe in his hand, supported him against the exiled hereditary Sovereign, formidable both by foreign alliance and by numerous adherents within this Island.

'Since WILLIAM, a foreigner, and of cold and repulsive demeanour, against whom the minds of multitudes were inflamed by religious persuasions, or exasperated by political prejudices, could by an elective title wield his sceptre securely and successfully, before the Influence of the Crown had obtained, and while Parliaments were no more than Triennial, and that without the shadow of a personal claim—surely, Mr. PALEY, you insult the best of Kings by sending abroad an idea that Influence is *now* necessary.—For a native prince adorned with attractions of private character that might be dangerous to the national Freedom, were they not counter-balanced by the goodness of his heart! What has he to fear? He fills the throne of his ancestors, and has seen his Court through a long reign thronged with the hereditary enemies of his House, of a sudden transformed into closest friends?—Let us be told no more of your hard option between a "*Government by force*" and a "*Government of Influence*;" and may we apply with emulation and ardour to procure a Parliament as free from "*terror*," as superior to venality.'

We shall take notice of only one passage in the 4th and last letter. The author says

'Every whisper of this kind implies, necessarily implies, one of these two things—either that Public Opinion is weary of kingly

REV. SEPT. 1796.

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Government,

Government, or that the Crown and the Commons' House are natural antagonists. Extricate yourself out of this unfortunate dilemma.'

We do not think that the horns of this dilemma are very formidable: were the Archdeacon to assert that the Crown and the Commons' House are natural antagonists, we are not sure that the doctrine would be unconstitutional; for unquestionably the representatives of the people have other functions besides those of passing bills and voting supplies; they are by their office Inquisitors, in duty bound to watch the executive power, to see whether abuses have crept into it, to correct them if any such be found, to impeach wicked ministers, and, by bringing them to punishment, to give a lesson indirectly to the Sovereign himself; who must naturally stand in awe of a body of men possessing censorial authority, and commissioned to keep a jealous eye on all his public actions. It is the duty of the House of Commons to concur with the Crown in all acts for the national good; and in that point of view they cannot be said to be natural antagonists:—but it is equally the duty of that House to be constantly on its guard against the encroachments of the royal power. As abuse, therefore, is naturally an attendant on authority; so the assembly, commissioned to inquire into and remove abuses, may be truly said to be the antagonist of the power in whose train abuses are generally found to attend.

It is only necessary to add that this work exhibits strong features of sound sense, ardent patriotism, and great moderation.

ART. XVIII. *Essays, Political, Economical, and Philosophical.* By Benjamin Count of Rumford, &c. &c. Vol. I. 8vo. 8s. Boards. Cadell jun. and Davies. 1796.

THE most important of all arts, that of living comfortably and happily, has been treated by most philosophers and writers in too confined and abstracted a way; for, while they have bent all the force of their minds to the consideration of the effects of government, law, religion, morals, &c. they have been apt to overlook those more minute circumstances, on which so large a share of *quotidian* happiness depends;—those, we mean, which belong to the multifarious and widely extended branch of knowledge which may be termed *economics*. Hence, the improvements of life under this head have been much less than might have been expected from the long experience of mankind; and some of the most important concerns have been left to the empirical management of persons who are incapable of any enlarged and systematic views. The greatest acknowledgements

legements are, therefore, due to a man of real science and literary talents, who shall have applied his superior powers and advantages to the benefit of the world in this humbler walk; and, by an union of accurate observation and experiment with sound reasoning, shall have cleared away difficulties and suggested improvements, which were beyond the reach of either of these singly. Later times have not been entirely destitute of such persons; and the name of Franklin has, perhaps, acquired as much honour from his many useful suggestions in common life, as from his sublime discoveries in physics: but of all who have turned their speculations to objects of utility, the writer now before us perhaps merits the most conspicuous place, whether we consider the variety and the relative value of his inquiries, or the benevolent industry and the scientific ability with which they have been conducted, and the success which has attended them. Already known as an ingenious philosopher and experimenter under his former designation of Sir Benjamin Thompson, he has now undertaken to enlighten the public with respect to various matters of police, and civil and domestic economy, in which many years of his life have been actively spent; and the present volume is composed of five essays, which have appeared separately. As the attention justly given to them at the time of publication has probably made most of our readers already acquainted with their principal contents, and as we hope that they will daily gain more and more circulation; we shall study brevity in the sketch that we mean to give of them, and in the remarks which they will afford.

The First Essay chiefly relates to Establishments for the Poor at Munich, where the Count (a native of North America) resided in a high military station in the service of the Elector Palatine, Duke of Bavaria, from whom he has received his titular honours. A short but very pleasing account of the improvement of the character and condition of the soldiery in Bavaria, especially by the establishment of *military gardens*, is the first article; which is well worthy of the attention of those who seriously desire to lessen the inconveniences arising from that now necessary public evil, a standing army. The principal subject of the essay, however, is the suppression of mendicity in Munich; where it had arisen to an intolerable height, equally hurtful to the morals of the poor, and oppressive to the inhabitants at large. All the numerous beggars of this city were apprehended in one day, and sent to a workhouse previously fitted for their reception; in which, different kinds of work, according to their conditions and ages, were provided for them in separate apartments, and good wholesome food, but not

lodging. The detail of all the circumstances attending this establishment, the means taken to encourage industry and order, the particulars of food, employment, instruction, &c. the mode of defraying the necessary expences, and the complete success consequent on these measures, by which mendicity was entirely abolished, and the wretched objects, from being a burden and a nuisance to the public, were rendered comfortable in themselves and valuable members of society,—are all highly deserving of attention, and afford a convincing proof of what may be effected by wisdom and benevolence combined, towards remedying some of the most inveterate evils of civilized life. One observation of a moral and philosophical kind, which may be regarded as the foundation of all the means employed, we shall copy, as it has our warmest concurrence :

‘ To make vicious and abandoned people happy, it has generally been supposed necessary, *first*, to make them virtuous. But why not reverse this order? Why not make them first *happy*, and then *virtuous*? If happiness and virtue be *inseparable*, the end will be as certainly obtained by the one method as by the other; and it is most undoubtedly much easier to contribute to the happiness and comfort of persons in a state of poverty and misery, than by admonitions and punishments to reform their morals. Deeply struck with the importance of this truth, all my measures were taken accordingly. Every thing was done that could be devised to make the poor people I had to deal with comfortable and happy in their new situation; and my hopes, that a habit of enjoying the real comforts and conveniences which were provided for them, would in time, soften their hearts, open their eyes, and render them grateful and docile, were not disappointed.’

The Second Essay treats on the fundamental principles, on which general Establishments for the relief of the Poor may be formed in all countries. The leading ideas of this part are general conclusions from the facts in the former. They begin by observations on the insufficiency of all laws that can be framed for the effectual relief of those who are reduced to poverty, and on the absolute necessity of the voluntary assistance of the humane; to whose zealous and unremitting attention in the superintendence of all plans their lasting success must ever be owing. The Count then proceeds to a variety of general rules, concerning the manner of forming and carrying on public establishments for the poor; which display great good sense and knowledge of mankind, with an amiable spirit of benevolence. Some of the ideas, however, run into repetition and prolixity. He descends into particulars principally on the capital point of *feeding* the poor, to which purpose he lays down proposals for the establishment of *public kitchens*, where not only the lowest class of all, but others of inferior ranks, might be

be supplied with different kinds of wholesome food at stated rates.

The Third Essay treats expressly on the subject of Food and feeding the Poor. It begins with some remarks on the principles of nutrition, and the importance of the art of cookery in rendering substances more nourishing. The benefit arising from the mixture of a large proportion of water with solid food, and from long coction, is the leading topic of this part. The second chapter relates to the pleasure of eating, and the means for increasing it; and we think that the author deserves great praise for thus openly substituting the *true philosophy* of augmenting human happiness, for the artificial and hypocritical philosophy of affected contempt for sensual enjoyments; especially when the object is to increase the pleasures of that class which certainly has not any to spare. The means here suggested are very cheap and innocent—chiefly consisting in the addition of some hard substance, as stale or fried bread, to liquid soups, in order to render mastication necessary; thus keeping the food longer in its passage through the palate. The remainder of this number is occupied by details of the composition and preparation of different cheap and palatable dishes, with accurate calculations of price, &c. which cannot fail of being extremely useful in establishing dietaries for public institutions, especially in times of scarcity. It would be absurd to find fault with the minuteness of description and attention to small circumstances, observed in these details, since on these their practical merit chiefly depends. The bills of fare of the Bavarian soldiery are especially valuable, and might suggest very useful improvements in the housekeeping of our military, as well as in that of other persons who eat in *messes*.

Essay IV. treats of Chimney Fire-places, particularly with a view to the saving of fuel, and the prevention of smoke. One of the philosophical principles, on which this discussion is founded, is a distinction in the *form* under which heat generated by combustion exists. This the Count asserts to have at least two perfectly distinct modifications: viz. that of heat *combined* with the smoke and vapour flying off from the fuel; and that of heat *uncombined*, or at least combined only with light, which he calls *radiant heat*. It is on the conversion of the greatest part of the former into the latter that he depends for the improvements which he suggests. Practically, his contrivances chiefly consist in narrowing the *throat* of the chimney, and in constructing the sides of the fire-place in such a manner as to throw forwards, by reflection, as many as possible of the rays of heat and light:—but the detail of these expedients cannot be understood without the accompanying plates. We shall only

add that their efficacy has been proved in the alterations that have been made, under the Count's direction, in the fire-places of many houses of persons of distinction in and near London.

The Fifth of these Essays consists partly of accounts of different institutions and projects of the author at Munich, and partly of an appendix of papers and experiments connected with some of the preceding topics. These it is unnecessary for us to particularize. It is enough that we can recommend the whole volume as one of the most truly useful publications which we have ever seen, and as replete with information, of the authenticity of which we cannot doubt, and which is highly important to the improvement of some of the most material concerns in *common life*. The manner of writing is uniformly that of a man of education and liberal sentiments.

Another volume is promised, on kindred subjects of equal importance; which, we doubt not, will be expected with impatience.

ART. XIX. *Observations on the Seats and Causes of Diseases*: illustrated by the Dissections of the late Professor Morgagni of Padua. By James Hamilton jun. M.D. Fellow of the Royal College of Physicians, Edinburgh. Vol. I. 8vo. pp. 400. 6s. Boards. Robinsons. 1795.

THE celebrated performance of the Italian Professor, which is the ground-work of the present publication, following the anatomical arrangement of the parts of the body, as the head, thorax, abdomen, &c. is certainly not well accommodated to a general system of diseases; since some of the most important, the universal diseases, have no appropriate place:—but it is evident that, in proposing to himself the illustration of the seats and causes of diseases *as investigated by anatomy*, Morgagni only designed to consider those which would probably leave some decisive marks of their presence and operation in certain parts of the body. Being necessitated, then, to adopt some arrangement, he followed that which best suited his particular views. In order, however, to render his work as extensively useful as possible, to the practical physician as well as to the pathologist and anatomist, he added very copious indexes of all the symptoms and circumstances of disease noticed in his cases; by means of which, the consulting reader might pursue that train of inquiry which belonged to his present occasion; and thus, in our opinion, he made his work *perfect* as far as it went, and independent of changes in the systematic part of medicine.

r. H., however, thinks that the mass of fact collected by Morgagni may be presented in a more useful manner for medical purposes, by distributing it under heads properly nosological;

cal; and he has accordingly executed the first volume of his plan, containing the two chapters of Fevers and Inflammations, with their several sections. His method is, to prefix to the cases arranged under each disease an account of its general symptoms, and to subjoin observations on the cases themselves, and on the morbid causes to which the disease is usually attributed. He has performed his task with considerable ability, and has made use of the best authorities in compiling his medical histories: but, in many instances, the want of coincidence of views between the editor and the original author cannot but be sensibly remarked. Thus, the whole class of fevers is deduced merely by a sort of inference from the cases of Morgagni, who often only incidentally mentions the existence of fever, and is evidently in search of local affections, to account for particular symptoms, or to enlarge the knowledge of morbid anatomy. For example, the fourth case in this volume, which relates in two or three lines the death of an old woman caused by an acute fever, has a long dissection annexed, referring to appearances in the kidney and uterus, nowise connected with the fever. The 10th case of inflammatory fever, according to Dr. H., is chiefly distinguished in the dissection by morbid appearances in the stomach, probably owing to former circumstances of life. The 6th case, of nervous fever, is adduced by Morgagni as exhibiting uncommon appearances in the lungs, apparently connected with preceding dyspnoea.

We have no doubt of the utility of such a work as Dr. H. has projected: but we see no reason why, in illustrating diseases by dissections, he should have confined himself to Morgagni; when, with respect to general diseases, he might have found numerous facts much more pointed to his purpose, and the relators of which had just the same views with himself. It is but justice, however, to add, that the objections which we have made apply in a much less degree to the remaining classes of disease; and, if Dr. H. proceeds in his plan, we have no fear that he will not compose a valuable work, though its utility will be of a different kind from that of the original, and, as we think, not on the whole superior.

ART. XX. *Sermons by the late Right Rev. John Hinchcliffe, D. D. Lord Bishop of Peterborough.* 8vo. pp. 202. 5s. Boards. Faulder. 1796.

SUCH publications as are judiciously adapted to establish men in the rational belief and steady practice of religion are, at the present time, peculiarly seasonable. In this class of useful writings, we place the volume of sermons now before us. Though we do not find in the work any connected series of

argument, which might lead us to consider it as a course of theological instruction, we observe, through the whole, that one leading design is kept in view, viz. that of confirming the hearers in the Christian faith, and reproofing the prevalent indifference to religious principles and practice.

Of these sermons, thirteen in number, several are immediately calculated to counteract the impression which has, of late years, been made on the minds of multitudes in favour of scepticism and infidelity. Without advancing any arguments which will be thought new by those who are well acquainted with the subject, the right reverend preacher has presented before his hearers such views of the leading heads of evidence in support of Christianity, as were most likely to impress a popular audience.

In the *first* discourse, are strongly represented the presumption and folly of rejecting at once the gospel of Christ, with impious contempt, or with an affectation of philosophical indifference, because we do not see, or are unable to account for, the hidden purposes of God; and a brief sketch is given of the plan of Divine Providence, which has been gradually unfolding from the Creation to the present day.—The *fourth* sermon clearly states the principal evidence for the divine authority of the Christian religion from the resurrection of Christ: the reality of which is inferred from the argument, that the apostles were neither prejudiced by affection, nor hurried away by credulity, to hazard their lives in attesting this fact to others, since it appears from the narrative that they did not themselves admit it without great difficulty and reluctance. In farther confirmation of the Christian faith, the connexion between the Mosaic and Christian dispensations is, in the *fifth* discourse, distinctly pointed out; and the manner in which Christ fulfilled and abolished the ceremonial, and in which he carried to perfection the moral, law, is explained.—The nature of faith in Christ is the subject of the *sixth* sermon, in which it is shewn to consist in such an acknowledgment of Christ as produces an obedience. The important evidence for the truth of Christianity from miracles is well supported in the *seventh* sermon: in which it is remarked that the mere infrequency, or improbability, of a fact, ought not to preclude all inquiry concerning its truth; nor to be received as decisive against the evidence of sense or testimony: that the Christian miracles were directed to most important ends, were an express annunciation of the divine mission of Christ, and were attested by witnesses, who could not be deceived themselves, and could have no interest in imposing on others; that the effect of our Saviour's ministry is not to be explained but on the supposition of a divine agency; and

and that the fate of the Jewish people is a miracle still before our eyes.—The *ninth* sermon exhibits the Christian religion under the pleasing character of the gospel of peace, and illustrates the tendency of its doctrine to promote the happiness of society.—In the *twelfth* sermon, is refuted the objection against revelation from the partiality which is in scripture apparently shewn to the Jewish nation.

The rest of these sermons are of a more practical kind : the subjects are, the benefit of meditation ; the shortness and uncertainty of life ; the moral infirmity of man ; spiritual pride ; religious wisdom ; and the unreasonableness of religious despondency. The general tendency of these discourses is to excite an attention to religious principles, as the best support under the infirmities of human nature, and the only effectual security against the infection of vicious example.

The discourses are throughout written with correctness and simplicity ; and they are happily calculated to support religious belief, and to promote virtuous manners.

ART. XXI. *Letters, Political, Military, and Commercial, on the present State and Government of the Province of Oude and its Dependencies, addressed to Sir John Shore, Baronet, Governor General of the British Possessions in India.* 4to. 2s. Debrett. 1796.

THE political importance of the singularly situated province of Oude, to the security of the territorial possessions of Great Britain in Asia, will always dispose us to receive with gratitude every publication, which is calculated to convey useful information on the actual state of that country, or to suggest rational hints for its improvement. Were that consideration, however, less cogent than we conceive it to be, it would require a greater degree of apathy than we profess to feel, to view with indifference the condition of a country once rich, learned, and powerful, but now, according to the author of these letters, labouring under evils of the most alarming magnitude.

‘ Emigrations are frequent : cultivation has been on the decline for many years, and at the present time, the Company’s troops stationed in his (the Vizier’s) country, are subsisted by the supplies which they draw from the Miryapore and Benares districts. Property is insecure. Murders and robberies are daily committed, and pass unpunished, and even unnoticed. Ultimately, (in short,) there is neither police nor efficient government in this country.’

These letters are the productions of a lieutenant in the Bengal cavalry, and are stated, in an advertisement prefixed to the work, ‘ to have commanded the applause of every man in India.’ We are inclined to imagine that the persons, by whose advice and

and agency the commercial treaty with the Vizier was concluded, must be admitted as exceptions; since that treaty is uniformly represented to be as hostile to the interests of that Prince in its matter, as the manner of its adjustment was derogatory to his dignity.

Before we proceed to state the causes assigned by this officer, of the alarming evils now prevalent in that unhappy country, we cannot avoid remarking the singular auspices under which this publication is ushered to the world, viz. 'the approbation of Mr. Dundas.' After the House of Commons and the Court of Directors had so repeatedly and forcibly levelled their anathemas against the farther increase of an already too widely extended empire; we little expected to find a work, which has for its avowed object the assumption of the government of Oude, honoured with such patronage. Still less are we able to reconcile it with the investives so liberally bestowed on the commercial treaty, which constitutes so prominent a feature in the government of the noble Marquis Cornwallis. The Company, by their conduct to the Vizier, says the present writer, 'appear rather in the light of an insidious enemy, systematically devising means for his destruction, than as friends and protectors.' The President of the Board of Controul cannot mistake the motives which influence their policy; and, if his heart disavows this Machiavelian system, as we trust and believe, whence originates his approbation of this work?

This pamphlet consists of five letters: in the first of which the writer delineates a most distressing portrait of the state of the countries which are subject to the Vizier. The source of their misfortunes he traces to 'the enormous sums in specie which the Company have drawn from him; and to the duties which they levy on the few articles which his country produces for exportation, added to the fundamental defects in the government.' These defects he derives chiefly from the personal character of the prince, whose weakness, ignorance, and voluptuousness render him inattentive to every thing but the means of gratifying the most odious vices. The consequences are a total neglect of the administration of justice, and a system of rapine pervading every department of his feeble but oppressive government. Convinced as we are that the author's statement is little (if at all) exaggerated, we shall take leave of the first letter; only remarking an incidental mistake into which he has fallen, in supposing the Mucurrery system to be established in the Company's provinces. That system, the offspring of Mr. Law, was at his recommendation introduced by way of experiment, in a few pergunnahs of Bahar proper: but its principle was neither adopted nor approved by the Bengal government,

vernment, in the general settlement soon afterward concluded.

Would it not be easy and advisable to substitute English words for the original terms preserved in these letters? If the word detachments be less sonorous than *Muttayena*, it surely has the advantage of being much more intelligible.

The second letter points out the mischiefs resulting from the money subtracted from the circulation of this province, and transmitted to the Presidency. We readily admit the fatal effects of this operation, in a country destitute of commerce: but we have reason to believe, notwithstanding the pernicious consequences attributed (in the 3d letter) to the commercial treaty, that the trade of Oude has obtained a very considerable increase, since the period of its adjustment:—an increase which we do not indeed ascribe to the treaty, but to the rising demand for the productions of that country. The splendor and opulence of this province, previously to its connexion with the English, we frequently find contrasted with its present state of decline. The comparison is at once just, striking, and melancholy: but it will not be disputed that the tribute annually remitted to Delhi and Agra, when Oude was subject to the Mogul, greatly exceeded the amount of specie actually remitted to Calcutta.

The fourth letter contains the author's plan for remedying the evils under which this province labours; and it amounts (as we have already stated) only to this, that the Company shall dispossess their faithful ally of dominions which he is unequalled to govern, and shall take the management to themselves. Were we to question the justice or the necessity of this strong measure, and to hint our opinion that the abuses here enumerated might be remedied without having recourse to it, by the exertion of our influence for the establishment of regular courts of jurisprudence, and the nomination of proper persons to preside in them; we should doubtless be charged with 'a culpable compliance with the prejudices of an interested party in England:' yet we cannot entirely dissemble our conviction that the introduction of European judges, collectors, and agents, will not contribute to ameliorate the hard lot of the natives. Between the present system of abstaining from all interference in the affairs of Oude, and that of our military politician of seizing on the government, a medium might probably be devised, more conducive than *either* to the prosperity of that country. Let not the natives be excluded from all offices of trust, power, or profit, to the total extinction of genius and science, by annihilating all objects of ambition: but let his Highness's choice be directed to a proper selection of officers, and to every measure of a salutary tendency.

The

The fifth letter exhibits a concise but judicious review of the Vizier's territories considered in a military point of light as the barrier to the Company's provinces. The perils with which this writer saw them environed, by the powerful neighbourhood of Mahagee Sindia, have since vanished by the death of that formidable chief; whose successor is not said to have inherited either his talents or his ambition.

The observations (which conclude this letter) on the policy of establishing a strong body of cavalry for the present, and securing a supply of horses for the future, are of the last importance, and cannot be too strongly inculcated on the minds of those who direct the operations of the Bengal government.

ART. XXII. *The Life of Robert Grosseteste, the celebrated Bishop of Lincoln.* By Samuel Pegge, LL.D. Prebendary of Louth, in that Church. With an Account of the Bishop's Works, and an Appendix. 4to. pp. 385. 13s. sewed. Nichols.

ALTHOUGH the lapse of ages has not destroyed the celebrity of this ancient bishop, yet the several attempts which have been made to form a history of his life have failed of success. The schemes and labours of learned men for this purpose, though in a great measure fruitless, prove the high opinion which was entertained of him, and impress us, says Dr. Pegge, 'with diffidence and fear, lest a subject so arduous should suffer too much under our feeble hands: but, (the Doctor adds,) let this be my apology: Cicero gives it as a refined *double entendre*, that when Scipio Africanus Major at a banquet was putting on his chaplet, and it broke several times in stretching, as being too little, P. Licinius Varus observed to him * "*noli mirari si non conveniat, caput enim magnum est.*"

The above quotation may be regarded as happy in reference to the name assigned to the Bishop; of which we find in the Appendix, p. 295, 96, upwards of twenty varieties, all signifying *Great-head*, an appellation given to him at Paris or Oxford, or both, and intended to intimate at once his natural ability and his improvements: for at the time of his birth family names were not very common, especially among the lower people; and it appears that his parentage was rather obscure and mean. It is conjectured that he was born at Stradbroke (Suffolk) about the year 1175. Little can now be collected concerning the earlier part of his life: but it appears that he applied himself diligently to such kinds of learning as were regarded in dark and superstitious period; and his proficiency was so

* Cicero *de Oratore*, ii. cap. 61.

very considerable, that he was charged with *magic*: for in those days of ignorance, if any one soared above the rest in his inquiries and discoveries, the conclusion would probably be that he was a necromancer, or, in other words, dealt with the devil. He read lectures at Oxford, and occupied several stations in the church till the year 1235, when he succeeded his patron and particular friend, Hugh de Welles, in the episcopal chair of Lincoln. This was a very distinguished post, and Robert appears to have conducted himself in it with an attentive regard both to the clergy and other inhabitants of that large diocese, as also to the general interests of what was then considered as learning and religion. Of his visitations, or at least the first which he made, some judgment is to be formed from the *list of inquiries*, and also the *constitutions or statutes*, prepared for the occasion; the first of which, as Dr. Pegge apprehends, was intended for and sent to the churchwardens of each parish, the other for the clergy: but these *Latin* articles could surely prove of no use to the churchwardens; however it might be with the clergy, who were themselves miserably ignorant, as some of these constitutions plainly imply:—but we conclude that they received English translations.—The celibacy of the clergy, which does not seem to have been at that time fully accomplished in the English church, is maintained with rigour: this probably might be one among other instructions of which they complained as severe, and on account of which they called his visitation *new and unprecedented*: but the Bishop's answer was,—“Every new thing which instructs, improves, and perfects a man, is a new blessing.”

The view which we can form, from these memorials of Grosseteste's conduct and character, is very incomplete; we infer, however, that he was an active, diligent, man, and occupied at different times by engagements and contests which might be deemed of a rather secular kind, or comport more directly with a *political establishment* than with the humility and simplicity of a Christian bishop. If we may judge from his constitutions, he was very attentive to the clergy, promoting and endowing vicarages, urging residence in their respective parishes, recommending propriety and decency of behaviour, and (which may seem somewhat extraordinary,) a diligent perusal of the *Scriptures*; an exhortation with which few of the clergy were qualified to comply; and if they did, it was likely to produce a disagreement and opposition to practices and notions which were at that time prevalent. His numerous works, or writings, of which we here find a catalogue, bear witness to his knowledge and industry. They are arranged under the
articles,

articles, Theologica, *edita et inedita*; Philosophica, ditto; Miscellanea, ditto; to which are added, French and English; together with translations from the Greek.—We can pronounce with certainty very little ourselves concerning these productions of the Bishop's pen, as we are not sufficiently acquainted with them. That the *conciones ad clerum* should be in the Latin language we do not much wonder, though we are persuaded that in such times they must have been almost unintelligible and useless to the greater part of those to whom they were addressed: but we are rather surprised that other sermons, intended for people in general, should not have been written in English. We do indeed find under the article *English*, '*Sermones & tractatus plures*:' but we are informed that 'it may be doubted whether the original works be his, or translations made by other and later hands.'—His capital performance is entitled, '*De Cessatione Legalium*,' composed (as Dr. Pegge with some reason imagines) about the year 1231, at which period attempts seem to have been made for the conversion of the Jews; 'it is evidently written against that people, though he names them not; the arguments in favour of the permanency of the (ceremonial) law are stated in the fairest and most candid manner, and the replies delivered with the utmost temper and moderation;' inasmuch as to be, our author thinks, 'a model worthy of the imitation of modern disputants.'—The most memorable of these theological tracts is, in our opinion, '*Sermo coram Innocentio IV. Papâ, in Concilio Lugdunensi habitus anno 1250, de Corruptelis Ecclesiæ*.' This sermon was not preached by the Bishop at that time, but he had three copies, one of which he is said to have given to the Pope, the others to two of the Cardinals; and we are informed that by one of them it was read in the presence of his Holiness. It attributes, in a great measure, the corruptions which prevailed in the church, to the iniquitous measures and usurpations of the Romish See. He survived this remarkable exertion only about two or three years; and though the Bishop's eyes began now to be a little opened, this was very imperfectly effected: for we find him in this interval (p. 183.) insisting that the priesthood is superior to the civil magistrate; 'and in fine (says our author) he soars so high in his ideas concerning the privileges and prerogatives of the clerical order, that he even leaves Archbishop Becket far behind him.'—This increase, if there were any, of ecclesiastical bigotry, he is supposed to have imbibed from the *Testament of the twelve Patriarchs*, a Greek manuscript, which at some considerable expence he is said to have procured from Athens: a gross piece of forgery, yet of very ancient date, and so important in the view of our credulous Bishop,

Bishop*, that with the assistance of Nicolas the Greek, a monk of St. Alban's abbey, he translated it; as they did also two other manuscripts: but our author expresses his surprise, notwithstanding the ignorance of the times, that Grosseteste should be deceived as he was in this and other instances, (p. 350.) and indeed concludes that his acquaintance with the Greek authors (p. 346.) could not be very extensive.

Archbishop Williams had once an intention of printing the works of Grosseteste in three volumes folio, and others since that time have intimated their wish (inconsiderate surely) that it had been done: Dr. Pegge, with impartiality which conciliates respect, though well-disposed to be favourable, declares himself of a contrary opinion, and adds (p. 264.)—'Bishop Grosseteste, to speak generally, was but a bad divine, involved in all the grossest errors and corruptions of popery—for which reason, though candour obliges us to impute his false notions on theological points to the general blindness of the age in respect to such matters, yet the greatest part of his labours on divine subjects, sermons, commentaries, dissertations, &c. would prove, in my apprehension, of very little service in these far more enlightened times.'—We cannot but concur with the author, and indeed must add our persuasion that they could be of *no service*.

The above passage agrees well with the fair and honest declaration which Dr. P. has made at the beginning of his work (p. 5.):

'—Though, as Bishop Grosseteste's biographer, I shall naturally be disposed to give him all his due praises, yet I foresee, that I cannot, in all cases, approve of his conduct and transactions; and that in some particulars I may chance to think less highly of him than others have done before me. Wherefore, I hope I shall be pardoned in not sacrificing my own notions and sentiments to a blind indiscriminate admiration of the prelate, especially as I shall always endeavour to proceed with impartiality, and as I trust, with candour.'

We are sorry to observe that *our* opinion of the Bishop is not heightened, but rather diminished, by the perusal of these *Collections*, as the Doctor in one place modestly terms his performance. That he was a sincere, and on the whole a *good* man, we cannot doubt; his ability was eminent, his learning, for the time, very considerable, and his virtue, though misguided was conspicuous: yet he was bigotted almost in the extreme, at least for the greater part of his life, so that, though he had

* It ought, however, to be remarked that Mr. Whiston pleads for this book as genuine: but *he* could believe in any thing except the Athanasian creed.

an inquiring mind, with industry and resolution sufficient to pursue his researches, he would not exert them on subjects of religion; and though he read and commented on the Scriptures, he appears to have had a very defective notion indeed of the real nature and spirit of Christianity. 'To receive, teach, and observe, the orthodox tradition of the fathers, and the decretal constitution of the holy see,' (p. 50.), was with him a matter of the first consequence; and so far as the oath (in itself indeed unlawful) administered at that time bound him to this, we might commend him; unless a conviction of truth and a sense of duty had prevailed with him to break from its shackles. His contests concerning what he regarded as the rights of the church seem to have been mistaken and ill-founded as to their general principle, and sometimes in particular cases exerted in a manner rather arbitrary; reminding us of what is said of the late king of Prussia, 'that he would suffer no man to tyrannize but himself.' Dr. Pegge in some instances freely gives him up, and on one occasion applies the words of the poet,

'—————pudet hæc opprobria nobis
Et dici potuisse, et non potuisse refelli.'

Matthew Paris is known to be very severe in his animadversions on Grosseteste, so as to term him, *malleus et immanis persecutor*; and again, *quietis nescius, multis adversans, quam plurimis ei adversantibus, Ismaeli consimilis*; in which strong expressions he has a particular reference to the Bishop's disputes with the Dean and Chapter of Lincoln, and also to that dislike which he had to the monks, of which number Matthew was one, and in whose favour he was strongly prejudiced. Yet offended as he is with the prelate, he is still at times almost lavish in his praise, and even adds by way of apology for his errors—*confidenter tamen assero, quod Deo placuerunt ipsius virtutes, quamvis excessus displicuerunt*.

'The king of France (observes our author, p. 159.) was blessed, if you will believe it, with a possession of a moiety of Christ's cross, introduced into his kingdom with all imaginable pomp and veneration; and that the king of England might not be behind with him, or poorer in religion than his great neighbour, he acquired some of our Saviour's blood. The master of the temple and hospital at Jerusalem sent this blood in a beautiful chrystal phial, with an ample attestation; and indeed it required that, under the seals of the patriarch, the archbishops and bishops, the prelates and grandees of the Holy Land.'

Th ~~is~~ ^{is} ~~was~~ ^{was} received and celebrated with great
f ~~ich~~ ^{ich} Grosseteste was particularly distinguished :
ho was also present, relates the speech which
hop pronounced on the occasion. Concerning
this

this Dr. Pegge, with much propriety and candour, reflects as follows:—‘What pitiable weakness in a great man! One may pass the monkish credulity of Matthew Paris, but the supineness and facility of the *most* learned Grosseteste is truly a very humiliating circumstance unto all!’

It is indeed evident that this prelate was sometimes as abject and servile, as at others haughty and resolute. His piety, though often ignorant and superstitious, was sincere; not merely of that kind, as has been too frequently the case, which separates itself from virtue, or is consistent with a vicious life; and so far it merits the encomiums which it has received. Attached as he was to the traditions and decretals of the church, he beheld with grief and sometimes with indignation the infamous traffick, particularly as to benefices, maintained by the See of Rome: but it was not till in his later days that he could think of loosening his connexion with that See, or rather with Innocent, who then filled that chair. After the free remonstrance contained in the sermon, which has been mentioned above, in the last year of his life, he resisted steadily a demand of the Pope, though most peremptory, and accompanied with heavy threatenings in case of non-compliance,—almost retorting, it is said, *excommunication* for *extommunication*. This letter is still extant; and a translation of it may be seen in Fox's Martyrology, and in Rapin's History of England *. The Pope, incensed almost to madness, exclaimed, “Who is this old dotard (*furdus et absurdus*) deaf and absurd?” his cardinals somewhat appeased his wrath, but he excommunicated the Bishop; who nevertheless continued his official duties, and, appealing from the sentence to the tribunal of Christ, troubled himself but little about it. In the latter end of this year, 1253, which proved his last, we find him confined by illness to the palace of Buckden. Matthew Paris has related some conversations which he had in this interval with his chaplains. They respect chiefly Pope *Innocent* and his *villainous* proceedings. In one of these dialogues, he asks, ‘what is *heresy*?’ which he immediately explains according to his idea:—‘*Hæresis est sententia humano sensu electa, Scripturæ Sacræ contraria, palam edocta, pertinaciter defensa: hæresis Græce, electio Latine.*’ This definition he applies to Innocent, and concludes him to be a *Hæretic*: for these discourses are not so much, if at all, directed against popery and the prevailing tenets of the church at that time, as against the popes, whose office and authority he acknowledged and honoured, though he was scandalized by their personal behaviour. Had he lived longer,

possibly his reasoning might have acquired a much wider scope. In the midst of reflections of this nature, he expired on the ninth of October.

Our author produces several testimonies honourable to this prelate; that of M. Paris carries weight, because he was on some accounts unfavourable to the Bishop, and that of Roger Bacon much more, since he was without doubt superior to either of the former. The Doctor himself draws from different memoirs a pleasing character; which, though high, we suppose on the whole to be just, when allowances are made for the blindness of the times, and for his own almost insuperable prepossessions. Whether, if Grosseteste had lived to see the dawnings of a brighter light, he would have been a reformer or a persecutor, is, perhaps, problematical. Firm, in his advancing days, in opposition to that which he regarded as iniquitous and oppressive, he was equally firm in adhering to ecclesiastical dogmata and prescriptions; and it might require somewhat almost miraculous to shake his bigotry and his prejudices.

Dr. Pegge has exerted his usual industry and attention in compiling this volume. If his style in some instances be rather too negligent, his plan is judicious and agreeable; his reflections are pertinent, solid, and useful: he appears as the friend of liberty and inquiry; and, though well disposed to extol the subject which employs his pen, he does not tamely surrender his own judgment.—We are sorry to observe, by the newspapers, that his learned labours and his life are at length closed, at a very advanced age,

MONTHLY CATALOGUE, For SEPTEMBER, 1796.

MECHANICS.

Art. 23. *Remarks on the present defective State of Fire-Arms, shewing the Danger to those who carry them: together with an Explanation of a newly-invented Patent Gun-Lock, by which all the present Disadvantages are removed, and Simplicity, Security, and Durability substituted.* By G. Bolton, Esq. 8vo. pp. 88. 1s. Egerton. 1795.

Mr. Bolton offers the following apology for turning his attention to the improvement of an implement of destruction: 'It is a true, though a melancholy reflection, that in all ages and in all nations men have never exerted their genius more, than in contriving means for the destruction of one another: but the secondary reflection is equally true; and of a more pleasing nature, viz. that in the end, the greater the destructive properties, which either art or science gives

gives to instruments of war, the less becomes the slaughter.—Thus improvements in the art of war, applied to military or naval tactics, operate first for the individual good of a country, and afterwards for the general benefit of mankind.—These reflections lead the author to the present war, which he ascribes entirely to the intrigue and restless ambition of the French; and he holds out the enormities committed by them, as a warning to the people of England.

After having discussed this matter in an address to the public of considerable length, we come to the *Remarks on Fire Arms*; and here Mr. B. observes that ‘the only security that there is in the internal part of gun-locks, now used, depends on the catches or notches (by gun-makers called the *bents*) for the full and half cock.’—‘From length of wear, these notches become shallow, and that sharp angular edge, which, when new, seemed to hold so firmly, being worn, and becoming much rounded, if the cock is touched so as to lift the sear suddenly beyond the notch, the main spring draws it down so quickly, that the sear misses falling again into the notch, (and) the piece immediately fires.’

To obviate this inconvenience, a bolt was invented long ago. A material objection, however, to this bolt, particularly to a person suddenly attacked, is the recollection necessary to remove it before the piece can go off. After much attention on this subject, Mr. Bolton has produced a lock on a new construction, with a *self-acting* bolt: the description of which we shall give in his own words:

‘In the first place, the whole work of my improved lock is between two plates, and all the centers are doubly supported. The main spring, contrary to the present mode of making it, is extremely open, and has strong double centers going through the two plates, which much increases its strength, and prevents its being dragged from the inner plate; the upper part of this spring answers for the hammer instead of the feather spring. In the foot of the hammer is a roller, which works on the top of the main spring and takes off friction; the back part of the hammer is finished with a curve and rounded so as to work through a hole, which lets it play on the top of the main spring, and at the same time keeps out the weather. The bottom of the cock is a solid piece of metal made circularly, and in the back part of it are cut the notches (or bents) for the full and half cock. The cock, when discharged, strikes on the solid piece of metal projecting inwards, at right angles, from the outside plate; in this solid piece the pan is made, the inner plate shuts close to this, and the whole is boxed up, and can never move from its work; for when loaded, the inner plate comes against the barrel. On the top, and right hand of the cock, a considerable part of its thickness is cut away; into the bed thus formed falls a very strong flat bolt of nearly double the thickness of the strongest part of the main spring. This bolt drops on a center, fixed at a considerable distance beyond the back of the cock, in the outside plate; immediately underneath this bed, in which the bolt lies, are cut the notches for the full and half cock, in the solid part of the cock itself. Below the bolt center, and nearer to the back of the cock, is the sear, which is made in a circular form, and also drops on a center, there not being a single screw

throughout the whole lock. In the front part of the cock is the *swivel* for lifting up the main spring.*

This lock, we are told, has been highly approved by the Prince of Wales, the Duke of York, the Duke of Richmond, Marquis Cornwallis, the Earl of Harrington, Sir William Fawcett, and a great many General Officers.—‘The only doubt entertained of its universal adoption was relative to the *expence*.’ On *this* head, we think, there could be no doubt whatever, if the distinguished personages just mentioned intended any thing more than to compliment the inventor: for what is the expence of a few shillings compared to the life of a soldier? We shall point out an objection or two which appear to us to be of greater moment.

1st, The main and hammer springs being in one piece, it is difficult to temper the metal so that the two springs shall act in unison. Through an imperfection in this respect, it happened that, in one of the best of these locks, which we chanced to examine, the cock had not strength to throw back the hammer.

2d, The whole action of the lock rests on the *stud* of the main spring; consequently, if *that* breaks, which is not very unlikely to happen, the lock falls to pieces.

3d, The self-acting bolt is only a roller, which throws the *sear* into the bents of the cock, but does not act properly to secure the *sear* in its place; the piece, therefore, is in some degree liable to go off at half cock.

4th, It is more exposed to the weather than the locks now in use, and it is more difficult to clean, and keep in order.

5th, The additional weight of the lock.

Though we thus act the part of rigid critics, in pointing out imperfections which we hope to see obviated, we with gratitude offer our acknowledgements to Mr. Bolton, for so happily directing the attention of the public to an object of so much importance. The patent locks are made by Mr. Fisher, No. 204, High Holborn.

In the number of muskets which miss fire, in an action of any length, Mr. Bolton very properly ascribes a considerable portion to the badness of the flints*. To save the time and trouble of hacking, he has invented a skrew to turn the flint, almost instantaneously, either to the right or left, and thus present a fresh point to the hammer. This is a new and an ingenious idea:—but we are surprised that, after having paid so much attention to the firelock, it did not occur to Mr. Bolton that neither good springs, nor good flints, will always insure its going off. A disappointment in firing has been often experienced, owing to the hammer becoming so soft, from frequent use, or from not being properly steeled at first, that it will not strike fire:—a circum-

* We had occasion some time ago to animadvert on the impolicy, we had almost said the villany, of supplying the army with flints of an inferior quality—See our Review of Col. Lindsay’s book, *M. Rev.* Vol. xv. N. S. p. 260. We can now congratulate ourselves on having (possibly) contributed our mite towards effecting a reform in this essential article; since, at present, all the flints issued from the Tower are previously examined, one by one.

stance which ought to be particularly considered in finishing a lock. The screen, to prevent the powder flying out of the pan, or burning the next man's face, is not a new invention.

We shall close this pamphlet with the following extract, on 'the improper method very frequently used in making the main spring;' which we recommend to the attention not only of every gunsmith, but also to that of every manufacturer in iron;

'It is a very common circumstance for the workmen, when manufacturing, to give it a nick with a sharp-edged file, to shew where the spring is to be bent, after which operation, a blow from the hammer immediately hides this nick; but the workmen do not know what mischief they have done, for it is from this circumstance that the main spring frequently breaks. It is a self-evident circumstance, that a nick cut into any large piece of metal will be the means of its being more easily broken by bending, or by giving it a blow, as the metal must of course give way in that place where the nick was made; for it separates the grain of the metal, which is composed of an innumerable number of small particles, firmly united by the effect of cohesion, and laying the whole length of the piece of metal in longitudinal lines, like the grain of wood, as seen in a deal board; therefore, as deep as the nick is made, so much of the strength of the spring is taken away, for the grain of the metal to that depth is destroyed.' P. 17.

AGRICULTURE.

Art. 24. *Reflections on the Cruelty of Inclosing Common-Field Lands,* particularly as it affects the Church and Poor; in a Letter to the Lord Bishop of Lincoln. By a Clergyman of that Diocese. 8vo, 1s. Pridden. 1796.

This pamphlet might with propriety have been intitled a reprimand of the Lord Bishop of Lincoln, for warmly recommending, in his Charge to the Clergy of his Diocese, "the New Plan of a Corn Rent," instead of tithes. It is doubtless intended to militate against the general Inclosure Bill, now pending:—but this writer does not seem to be aware that, taking the whole kingdom throughout, wherever there are common fields, there are also extensive tracts of common pastures, in the same parish or township; and, although inclosing the arable lands may reduce the produce of corn on these lands, for a course of years, the quantity in most cases will be increased by pasture lands broken up; while the fields laid down to grass will give an increased produce of cattle and sheep: so that, in many cases, we may venture to say, the aggregate produce will be doubled by inclosure; and the increase, we believe, may be fairly laid, throughout the kingdom, at one-third of the present produce. This writer, however, seems to think differently. He says:

'Some members of our Agricultural Society' (some society in Lincolnshire, we suppose) 'look upon the converting arable land to pasture, and promoting the breed of cattle, as a great advantage from inclosing; in which they are greatly deceived. The breed of sheep is indeed improved; but the quantity diminished; and the quality of the wool vastly inferior to that produced from extensive commons.

The quantity of sheep, bred upon these commons, is absolutely necessary for the support of the small farms, and the manuring of all wheat land. These objects indeed, are of little moment if small farms are to be annihilated, and the culture of wheat neglected.'

This, we must say, is talking like a man who has been born in a common-field township, and was never beyond the confines of his native parish. The author's alarms, however, do not stop here. 'There are a few considerations more, which affect the public, though your Lordship may deem them unworthy your regard. The liberal use of oak, for posts and rails, creates a scarcity of bark, which at present is sensibly felt.' This is a curious assertion; cutting down oak for posts and rails, which are peeled in course, will surely not *increase the scarcity* of bark, for the present; however it may tend to lessen the quantity of timber and bark, in ages to come. Lastly follows the alarm, so often given of late, about the poultry and pigs. From this it may be inferred that the author is a beneficed clergyman, and has no cause of alarm respecting the common necessities of life.

NATURAL HISTORY.

Art. 25. *A Cabinet of Quadrupeds*; consisting of highly finished Engravings, by James Tookey and Paton Thompson, from elegant Drawings, by Julius Ibbetson, R. A. Many of them sketched from the Animals in their native Climes. With historic and scientific Descriptions, by John Church, Surgeon. Large 4to. Part I. Six Numbers. 1l. 4s. Darton and Harvey.

This is one of the modern works in which the graphic arts have united with typography to produce a *literary luxury*, worthy of the refined taste and splendour of the age. The designs in this volume are for the most part correct and spirited; and the engravings are highly finished, in a style of softness perhaps rather injurious to the effect. The letter-press is very elegantly, but not quite accurately, printed; and the matter of it is an entertaining compilation from the best authorities. We doubt not that this *Cabinet* will prove an acceptable present to those lovers of natural history in its more popular form, who do not regard expence in the indulgence of their taste.

The animals contained in this volume are, the stag, rhinoceros, camel, spotted hyena, elephant, crested porcupine, royal tiger, wolf, ass, leopard, bull, and brown bear.

HISTORY, ANTIQUITIES.

Art. 26. *Vestiges of Oxford Castle*; or a small Fragment of a Work intended to be published, speedily; on the History of Antient Castles; and on the Progress of Architecture. By Edward King, Esq. F. R. S. & F. A. S. Folio. pp. 30. with Plates. 9s. Nicol. 1796.

This zealous and learned votary of reverend antiquity has here exhibited his powers of accurate investigation in a manner which, we question not, will do him much credit with those who are interested in the *subject*. The discovery of some curious remains of the antient castle of Oxford, by Mr. Harris, has served to exercise his sagacity in tracing out a plan from a few obscure vestiges; a sagacity which the

the historian of ancient castles must frequently be required to exert. Whether the proposed work, of which this is a specimen, will so much conduce to throw light on what is important in the manners of ancient times and the progress of civilization, as the author supposes, we pretend not to decide. We wish every literary pursuit to have free scope, not doubting that it will in the end meet with a fair and impartial judgment.

We can make no extracts from a piece of connected description, like the present, which requires the assistance of plates to render it intelligible; and we shall only add that the paper and printing give promise of a very splendid and expensive work.

BIOGRAPHY.

Art. 27. *The Biographical Mirror, or Connoisseur's Repository*; comprising a Series of ancient and modern English Portraits, of eminent and distinguished Persons, from original Pictures and Drawings. 4to. 3l. 12s. Boards. Hardings. 1795.

This work is intended rather as a repertory of curiosities for the collector and virtuoso, than as an instructive addition to the library of the historian and biographer. The portraits given are either such as hitherto have not been engraved, or have been so imperfectly copied as to exhibit no correct resemblance of the originals. The merit of the artist therefore is designed to stand most prominent in the undertaking; and we doubt not that on this head it will afford satisfaction. The brief memoirs accompanying each portrait are, in course, chiefly compilation: but, on the whole, they are respectably drawn up, though by no means with the characteristic strokes and liberal reflections of Granger. A few of the anecdotes are original.

The number of portraits contained in this volume is fifty, and it is intended that two more such volumes shall follow. No order as to time, profession, &c. is observed, and each article makes a perfectly detached piece.

EDUCATION, SCHOOL BOOKS.

Art. 28. *Twenty-four Lectures on the Italian Language*, delivered at the Lyceum of Arts, Sciences, and Languages; in which the Principles, Harmony, and Beauties of the Italian Language, are by an original Method, simplified and adapted to the meanest Capacity, and the Scholar enabled to attain, with Ease and Facility, a competent Knowledge of the Language, without the Help of any Grammar or Dictionary. By Mr. Galignani. 8vo. 6s. Boards. Printed for the Author, No. 3, Little Brook-street, Hanover-square, and sold by Messrs. White, Edwards, &c. 1796.

Though it seems impossible for a person, who is ignorant of the Italian language, to comprehend and retain the grammatical rules laid down by this author when delivered, *viva voce*, in lectures; yet, in a careful perusal, and with meditation, they appear capable of fulfilling all the promises of the title-page.

A few foreign idioms occur in the English, which, however, are not of such a kind as will render the explanatory part of this work unintelligible. Of the precepts, it may justly be said that they are new,

clear, and well-digested; and though the usual grammatical form has been abandoned, the chief purposes of a grammar seem supplied, in a less dry and formal manner than has hitherto been devised by ancient writers on the subject.

The exercises which the author has given in radical words, for the student to find out the genders, numbers, and inflexions, (in the manner of our old school-book, *Clark's Exercises*;) would perhaps have been rendered still more useful, remote from a master, if they had been inserted at the end of the book, in good Italian, for the student to consult for instruction, when he has rendered them as perfect as he is able by the rules which the author prescribes.

The praxis, which Sig. Galignani has furnished for every part of speech, and particularly for the articles, prepositions, degrees of comparison, and auxiliary verbs, are admirably calculated to facilitate the acquisition of correct speaking and composition.

Many idioms peculiar to the Italian tongue are pointed out and explained, which have not before been remarked in any grammatical tract written expressly for our own country.

The use of the auxiliary verbs *avére* (to have) and *essere* (to be) is exemplified in so new and ingenious a manner, that we shall give a short extract from Lecture XVIII. p. 102. as a specimen of the mode in which the author has contrived to connect the sense through all the moods and tenses of these verbs, with the three personal pronouns singular and plural.

‘ On the Auxiliary Verbs *avére* (to have) *essere* (to be)

‘ The Verb *Avére* exemplified.

‘ Indicative Mood, Present Tense, which being joined to a Participle past, forms the *Perfetto* of the Indicative of that Verb to whose Participle past it is joined.

<i>Io ho *</i>	<i>veduto il picciol cavállo che,</i>	I have	seen the little horse which
<i>Tu hai</i>	<i>mandato a mia sorella</i>	thou hast	sent to my sister
<i>Egli ha</i>	<i>lo stesso difetto di quello che</i>	he has	the same defect as that, which
<i>Noi abbiamo</i>	<i>sperimentato nella cavalla che</i>	we have	experienced in the mare
<i>Voi avete</i>	<i>ultimamente venduta à' miei fratelli, di maniera che</i>	you have	lately sold to my brothers, so that
<i>Eglino hanno</i>	<i>giudicato a proposito di riman-darvelo</i>	they have	thought proper to send him you again.

* Some few write *io ò, tu ai, egli à, eglino anno*, without *H*.

‘ It is not necessary in Italian to prefix always personal pronouns before the verbs: therefore it may be said, *io ho*, or *ho*, *tu hai*, or *hai*, and so on.’

On

On the whole, we do not recollect to have seen so much useful knowledge on this subject, compressed into so small a compass, in any other book.

Art. 29. *The Parent's Assistant*; or Stories for Children, Part I. containing, the Little Dog Trusty, or the Liar and the Boy of Truth; the Orange Man, or the Honest Boy and the Thief; Lazy Lawrence; Tarleton; the False Key. Part II. containing the Purple Jar; the Bracelets; Mademoiselle Panache; the Birthday Present; Old Poz; and the Mimic. By E. M. Small 12mo. 3 Vols. 6s. bound. Johnson. 1796.

It is fortunate for society, the prosperity of which principally depends on the good education of youth, that well written books for their use have lately risen, in public estimation, to their proper place of distinction in the scale of literary merit; and that it is not now deemed an unworthy employment for writers of the most distinguished abilities, to draw up instructive and amusing books even for children. When Dr. Watts wrote catechisms and hymns for children, it was thought a wonderful act of condescension, not to be performed but by a mind endued with an extraordinary portion of humility and benevolence. At present, writers of the first order do not feel themselves degraded by employing their talents in this way; and the public is well inclined to bestow due praise on such useful exertions.

In the valuable list of useful books for children, these little volumes will be entitled to a very distinguished place. They contain a series of amusing and interesting tales, happily adapted to impress on young minds principles of wisdom and sentiments of virtue. The moral and prudential lessons of these volumes are judiciously chosen; and the stories are invented with great ingenuity, and are happily contrived to excite curiosity and awaken feeling, without the aid of improbable fiction or extravagant adventure. The language is varied in its degree of simplicity, to suit the pieces to different ages, but is throughout neat and correct; and, without the least approach towards vulgarity or meanness, it is adapted with peculiar felicity to the understandings of children. The author's taste, in this class of writing, appears to have been formed on the best models; and the work will not discredit a place on the same shelf with Berquin's Child's Friend, Mrs. Barbauld's Lessons for Children, and Dr. Aikin's Evenings at Home. The story of Lazy Lawrence is one of the best lectures on industry which we have ever read.

Art. 30. *The Study of Astronomy*, adapted to the Capacities of Youth: in Twelve Familiar Dialogues, between a Tutor and his Pupil; explaining the general Phenomena of the heavenly Bodies, the Theory of the Tides, &c. illustrated with Copper plates. By John Stedman. 12mo. pp. 154. 2s. 6d. sewed. Dilly. 1796.

To convey to young people clear and correct ideas of Astronomy, without the help of Mathematics, is no easy task. Yet it is very desirable that the elements of this sublime science, so admirably suited to expand the young mind, should form a part of general education. Several attempts have been made to provide familiar introductions to this science: but some have abounded too much with technical terms

to

to be easily understood; and others have been too diffuse and didactic for a school-book. To supply this defect, Mr. Stedman publishes these dialogues; and, as far as concerns the rudiments of Astronomy, they are very well adapted to answer the purpose. The principal phenomena are described in as plain a manner as the nature of the subject will admit; the language is easy and correct; the author carefully explains scientific terms as he proceeds; his analogical illustrations are happily chosen; and diagrams are introduced where they were necessary. We are not, indeed, quite convinced that the form of dialogue is preferable to that of direct treatise. Science cannot be taught too methodically. The process of instruction is not, however, in these dialogues, much interrupted by trivial matter; and the knowledge which the author undertakes to communicate is conveyed with perspicuity.

Art. 31. *Cours de Thèmes Libres, où, par Gradation, les Difficultés, les Tournures, et les Idioms de la Composition, sont notés, expliqués, et raisonnés, suivant les Principes de la Grammaire, et le vrai Génie de la Langue Italienne.* Par M. Peretti, Professeur de Langue Italienne. 12mo. pp. 196. 2s. 6d. sewed. The Foreign Bookellers. 1796.

These exercises have all the merit which can rationally be claimed from a work of this nature. They studiously exemplify those idiomatic phrases which the learner of Italian is least likely to notice. It would, however, have been more convenient to students in this country, if the English language, and not the French, had been made the medium of interpretation.

M E D I C A L.

Art. 32. *An Account of the Experiment made at the Desire of the Lords Commissioners of the Admiralty on board the Union Hospital Ship, to determine the Effect of the Nitrous Acid in destroying Contagion, and the Safety with which it may be employed. In a Letter addressed to the Right Hon. Earl Spencer.* By James Carmichael Smyth, M. D. F. R. S. &c. &c. 8vo. pp. 75. 1s. 6d. Johnson. 1796.

The subject of this pamphlet being sufficiently declared in the title-page, we have little to add, in order to recommend it to the notice of our medical readers, more than that the experiment proved completely successful, without being attended with any inconveniences to the persons exposed to the fumes of the acid,—beyond a little temporary coughing. The mode in which the nitrous vapour was raised and applied was by putting sand, previously heated, into quart earthen pipkins; immersing in each a common teacup containing half an ounce of concentrated vitriolic acid, and as much nitre in powder. The pipkins were carried through the wards and about the beds of the sick, the bearer constantly stirring the mixture in the cups with a glass spatula. This fumigation was practised twice in a day; once only being found insufficient to extinguish the contagion. Besides the relation of its effects on board the Union, a report is given of its trial on board of some of the Russian men of war, in which a bad contagious fever prevailed. The success in them was considerable, though various circumstances prevented its being so complete as in the English hospital-ship.

Extraqs

- Extracts of two letters from Mr. Keir are subjoined, in which that able chemist much approves Dr. Smyth's method of raising the acid vapour, as rendering it free from those noxious qualities which attend the ordinary distillation of aquafortis. In this last method, from metallic mixtures, or the use of iron pots, red vapours are raised, which are highly noxious and suffocating. In the former, they are *aubite*, and the acid is mixed with a large proportion of pure or dephlogistated air.

Art. 33. *A Second Dissertation on Fever*, containing the History and Method of Treatment of a regular Tertian Intermittent. By George Fordyce, M.D. F.R.S., &c. 8vo. pp. 156. 3s. sewed. Johnson. 1795.

Among the remarks at the beginning of this dissertation, on the appearances exhibited by tertians, we find some respecting the times of the recurrence of paroxysms, sufficiently curious.

'An anticipating tertian shows in one circumstance the strong indisposition of a fever to take place between eight at night and six in the morning. If an anticipating tertian should have its first paroxysm at two in the afternoon, its second at noon, its third at ten in the morning, its fourth at eight, its fifth will sometimes take place at six in the morning, sometimes at eight or ten of the evening preceding. A retarding fever is similar in its recurrence; if its first paroxysm should happen at ten in the morning, the succeeding ones at twelve, two, four, six, eight; the following one often does not take place in the night, but at six or eight the next morning. It is not meant to say that the paroxysms never return regularly in the night, but that they recur much more rarely in the night than in the day; perhaps in a proportion of ten for one. It is entirely unknown what this depends upon, indeed the observation has been little attended to by any author who has not frequently seen the disease.'

After some other observations of this nature, the author proceeds to the treatment; and here he inquires at great length what kind of diet ought to be observed, at what seasons it ought to be given, and what other rules ought to be followed, supposing the practitioner thinks that the regular tertian ought to go through its natural course. The inquiry occupies full one half of the book; and it is by far the gravest *jeu d'esprit* which it has been our lot to contemplate. The measures advised by the author cannot possibly be founded on any large induction of cases. We have therefore the less hesitation in questioning how far they are judicious. We should fear lest so much care to prevent 'the disturbances, arising from the process of clystication interfering with the paroxysm of fever,' (p. 33.) should add to the violence of the disease, by exposing the patient to its onset in a state of weakness and inanition. Were it possible (which, in the present state of medical practice, it is not) that Dr. F.'s plan should be brought to a fair impartial trial, we imagine that the learned writer would be certainly convicted of bordering too closely on the ancient *cure by fasting*. In saying this, we are only setting conjecture against conjecture:—but, in questioning the positions that 'sarapaceous matter is the food best adapted to the organs of digestion of the human body,' (p. 26,) and that this matter, as also grapes,

figs,

figs, peaches, apricots, oranges, baked fruits, are more digestible than animal substances, (p. 35.) we have the sanction of experience in persons of weak stomach, and of trials undertaken for the express purpose of determining this question. Other examples of unwarranted assertion, and of inconclusive, if not false, reasoning, occur under the present head. For the reader's satisfaction, we shall adduce one of these in the terms of the treatise :

‘ It happens also frequently, that a kind of slime forms in the stomach in intermittents, which seems too tough to be carried through the pilorus, and not capable of the digestive process in the stomach ; this produces the same, or even worse appearances than undigested food, even if in small quantity, and is another cause of the necessity of exhibiting emetics.’

It has been not unusual to impute distressing sensations, and what are called nervous symptoms, to a little air pent up in the intestines ; because, when that has been evacuated, the patient has felt great relief :—but more considerate pathologists impute the cessation of the symptoms to an alteration in the state of the intestines, of which the expulsion of the air is a consequence. In like manner, is it not probable that the evil in Dr. F.'s case consists in the state of the stomach, during which the slime is secreted, and that the slime itself is very harmless ?

We do not find so much ground for animadversion in Dr. F.'s *medical* as in his *diætical* treatment. His observations bespeak experience, attention, and reflection. It cannot, however, be expected that he should furnish much practical matter that is at once new and important. He himself says that ‘ the ground gone over is trodden and tolerably plain.’ We should be glad to receive the dissertations which he promises on regular continued fever ; on irregular intermittents ; and on the history and manner of treatment of the accidents, which happen in continued fevers and their irregularities. These subjects afford scope for abilities of any magnitude.

Art. 34. *Observations, Anatomical, Physiological, and Pathological, on the Pulmonary System :* with Remarks on some of the Diseases of the Lungs, viz. on Hæmorrhage, Wounds, Asthma, Catarrh, Croup, and Consumption ; tending to establish a new Pathology of the Lungs, founded on the Anatomy and Physiology of the Parts. Some Remarks are introduced on the Broken-wind of Horses. And to the Whole is added an Appendix, containing Observations on some of the Articles of the Materia Medica, viz. on the Rosa Rubra, Flores Chamæmeli, and Sarsaparilla ; as also on the Cicuta, Stramonium, Hyosciamus, and Aconitum. By William Davidson. 8vo. pp. 226. 4s. Boards. Egerton, &c. 1795.

We formerly commended this author for his exertions towards the discovery of that great desideratum, a cure for pulmonary hæmorrhages and ulcerations ; and we shall always be disposed to treat efforts of this sort with kindness. Mr. D. has here republished his former papers with a large commentary of speculation :—but his reasonings appear to us in great measure antiquated, and altogether precarious. He has, we observe, five new cases. Two are of asthmas ; they would have appeared more in point, if, with privation

of liquids, he had not used emetics, cathartics, æther, and camphor. His two cases of croup shew the use of emetics in that dangerous malady; and his additional case of phthisis reads very favourably for his system. We consider it as of more value than all his reasonings, and wish it may soon be confirmed by the analogy of 20 others. It is as follows: A female patient (Mrs. Todd) came under the author's care so weak that she could not raise nor turn herself in bed; she had an incessant cough and shortness of breathing; she expectorated about a pint of bloody matter in 24 hours, with a pulse at 130, and had profuse colliquative sweats.

For the first three days, therefore, a due abstinence from liquids was enjoined, viz. she was allowed a pint of liquid only in the twenty-four hours, including tea, &c. and no medicine was given during that time which could interfere with the proper effects of this principle.

June 2d. She has adhered strictly to the limitation of liquids prescribed: and now looks cheerful and animated, and says that she is better, and that her perspiration is very much diminished. Her pulse is a little stronger, and also less frequent. Although, from this new trial, I was more and more convinced of the efficacy of my principle, yet I did not think myself warranted in trusting to it entirely; I, therefore, commenced the exhibition of every other medicine (together with a moderate use of liquids), which I thought was likely to forward the recovery of my patient.

And thus, by the moderate use of liquids, did I attempt to keep the lungs, as much as possible, at ease; while, by the diligent application of other means, I endeavoured to stop the existing morbid actions and bring about healthy ones in their place.

As it would be too tedious to give the particulars of this case, and as they would perhaps, answer no good purpose, I shall only notice the more material circumstances which occurred during the treatment.

She took the flores sulphuris for some days, in doses of a drachm each, every four or six hours, and with evident advantage: for, besides retaining the body sufficiently open, without heating, or increasing the frequency of the pulse, it seemed to relieve the general pulmonary affections.

The cicuta was also of service, by allaying irritation and cough. But, having given the calx antimonii illota for several days, from an idea that, by removing some obstructions of the lungs, or fever, it might relieve the difficulty of breathing, and thus contribute to the benefit of the patient, I found I was mistaken: for the general weakness, as well as the fever and night sweats were thereby increased.

I advised a nourishing diet, and did not restrain her from a little animal food, when she was inclined for it.

June 14. Having become progressively better, her pulse is now tolerably firm and equal, and about 104. She has had no perspiration for the last three nights, and is now able to sit up in a chair. The expectoration is much better, and in a diminished quantity, and she has one regular motion every day.

June 29. Her pulse is now only 92. She has little expectoration, little cough, and scarcely any perspiration.

The

The case indeed terminated fatally, perhaps in consequence of imprudent exertion after the patient went down stairs; yet in the degree of recovery singular, and beyond the general powers of unassisted nature.—The pharmaceutical remarks in the appendix, though not of high importance, are pertinent.

Art. 35. *The Evidence of the superior Efficacy of the Cinchona Flava, or Yellow Peruvian Bark: An Essay, &c. &c. By Walter Vaughan, M.D. Physician at Rochester. To which is prefixed, A Letter to the Author from Dr. William Saunders. 8vo. 1s. 6d. Johnson. 1795.*

The introductory part of this work contains a considerable portion of general remarks on the evidence of the materia medica, and other topics, in which all that is important is sufficiently obvious and undisputed. With respect to the proper subject of the essay, the history, qualities, and medical effects of the yellow bark, it may be considered as an useful addition to Dr. Relph's pamphlet on the same remedy; though, in fact, the circumstance of its adducing farther and mature testimony, in favour of its efficacy, is the only thing of much consequence. We shall quote the most material practical observation which we have observed.

‘The next preparation in simplicity, but certainly the first in elegance, and in efficacy inferior to the extract alone, is the cold infusion. In this preparation, the active part of the bark seems to be in a state more approaching to nature than in any other, and in a condition more suitable to the purposes of medicine. I have found it to agree with the weakest stomach; never exciting nausea, though it is as bitter and characteristic of Peruvian Bark as any preparation of it. In specific gravity, the cold infusion is equal to the decoction; and if evaporated, it yields as much extract. According to Doctor Aikin, the infusion of the pale bark becomes turbid in a day or two; and, according to Doctor Babington, that of the red bark and the yellow generally become so in about a week. However, I have kept the infusion a fortnight, without observing any change in it; and I am credibly informed, that others have kept it longer.

‘That which is deposited from this infusion, is supposed, from its solubility in spirit of wine, to be the resin of the bark: and from the infusion losing its astringent taste, and not being turned black by vitriolated iron, after the matter is entirely deposited and separated by filtration, to be the part in which the astringent principle resides.

‘It is surprising, that the infusion contains so much of the active part of the bark in a transparent and colourless state. Nor do I know, that any probable reason has ever been assigned for it. But I shall resume this subject when I treat of the decoction.

‘This is my formula for a cold infusion.

• *R Cinchonae flavae in Pulverem redactae, P. Unciam dimidiam, Aquae distillatae, M. Libram unam cum tribus Unciis.*

Cinchonam tere, paulatim addens Aquam distillatam. Deindè macera per horas quatuor; et postremò liquorem cola.

‘This infusion is as strong as a decoction in which the proportion of the bark and water to each other is the same. It is twice as strong as the cold infusion of pale bark, and as strong again as that of the best red.’

What

What distinction the writer means to make in this last sentence between 'twice as strong,' and 'as strong again,' we do not know.

At the end of his pamphlet, Dr. V. subjoins letters from various neighbouring practitioners, in attestation of the superior efficacy of the yellow bark; and a valuable communication from a practitioner in Jamaica, with some remarks on the yellow fever, is liberally afforded by Dr. Relph.

Art. 36. *A New Method of operating for the Femoral Hernia*, translated from the Spanish of Don Antonio de Gimbernát, Surgeon to the King of Spain. With Plates. To which are added, by the Translator, Queries respecting a safer Method of performing Inoculation, and the Treatment of certain Fevers. 8vo. 2s. 6d. Johnson. 1795.

It is well known by surgeons, that the usual method of operating in irreducible femoral hernias offers only a choice of difficulties, from the danger of wounding the epigastric artery on the one side, or the spermatic vessels on the other. A very ingenious Spanish practitioner here proposes a new method, as perfectly safe and effectual; for the full comprehension of which, as it depends on accurate anatomical investigation of the parts concerned, we must refer to the work itself. We shall only observe that the part divided, as causing the strangulation of the intestine, is not the Fallopian ligament, as formerly, but an aponeurotic duplicature, called the crural arch. This method has not only reasoning, but the success of four cases, in its favour.

The queries concerning inoculation, added by the translator, (whom we understand to be Dr. Beddoes,) refer to an opinion of Dr. G. Fordyce, that the mildness of the disease is in proportion to the smallness of quantity of the variolous matter introduced; in pursuance of which idea, Dr. Beddoes recommends the use of *diluted* instead of pure matter; and he gives two communications from surgeons, in which this was put in practice, with the apparent effect of rendering the disease milder.

The query respecting fever relates to the benefit produced by the exhibition of mercury in certain cases of this disease, as testified by several late practitioners. Dr. B. suggests some slight hints on this subject, and wishes for a farther trial of the remedy, which he seems to suppose to be effectual only in proportion as it affects the salivary glands. We think, however, that some of the authorities to which he refers would rather lead to the supposition that the *evacuant* effects of calomel were the serviceable agents. In the Bengal fever, Dr. Wade seems clearly of this opinion.

Art. 37. *A Pocket Conspectus of the New London and Edinburgh Pharmacopæias*: wherein the Virtues, Uses, and Doses, of the several Articles and Preparations contained in those Works are concisely stated, their Pronunciation as to Quantity is distinctly marked, and a Variety of other Particulars respecting them given; calculated more especially for the Use of Junior Practitioners. By Robert Graves, M. D. &c. &c. 12mo. 3s. Murray and Highley. 1796.

This little compilation very fairly answers the pretensions of its title-page, and is well entitled to the notice of those for whose use it is designed. It is neatly printed, and its pages are well filled.

Art. 38.

P O L I T I C A L.

Art. 38. *Rights and Remedies.* Or, the Theory and Practice of true Politics. With a View of the tremendous Evils probable to ensue upon the Continuance of the present unnecessary and fruitless War; and a Proposal of immediate Peace. In Two Parts. Dedicated to Earl Stanhope by One of the New Sect of the Moralists. 8vo. pp. 264. 6s. Boards. Crosby. 1795.

We should indeed have profited little by the long course of our critical labours, which has introduced us to an intimacy with opinions and projects of such various kinds, were we to be startled with the name of *new sect*; or did we feel a disposition to treat with rigour any serious and well-intended attempt for improving the condition of mankind, however contrary in its principles to those which we have been accustomed to regard with preference. We should moreover be wanting in candour, did we impute to the *sect* itself the errors and defects of its individual followers: though, perhaps, there may be attached to the very nature of some schools of opinion a peculiar character which may operate on all who imbibe their doctrines. Thus, a system which sets out with a high degree of contempt for every thing that hitherto in all ages and countries has been reckoned venerable and sacred, and which aims at not less than a total change in human society and manners, will be very likely to produce a general spirit of arrogance and dogmatism in its votaries, though modified by the particular disposition of individuals.

By the *new sect of moralists* to which the writer before us professes to belong, we are to understand that class of philosophers who, looking on all religion as the offspring of fraud and error, entirely discard it from their plans of public and private regulation;—who, conceiving man to be merely the child of circumstances, confide altogether in the advancement of light and knowledge, and the formation of habits, for his melioration;—who hold firmly the equality of his natural rights, and make the consent of the majority the only basis of legitimate government;—who detest war and slavery; and who think the advantage of the great mass of people the genuine object of all policy and legislation. In many of the views of such a sect we heartily concur; where we differ, we rather lament than wonder at the difference. In fact, religion has to avowedly been made a tool and engine for certain political purposes, and its *use* has been so detached from its *truth*, that, were we not persuaded of its having a much *better* support than human establishments can give it, we should conclude that in many countries its inevitable downfall, along with that of these establishments, was at hand.

The present work cannot, we think, be regarded as a fair specimen of the productions of the sect. Though the author is by no means deficient in shrewdness, and though many good observations and maxims are to be found interspersed in his volume, yet he has, surely, an over-proportion of that positiveness and self-conceit which we suspect in some degree to be characteristic of his school. His style, though energetic, is florid, declamatory, and coarse; his opinions often seem rather to flow from the alternate prevalence of opposite prejudices, than to be the cool deductions of just reasoning; his censures of men and things are often rash, vulgar, and ignorant; and

and his applauses are equally light and excessive. To attempt any thing like an analysis of a very prolix and desultory work, which, on the whole, we cannot greatly recommend, would be a waste of our own and our reader's time. It may be enough to say, in general, that the first part, chiefly relating to the principles of government and the improvement of human societies, is founded on the right of universal suffrage and the short duration of representative trusts; and that it professes an inviolable regard to public peace, property, and even to old institutions, as far as may be compatible with the above fundamentals. The writer declares himself (by prejudice of education) a friend to monarchy, and even to a titled and hereditary nobility; yet he has so far overcome his prejudices as to commend the French people for their subversion of these institutions, and to regard the Convention as such a model of wisdom and virtue as the world had never before seen. At the same time, he thinks the Americans had not sufficient grounds for their revolt, which he weakly represents as the mere consequence of a trifling tax on tea! Of the author's second part, the first chapter relates to the war; of the injustice and impolicy of which he is, as may be supposed, a strenuous oppugner. His proposal for an immediate peace between France and this country has for its basis the mutual restoration of all conquests in all parts of the world; with this reserve, that the conquered countries in Europe should be permitted to choose their own forms of government. It is pretty certain that France would not consent to this stipulation, without a private assurance that the choice would amount to an annexation of some of the most considerable of those conquests to its own territories.—The copious remainder of the second part relates to the British constitution, its defects, and their remedies; in treating of which, many of the ideas of the former part are repeated.

Art. 39. *A Real Statement of the Finances and Resources of Great Britain*; illustrated by Two Copper-plate Charts. By William Playfair, Inventor of Lineal Arithmetic. 8vo. 2s. Stockdale. 1796.

If the purpose of this display of the prosperity of Great Britain, which is said to be '*for the use of the enemies of England*,' were (as the writer hints) to prevent the breach of the armistice on the banks of the Rhine, it has surely failed in its purpose. If, on the other hand, (which is much more probable,) the author's intentions were to keep up the spirits of people at home, and make them shut their eyes to the dangers of the war, we apprehend that his ingenuity will be sadly counteracted by the increasing difficulties which press both on Government and individuals. The means which he has employed to produce the desired effect on the minds of his readers are chiefly two—one, an appeal to their eyes, in two coloured charts, ingeniously devised so as to give at one glance a striking view of the progress of the public revenue, and of the exports of the country—the other, certain calculations, shewing the difference between the real and the nominal increase of the public burthens, and proving that our strength to bear those burthens has more than kept pace with their augmentation. As to the first of these expedients, we consider it as merely an address to the vulgar; for none, surely,

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who are capable of reasoning on such subjects, will choose to take their ideas from the inaccurate flow of lines, rather than from the precision of arithmetical tables. With respect to the calculations, we shall leave them to the examination of others; only remarking that, if the author's leading principle, of deducting, from the amount of our debts, all the difference arising from the diminished value of money, be a just one, it is surprising that he did not see that it implies a proportional diminution in the amount of our revenue, and in the balance of our trade.

The writer for the most part adheres to his proper subject of state-ments and calculations. When he deviates from it, he becomes a party declaimer.

Art. 40. *A Collection of State Papers relative to the War against France*, now carrying on by Great Britain, and the several other European Powers; containing authentic Copies of the Constitution of France, Treaties, Conventions, Armistices, Proclamations, Manifestoes, Declarations, Official Letters, Parliamentary Papers, Gazette Accounts, &c. &c. Vol. III. Part 2d. 8vo. 9s. Boards. Debrett. 1796.

For our account of the former parts of this valuable collection, we refer to our Reviews for December 1794, and February 1796.—The editor assures the Public, in his *Introduction*, that he has drawn his materials from the best sources; that 'he has endeavoured to combine accuracy of detail with clearness of arrangement; and that he has attempted to execute his translations with that fidelity which is so peculiarly necessary in a work that aspires to the character of official:—He farther observes that, 'the frequent references that have been made to the present constitution of the French republic, have induced him to include it in the present collection.'—This last article will doubtless be thought, by many readers, to add considerably to the importance of the present volume.

Art. 41. *A Short View of the Inconveniences of War; with some Observations on the Expediency of Peace. In a Letter to a Friend.* 8vo. 1s. Jordan. 1796.

The evils of war and the expediency of peace are topics on which, in general terms, there would probably be an universal concurrence at the present times, except from those who are personally interested in the continuance of hostilities. It avails little, therefore, to declaim on these subjects, without bringing forwards some specific propositions for the attainment of the desired end—an end which events themselves are bringing about, though with a delay, and at the expence of human happiness, ungrateful to the lover of mankind. The only practical expedient proposed by the writer of this pamphlet is a petition for peace from the people: but, though we do not mean to condemn such a measure, we fear that it would go but a little way in the present emergency.

Art. 42. *Thoughts on the Cause of the High Price of Provisions, and how the Evil may be removed.* In a Letter to Sir John Sinclair, Bart. Chairman of the Board of Agriculture. By a Farmer's Son. 12mo. 1s. Dilly, &c.

A false

A false name or signature to a title-page is a species of fraud, which ought never to go unpunished in a court of literature. This Farmer's Son, after having led us half way through his book, confesses that he knows nothing of farming,—in the following passage,—page 26—'But men conversant in husbandry would be better able to judge what proportion of horses may be dispensed with, in order to make room for oxen.' His confession, however, was not necessary, as we were sufficiently convinced of his *not* being 'a farmer's son,' in the general sense of the phrase, before we reached this passage.

Nevertheless, take this writer out of the walk of husbandry, and he is an intelligent man: he has been a *traveller*, and is evidently acquainted with different parts of the kingdom; and what he advances, on the *causes* of the high price of provisions, is entitled to some attention; though we will not vouch for the accuracy of his statements. They will at least serve to agitate a most important topic; we therefore insert them.

'In order to support my opinion of there being an increase of population, I would in the first place observe, that there is now a prodigious number of persons more employed in every department and situation throughout the kingdom than there were fifty years since: now taking the aggregate of this immense number of persons (which must have been drawn from husbandry, supposing there had been no increase of population) in one point of view, independent of those employed in agriculture, which, on account of the great improvements made in it of late years, requires more hands to carry it on than heretofore, and considering there is now a sufficient number to do the business, there cannot be a doubt but this country has increased in population beyond description.

'And it is not only the great increase of population which has been the means of enlarging our consumption; but that a great number of people of late years have been called from a low estate where the most common food was their constant support, to a situation which affords them a full supply of meat. The consumption of such persons requires more land to supply them with food than when they lived chiefly upon bread, potatoes, and pulse; and indeed whatever contributes to occupy a larger portion of land to any other purpose than merely the necessaries of life, such as corn, consumed by distillers, for making of starch and hair-powder, and the increased quantity of corn and hops made use of by brewers, equally tend to lessen the means of supply as an enlarged number of inhabitants and horses.

'The other principal cause of our great consumption, which I have before stated, is the great increase of horses; and this will plainly appear, when it is considered what great numbers are kept now to what there were fifty years ago; for post chaises and machines; by persons whose property is in the public funds; by opulent tradesmen and manufacturers, both for riding and carriages; together with those necessary for carrying on the increased trade and manufactures of this kingdom; those used by higglers and errand carts, for some miles round London; and others in hackney coaches in London, Bristol, Birmingham, and Plymouth.

‘ To this might be added the number exported (about 2000 annually), and the mares and colts necessary to be kept, in order to afford a constant supply for these respective purposes, must be immense.

‘ In order to shew the amazing consumption which is caused by horses, I will only state one instance, and that is in respect to the number of persons who might be supported from what is expended on those horses working in the mail coaches.

‘ From the best information I have been able to obtain, the number of these horses must be near two thousand; and, as they cannot be kept for less than twelve shillings per week each, the consumption of one horse would support a labouring man, his wife, and four children; so that the sum expended on 2000 horses would be sufficient to keep 12,000 persons: or suppose one horse will consume the produce of four acres of land, then it would require 8000 acres of land to support the said number of horses. If then the loss sustained to the public by only so small a part of the horses thus kept is so great, what must it be when all the horses above described are taken into consideration!’

His proposed means of *remedying* the evil are numerous;—such as inclosing open lands—draining wet lands—embanking land from the sea—improving moory heaths—and cultivating Nova Scotia! lessening the use of horses, and increasing that of black or neat cattle, in husbandry; and, above all, to make use of *Kennedy’s Drill* and *Moore’s Plan*.

Art. 43. *Letters addressed to the Monthly Reviewers for April 1796.*

By Thomas Tremlett. 8vo. 1s. Johnson, &c.

The writer of these temperate letters thinks that we have misstated the meaning of a pamphlet published by him, entitled, “*Strictures on a proposed Plan for adopting a Loan,*” &c. in our No. for April. After some remarks on literary impartiality, which he more particularly applies to Reviewers in their examinations of political tracts, he produces his charge in these terms:

‘ I have been led into this train of reflection, by perusing, in your Review for April, the animadversions passed on my Pamphlet; wherein you are pleased to say as follows: “ These strictures are recommendations of a plan, proposed by the Author, for enabling the Administration of the present day to raise money, without being troubled with the disagreeable necessity of providing for the interest: Thus, for every twenty millions which it is proposed to borrow, no interest whatever is to be paid for the first fourteen years; for which forbearance, the holders of this deferred stock are thenceforward to receive a dividend of ten per cent. per ann. for meeting which additional incumbrance (says the planner) from and after that time, the Legislature would only have to provide the needful.”

‘ I am rather at a loss, I must confess, to discover from what part of the pamphlet the words in unison with the idea conveyed by this paragraph are to be met with. The Tale of the Tub might, indeed, let you out, by means of Brother Peter; for, should not each word,

* * See Monthly Review Enlarged, for April, 1796. p. 457.’

as here stated, be found to succeed ^{one} ~~the~~ other, it is very possible, that ~~every~~ one of them could be extracted from the performance; altho' it so happen, that, by that method of ~~offsetting~~ the difference, the real meaning of the author be misstated."

To this charge of misstatement, we can in ~~no~~ ^{no} way so properly reply as by producing evidence from the work in question. The plan proposed is said, in the title page, to be, "for adopting a loan with a view of instituting reversionary annuities, or *Government dividends payable at a future period.*" After having expressed his hopes, that it would be replete with beneficial consequences, the author described his plan in the following words (p. 17, of *Strictures*): "The scheme proposed is nearly as follows: To institute a loan equal to the full expenditure of one year, on terms calculated by arithmetic computation of compound interest, payable to the holders of this stock at a reversionary fixed period, by annuities or dividends, sanctioned by Parliament."

He afterward makes the following statement:

"The sum required for this year being eighteen millions, let us for the next, suppose it may be twenty millions. In lieu of additional taxes to that amount, were we to institute annuities, to commence immediately, to that amount, at the rate of five per cent. yearly, it would require, to fulfil that engagement, a constant additional incumbrance of the yearly value of (sterling) £. 1,000,000.

"It is generally admitted, that a sum producing five per cent. per annum doubles itself in about 14 years; consequently, annuities to the above value, with the condition of commencing at the expiration of 14 years, would then incur a yearly additional expenditure of (sterling) £. 2,000,000. For meeting which additional yearly incumbrance, from and after that time, the Legislature would only have to provide the needful."

Here then it appears that the charge of misstatement is rested solely on the application of the word *every*, before 'twenty millions;' and it is true that the author, in one part of his performance, does suppose 20 millions to be beyond the scope of his proposal: but such a supposition we could not reconcile with his scheme of *instituting a loan equal to the full expenditure of one year*. Whatever might have been imagined in the commencement of the war, no one, who does not voluntarily deceive himself, can, in the year 1796, believe that 20 millions (or even twice that sum, without the addition of the revenue, which the author has not specified) will be sufficient to answer the full expenditure of a year. We must likewise observe that we have not the smallest faith in the probability of limitation, should Mr. Tremlett's plan be once introduced into practice. If Administrations can raise money with so little trouble to themselves, it is to be expected that they will regard the present convenience as an adequate consolation for the prospect of future difficulties; the weight of which, it is most probable, will fall on the shoulders of some other Administration.

In our Review, we did not think it necessary to notice the particular inconsistencies of a plan which we so strongly disapproved *in toto*: but, being formally called to answer to a charge of misstatement, we have dwelt more on the subject than we otherwise

should have done. Mr. Trevellick, in his outset, addresses to us the old maxim, "profit by your opponents." We do not, by any means, wish to consider Mr. Trevellick as our opponent; and especially as we do not perceive, in what manner it will afford us the opportunity of deriving profit. His arguments in favour of his plan are doubtless extraordinary, but not convincing. We shall present to the reader's notice a short specimen of his reasoning. As a recommendation for the speedy adoption of his plan, he urges that, "even the postponing it to a distant period, when, from intervening causes the subject may no longer be well able to bear the pressure of accumulated taxes, it is presumed, would be deferring it to a very hazardous time indeed,"

(p. 29 of *Strictures*). This is certainly not a very hopeful prospect: but it offers a good hint to Administration to take the money now while it is to be obtained; for that hereafter, the people, so far from being able to advance more capital, may not be able to furnish even the interest. In summing up the advantages that would result from his plan, he says, "Could it with propriety be introduced, so as effectually to render for the moment an augmentation of taxes needless, the class of people, who too frequently judge by the present feeling, might with eagerness express its gratitude to its rulers," (p. 43 of *Strictures*). Can even such short-lived gratitude be either merited or obtained, by putting off the evil day, on so hard a condition as that of the certainty of its so speedily returning with twofold weight?

Art. 44. *The History of Two Acts*, entitled, An Act for the Safety and Preservation of His Majesty's Person and Government against treasonable and seditious Practices and Attempts; and An Act for the more effectually preventing Seditious Meetings and Assemblies; Including the Proceedings of the British Parliament, and of the various Popular Meetings, Societies, and Clubs throughout the Kingdom. To which are prefixed, Remarks on the State of Parties and of public Opinion, during the Reign of his present Majesty. 8vo. pp. 978. 12s. Boards. Robinsons. 1796.

In this history, are collected all the documents and evidence, from the papers on both sides, (whether in favour of or against the two acts,) which tend in any material degree to explain their meaning and consequence, or the state of the public mind respecting them. The debates on the subject, in both the Houses of Parliament, are given at length; with the examinations on the insult and assault on his Majesty's person, in his passage to and from the House of Lords on the 24th of October 1795; and likewise an account of the proceedings and addresses of the several counties, towns, associations, and popular meetings, throughout the kingdom.

The remarks which are prefixed on the state of parties and of public opinion, during the present reign, form a concise and interesting history of the different Administrations, and their views. The writer principally insists that republican or democratic principles, instead of being caught by this country from France, are the natural growth and produce of our own country; which position he supports by a variety of facts and extracts, chiefly from parliamentary debates, of date long anterior to the commencement of the French revolution; and the contents of the present publication, he observes, sufficiently

scientifically prove, ' that the most obnoxious doctrines, which have been publicly professed by the societies deemed seditious, are not the growth of the principles of the French constitution, are not new in this country, but have been repeatedly asserted in parliament, argued in publications which it never was deemed necessary to prosecute, and maintained with much apparent zeal by men who now rank high in the confidence of parliament and the nation.'

In speaking of the disaffection which has prevailed at different times during the present reign, one of the most remarkable causes assigned, or rather quoted from the Middlesex petition, is, " the unjust treatment of petitions, by selecting only such parts as might be wrested to criminate the petitioners, and refusing to hear those which might procure him redress."

The reader will be enabled to judge of the sentiments and political opinions of the author, from the following extract:

' When by the conflict of opinions which disturbed the peace of the community, by the bold resolutions and addresses of the societies, and by their correspondence with France, the ministry thought it their duty to interpose between the constitution and its opponents; they founded the opinions of the public at large, and all bodies of men united in resolutions and addresses expressive of their veneration for the constitution under which they had the happiness to live. So general a test of loyalty, perhaps, was never so eagerly taken. All this was fair, had what appeared upon the surface been of the same stuff with what lay deep. If administration had been contented with this, the insignificance of the republican party would have been so obvious as to create no alarm. But singular as it may seem, the cry of danger became loudest when actual danger had disappeared. The necessity and justice of a war with France was [were] first insinuated and then openly avowed. Epithets were invented for every man who thought that war might be avoided, that it was unjust in its principle, and would be unsuccessful in issue; and that there was that wanting, without which no war can be just, namely, a plain, unequivocal, and specific object. All who ventured to express such opinions were *Republicans*, *Levellers*, or *Jacobins*. Of all libels nicknames are the most atrocious. They exasperate the passions; they steel the hearts of men against one another; they support ignorance and bigotry; they have in all ages been the incitement to injustice, rapine, and murder.'

On the documents and evidence collected in this useful publication, it is not necessary now to comment. In an appendix containing an alphabetical list of the addresses, those passages are selected in which the addressers deviated most in their expressions from the accustomed forms; and a statement is given on the whole of the petitions, by which it appears that the number of petitions for the bills amounted to 65, and the number of signatures as stated on presentation, 29,922. Against the bills, the number of petitions 94, and of signatures 131,284.

Art. 45. *An Examination of Mr. Paine's Decline and Fall of the English System of Finance.* In a Letter to a Friend. By Joseph Smith, Barrister at Law. 8vo. pp. 45. 1s. Robinsons.

Though Mr. Smith is in some instances as hypothetical as Mr.

Paine himself, and assumes equal latitude in playing with figures, he offers to the reader several pertinent remarks, with the honest view of rebutting those which are so maliciously exhibited in the *Decline and Fall of the English System of Finance*. There is, as he very justly states, a common interest in supporting public credit; and, in case of actual danger or serious alarm, there cannot be a doubt that every expedient would be adopted for the purpose. The actual quantity of coin in the kingdom, and the proportion that it bears to the bank notes in circulation, are circumstances not very easy to be ascertained: but, while no absolute want of the former is experienced in the payment of taxes, and in the transactions of business; and while the latter are paid on demand to their full amount; we ought not to allow the assertions and vague calculations of a designing pamphleteer to draw us into that kind of suspicion, the operation of which can alone verify his predictions. That the funding system has tended to increase very much the burthens of the people, and that its progress threatens us with great mischief, are matters about which there is little dispute; yet there is no necessity for depicting our situation in worse colours than it really bears. Experience has hitherto proved that we are not so poor as Mr. Paine would persuade us. We have not felt our want of metallic money to the extent that he insinuates, and yet he would convince us that we have much less than our necessities require; and, to bring us into the situation which he wishes, he would destroy that confidence or public credit which is the source of riches, by artfully defining it "suspicion asleep;" but, as Mr. S. remarks, might he not as well define *love* to be *hatred asleep*, and *knowledge* to be *ignorance asleep*. The fact is, Mr. P. supposed that much injury may be done to Great Britain by founding the topic of alarm on the subject of finance, and public credit. Instead of injury, he will do us much good, if his remarks lead us to a consideration of our real situation, and to that cautious and wise conduct which it undoubtedly demands.

RELIGIOUS and POLEMICAL.

Art. 46. *Deism traced to one of its principal Sources; or the Corruption of Christianity the grand Cause of Infidelity: containing brief Reflections on the Subject, in a Letter to the Bishop of Landaff on his late Work, entitled "An Apology for the Bible."* In Answer to Mr. Paine's Second Part of the Age of Reason. By J. Coward. 8vo. pp 51. 6d. Richardson.

Without hesitation, we admit the truth of Mr. Coward's position, but we are of opinion that he has treated it in too loose and desultory a manner to produce the intended effect on the sons of reason. His object is to exonerate revelation from the opprobrium of inculcating irrational and unamiable doctrines; to shew that the God of the Scriptures is a very different Being from the God depicted in many human systems, which pretend to deduce their vouchers from the Scriptures; and that the morality which the Old and the New Testament inculcate is of the purest and most benevolent kind. So far, so good. This, however, he should have done in a more argumentative way; and he should have been more cautious in the selection of his expressions; for

Christians

Christians who are in the habits of piety, and sermon reading and hearing, do not in general weigh the force and meaning of certain words, which, though familiar to their eyes and ears, stop the deist at the very threshold of his inquiries.

Art. 47. *Proverbs, Ecclesiastics, Wisdom of Solomon, Ecclesiasticus*; with an Introductory Preface. 12mo. pp. 227. 2s. 6d. Sewed. Longman. 1796.

The Bible being a collection of historical, prophetic, and moral tracts, very little dependent on or connected with each other, it is evident that selections may be made with the greatest propriety; and the four books, mentioned in the title of this publication, form a comprehensive compendium of biblical ethics.

Art. 48. *Thomas Paine vindicated.* Being a short Letter to the Bishop of Landaff on his Reply to Thomas Paine's Age of Reason. By a Deist. 8vo. 1s. Crosby.

This letter is given as the substance of a few marginal notes made with a pencil, while reading the Bishop of Landaff's Apology. The remarks are cursory, and abound more with pert and snappish wit than with argument. Christianity is depreciated as the cause of poverty, distress, and slavery, while Thomas Paine is asserted 'infinitely to excel all other men, the author ever knew or read of, for judgment, acuteness, science, anecdote, and fancy; for he is a fine poet.' This deist politely tells the Bishop that it is well Mr. Paine did not study the New Testament, for then he would have bothered him still more; and, as the Bishop concludes his Apology with wishing that Mr. Paine may become a Christian, this vindicator, that he may not be behind-hand with him in good wishes, finishes his letter with sincerely hoping that Bishop Watson 'may become a partaker of that faith in Deism which is the foundation of his happiness in this world, and of all his hopes in another.' We leave the Bishop to thank him.

Art. 49. *Observations on our Lord's Conduct as a Divine Instructor*: and on the Excellence of his moral Character. By William Newcome, D. D. Archbishop of Armagh. The 2d Edition corrected. 8vo. 7s. Boards. Johnson. 1795.

In our lxviiiith vol. p. 479, we gave an account of this very valuable work, which then made its first appearance in quarto. In its present reduced form and price, there can be no doubt that it will meet with a welcome reception from every true friend to rational and genuine Christianity.

Art. 50. *Brief Reflections on the Eloquence of the Pulpit*, (occasioned by a Pamphlet entitled "Remarks on a Sermon preached on the Fast Day, 1795, by the Rev. J. Gardiner," in which, among others, are considered the Sentiments of Dr. Gregory, Dr. Johnson, and Dr. Blair. By the Rev. John Gardiner, Rector of Brailford, &c. in the County of Derby, and Curate of St. Mary Magdalen, Taunton. 8vo. pp. 67. 1s. 6d. Rivingtons.

We perfectly agree with the author of this pamphlet in thinking that 'the state of pulpit eloquence in this country has long been deservedly the subject of complaint.' We are sensible that English preachers, when they have avoided the extravagances of fanaticism, have commonly

monly been too cold and inanimate, both in their composition and delivery, to merit the appellation of orators. They have relied more on sound sense and solid argument, than on flowers of rhetoric and varied tones of speech. Had they, without neglecting the former, paid more attention to the latter, they would certainly have approached nearer to the perfection of manly and genuine eloquence. We are by no means certain, however, that their defects would be corrected by sending them to the school of Bossuet and Saurin, of Bourdaloue and Massillon. This, however, is Mr. Gardiner's opinion. In contradiction to Dr. Gregory, who, after having gone through the drudgery of perusing all the most celebrated of the French preachers, asserts that, except a sermon or two by Massillon, there are scarcely any of them which deserve to be compared with the English preachers, or even to be read at all, and imputes to them great incorrectness of taste, and poverty of matter; Mr. Gardiner ascribes to them sublimity, vigour, elegance, animation, and pathos, and undertakes to support the opinion of Dr. Blair, "that a perfect model of pulpit eloquence might be formed from an union of French earnestness and warmth with English accuracy and reason." The pamphlet is written with vivacity, and in a diffuse and declamatory style, which shews under what masters the writer has studied. We cannot think, however, that the subject is discussed with philosophical precision, nor that the publication is likely to produce any material alteration in the English mode of preaching.

POETRY, &c.

Art. 51. *Poems on various Subjects.* By Charles Lloyd. 8vo. pp. 104. 2s. 6d. Boards. Law. 1795.

Amid the number of insipid poems which we are obliged to read, we feel no small degree of pleasure when we chance to meet with one which we can justly praise. In the collection before us, we are happy to discover many marks of genius, a glow of imagination, and an originality of thought, which are not very common among the poets of the present age. The versification is sometimes harmonious, frequently careless, but always spirited. One of the happiest of the productions is the following Address to a Cottage:

- Hail, sacred scene of simple joy,
The little rustic cottage hail!
Such as I oft have chanc'd to spy
In far off solitary vale.
- I know thee by thy whiten'd wall,
Thy lowly roof of warmest thatch,
Thy shadowy arm, thy casement small,
Thy humble door and simple latch.
- I know thee by thy garden neat,
Where many a [an] useful herb is seen,
Where wall-flowers yield an odour sweet,
And woodbines twine with jas'mines green.
- Hail rustic cot! thy nameless roof
Each social virtue oft has known,
"Of Faith and Love the matchless proof,"
Thy little tenement has shewn.

• A happy

- * A happy Husband's calm retreat—
For fate has given a partner dear;
A happy Father's tranquil seat—
For beauteous babes are smiling there.
- * There Peace affords a purer joy
Than Luxury could e'er dispense;
There courtly vices ne'er annoy
The ignorance of Innocence.
- * There, if the systematic school
No sophist laws for life enact
To chain the free-born mind to rule—
The native feelings teach to act.
- * Affection fills the guileless heart,
Each knows that happiness is dear,
And simple Nature tries t' impart
That bliss to every object near.
- * Hail rustic cot! thy frugal board
Still may thy happy tenants spread,
Ne'er may they court the miser's hoard
While blest with peace and honest bread.
- * May Virtue ever dwell with thee,
And Nature's pure sensations blest,
May pain ne'er rise—to agony,
Nor even pleasure—to excess.

Mr. Lloyd seems to be fond of contemplating the sublime and awful scenes of Nature, and accordingly his Ode addressed to Keswick Lake in Cumberland contains much bold imagery: but, like most compositions of that sort, it is wild and obscure. How far poetic enthusiasm may justify a writer, when he is so sublime as to be almost unintelligible, we pretend not to determine: but nothing seems so contrary to the nature of poetry, as a familiarity of expression bordering on the low and vulgar, of which the following lines are an example:

' Ah! as thy varying scene I mark,
What cloud-clad rocks, what mountains huge appear;
Here Gowdar frowns, with Skiddaw in its rear,
A vast stupendous mass!'

The author's translations from Petrarch are by no means a just representation of the original. Although we cannot charge him with a want of sensibility, he seems to have no conception of the tender pathos and elegant distress which, in so remarkable a manner, characterise the writings of the Italian poet. Of his original sonnets, we shall copy the third as a favourable specimen.

' (Written at *Exmouth, Devon*)

- * The fleecy clouds that veil the evening sky
Sail slowly o'er the white reflecting main;
On whose calm breast the breeze forgets to sigh,
And yields to silence thro' the sober scene.

' The

- The distant hills, where each bright tint was seen
Of cultivation, hide their downy heads
Beneath the dewy cloud that floats serene,
And on their forms a misty shadow sheds.
- Now on the sleeping wave a vermeil hue
Is soft reflected from the glowing west,
Where with slow step meek eve retires from view,
And leaves the world to melancholy rest.
- In such a prospect Fancy can impart
The magic charm that soothes an aching heart.'

Of the story of Oswald we shall say little, as we confess ourselves unable to comprehend the design of the author in introducing a character which, we should suppose, could not exist in the present state of society; or, if it did exist, deserves little of our compassion. This author's sentiments are, in general, favourable to religion and morality; and he might well aspire to the character of a poet, if, to his native warmth of imagination, he united a greater power of discrimination and selection, and a taste more cultivated and correct. These attainments, if, as we hear, he be a young writer, he may in due time acquire.

Art. 52. *Sketches in Verse*, with Prose Illustrations. 8vo. pp. 156.
4s. Boards. Cadell jun. and Davies. 1796.

Though these sketches are not devoid of poetical ideas, yet they are not wrought either with that felicity of genius, or that correctness of taste, which can entitle them to distinction among the numerous productions of the muse. Amid the variety of subjects which they comprise, the writer seems to succeed best in the descriptive and picturesque. We shall copy a piece of that kind as a specimen:

• EGYPTIAN ODE.

- Where bosom-thrilling transports glow,
We oft observe the intruder Woe!—
- See tufted Faioum breathe delight
From rose-trees kindling on the sight,
From orange-blooms, or tamarind-bowers,
Or the pomegranate's scarlet flowers,
And lofter palms, that wave between
Their foliage of a deeper green,
Relieving the bright azure skies
Where scarce a rainy vapour flies;
While thro' the fragrance as it blows
A stream of liquid amber flows,
While nestles many a gurgling dove
Within the bottom of the grove,
And from the shade on sable wings
With crimson strip'd—the flamen springs,
And the plum'd ostrich on the sands,
Or pelican majestic stands.
- To cool the sun's meridian beams,
There fruits refreshing kiss the streams,

Or

Or blushing to eve's purple ray
 Amid the breezy verdure play—
 As its leaves shade each silver sluice
 The pulpy water-melon's juice,
 To eager thirst delicious balm;
 And fugary dates that crown the palm.

' Yet from the rocks that skirt the wood,
 Fell tigers bound, to thirst on blood;
 Yet the wide-water'd landscapes smile,
 Where lurks the treacherous crocodile;
 And, ere the melting fruit we grasp,
 Death-doom'd, we feel the envenom'd asp.

' Then hail my Albion's hoary coast,
 Where, tho' no scenes Elysium boast,
 We court not temperate joys in vain,
 Nor thrill'd by bliss, nor stung by pain.'

Of the *illustrations*, one of the most singular is a piece of argument in favour of the vulgar notion of apparitions, chiefly founded on the support which it seems to receive from the Scriptures. It is backed by a *story*. Another note illustrates the regard paid to family, and defends the justice of it on Horace's supposition of "*Fortes creantur fertibus & bonis*." Such is the writer's philosophy!

Art. 53. *The Spleen, and other Poems*, by Matthew Green, with a prefatory Essay. By J. Aikin, M. D. small 8vo. pp. 94-53. Cadell jun. and Davies.

Of Mr. Green's poem entitled "the Spleen," we may say *decies repetita placebit*. Often as we have read it, we could not have it presented to us in this elegant edition without reperiusing it; nor have we found it less amusing, less anti-spleenetic, than in times of yore. 'No man (as Dr. Aikin remarks in the Essay prefixed) ever thought more copiously, or with more originality, than Green; no man ever less fell into the beaten track of common-place ideas and expressions; and he often affords more food to the understanding or imagination in a line or couplet than common writers in half a page.' For this reason he is well entitled to the honour of republication, and to a place in the library among our real poets.

The other poems are, *The Epigram on Echard's and Burnet's Histories*; *The Sparrow and Diamond*, a song; *The Seeker*; *Verses on Barclay's Apology for the Quakers*; and *The Grotto*. All except the last are in Dodley's Collection. This poem, entitled *the Grotto*, is called by the Editor the most singular of Mr. Green's poems. At its first composition it was printed but not published. It was occasioned by the erection of a *grotto*, or, as Pope calls it, a *hermitage*, in Richmond Gardens by Queen Caroline, and committed to the custody of Stephen Duck. It was written "under the name of Peter Drake, a fisherman of Brentford:" but the author, in the thoughts and language of his poem, has not in the least attended to his assumed character. A fisherman would not reflect so deeply as to call *Abbés* 'royal equivalents for vice;' tell the heathen deities that

' They

* They must (or grow in disrepute)
With earth's first commoners recruit ;*

nor describe the bigot as confined to look only one way—' through blinkers of authority.' *The Grotto* contains the singular reflections of the author of *The Spleen*, and is a valuable addition to his other poems. When we consider the vigor, liberality, and sprightliness of his conceptions, we lament that his remains are included in so small a volume. This edition is decorated with three engravings.

Art. 54. *Poems*. By Lady Tuite. 12mo. pp. 199. 10s. 6d. Boards. Cadell jun. and Davies. 1796.

Though there is nothing in this collection which can claim the title of *poetry* in the higher sense of the word, yet the expression of a variety of just and elegant sentiments, in easy and flowing verse, may afford pleasure and instruction to readers, especially of the fair sex, to whom the greater part of the pieces are directed. The subjects are almost entirely moral and sentimental, and many of them have a pensive cast, apparently derived from some circumstances in the writer's situation. The price affixed to the volume seems also to denote that its sale is an object of some consequence* ; and we heartily wish that it may answer the purpose of its publication. The dedicatory epistle prefixed to the *Countess of Moira* is signed by Lady Tuite as her niece.

Art. 55. *Miscellaneous Poems* by Mrs. J. Pilkington. 2 Vols. 12mo. 10s. 6d. Boards. Cadell jun. and Davies. 1796.

This lady begins with a suppliant address to the *Gentlemen Reviewers*, which, if we were made of much "sterner stuff" than we are conscious of being, could scarcely fail of mollifying us :—but what, alas ! can we do ? So abundant has been the crop of poetry in this last season, that, unless we can recommend a particular product for its superior taste and flavour, we fear that our readers will turn from it with indifference or loathing ; and being sworn caterers for the public, how can we pass on them Dutch plaice for turbot, or Elder wine for Burgundy ? The truth is that Mrs. P.'s poems are what the French call *vers de société* ; which, we doubt not, passed agreeably enough among those to whom they were addressed, and in the little surrounding circle, but have certainly no other claim to public notice than that which benevolence to their author may afford.

Art. 56. *Cowley's History of Plants*, a Poem in six Books ; with *Rapin's Disposition of Gardens*, a Poem in four Books ; *translated from the Latin* ; the former by N. Tate, and others ; the latter by James Gardiner. 12mo. 3s. 6d. sewed. Smeaton, &c. 1795.

Cowley's botanic poem is well known, and is certainly, in many respects, a work of merit :—Monsr. Rapine's poetic instructions relative to the art of designing, or *laying out* (as was formerly the expression) pleasure grounds, with the management of orchards, &c. likewise met with numerous admirers. With respect to the prevalence of these agreeable and instructive productions, the Editor

* This, however, is said merely on conjecture.

observes

observes that 'To those who study nature in what intimately pertains to the health and delight of mankind, these poems will be found to convey the *Utile* and *Dulce* in a very ample degree. Compacted also, and furnished with *Indexes*, their important contents become more obvious, and of course more estimable with the public; and thus together they will probably meet with the same distinguished marks of favour and approbation, which they have severally received in the periods in which they were written.'

Art. 57. *Conversation*: a Didactic Poem, in three Parts. By William Cooke, Esq. 4to. 3s. 6d. Edwards. 1796.

This is not the first time that the art of conversation has been made the subject of a poem. An essay on this topic, by the late Mr. Stillingfleet, is printed in the first vol. of Dodley's Collection of Poems, which is not without its merit, though less methodical than the present piece. Whether the power of conversing agreeably can at all be taught as an art, and whether, if it can, verse be so good a vehicle for its rules as prose, are considerations that it would be unfair to urge on the didactic poet; whose choice of a subject is, in fact, always dictated by the idea of its giving scope to his own genius, rather than by notions of utility as respecting the reader. The topic here selected is evidently one of those which best suit the grave and middle style of poetry; in which, clear and natural expression, a neat and energetic manner of turning a sentence, and a regular flow of harmonious versification, are the characteristic excellencies. To support a strain of this kind, for any length, is certainly no mean talent; and especially to avoid sinking into prose, and yet to reject all those stiff, laboured, and strained modes of expression which are so apt to occur to the searcher of what is new and uncommon, is a qualification that ought to be valued in proportion to its rarity.

Of the three parts into which the poem before us is divided, the first two chiefly turn on negative rules for conversation—or the things to be avoided: which, indeed, are the most reducible to precept. The third touches on the qualities which render conversation brilliant and entertaining; and a general eulogy on the calm and rational pleasures springing from this source concludes the whole.

Much good sense and good morality are to be found in the course of this work; yet we cannot affirm that its maxims are impressed with extraordinary force or peculiar elegance. The general tone of the style and versification may be judged by the following specimen, taken from the beginning of the third part:

'Come then, let WIT in its best form appear,
Gay without looseness, frank, tho' not severe,
Inclin'd to laugh, yet rous'd at wisdom's voice,
The first to aid her councils and rejoice.
When wit thus comes, array'd with every grace,
It keeps due seasons—dignity—and place;
Spreads every charm, when bosoms jointly share
The glow of fancy and contempt of care,
But checks the strain, and takes an humbler tone,
Before the vulgar—or unletter'd drone,

Play'd

Play'd off to such, like whisp'ring, wit's ill bred,
In both they're ignorant of what is said.

' Lo! RAILLERY trips it from the same gay school,

Unaw'd by forms, or syllogistic rule,
Yet sure to please, address'd with proper skill,
Let plodding talkers spurn it as they will;
Not that, which, snarling, worries all it meets,

—That mob-like education of the streets—

Nor that which probes, insidiously, to find
The secret failings of a neighbour's mind.

True raillery takes a more exalted line,
And scorns by mean—unworthy arts to shine.

Amused, it frolics with an harmless tongue,
And laughs at follies from good nature sprung.

Or sets some virtue in a different view,
By different lights, to shew what's virtue's due;

Or fir'd by fancy of ingenious birth,

—Whilst it reveres the favourite sons of worth—

Mocks them for errors, which the world proclaims,

Are the reverse of what adorn their names:

Truth thus restrained, recoils with novel praise,

And gilds obliquely with reflected rays.

' To wit and raillery's "spirit stirring drum,"

Come ANECDOTE! with all thy graces, come!

Now giving facts to light th' historic page,

Which scap'd the critic's eye, or writer's age,

Or now describing, in thy humorous way,

Some sprightly story of the modern day,

Something which meets "the cunning of the scene,"

Unmix'd with malice—petulance—or spleen.

Such cull'd with taste, and not by use grown stale,

In powers of entertaining seldom fail,

Relieve the grave—to mirth its rites afford,

And crown the sparkling glaß, and hospitable board.*

L A W.

Art. 58. *Report of Cases argued in the Courts of Common Pleas and Exchequer Chamber, from Michaelmas Term 32 Geo. 3. 1791, to Hilary Term 36 Geo. 3. 1796, both inclusive. With Tables of the Cases and principal Matters.* By Henry Blackstone of the Middle Temple. Vol. II. Folio. pp. 650. 2l. 2s. Bound. Butterworth. 1796.

We are sorry to learn, from Mr. Blackstone's advertisement, that the present volume completes his undertaking, and that the public are to expect no more reports from his pen. Of his merit as a Reporter we have * before given our opinion; and we have only now to observe that the second volume is in no respect inferior to the first, but shews an equal degree of accuracy and judgment. We hear that Mr. Abra-

* See M. Rev. vol. lxxx. p. 360. 549. N. S. vol. iii. p. 335. and vol. xii. p. 95.

ham Moore, of the Inner Temple, is engaged in the continuation of this useful undertaking.

Art. 59. *A System of the Law of Marine Insurance*, with three Chapters on Bottomry, on Insurances on Lives, and on Insurances against Fire. By James Allan Park, of Lincoln's Inn, Esq. Barrister at Law. The third Edition, revised and enlarged. Royal 8vo. pp. 600. 13s. 6d. Boards. Butterworth. 1796.

In our lxxxth Volume, p. 344. we gave a somewhat detailed account of the nature and plan of the present publication, and bestowed on it that praise which its merits appeared to us so justly to demand. The second edition was also noticed in our viiith Vol. N. S. p. 453, and we there mentioned the improvements and additions which had been judiciously introduced by Mr. Park. On the present occasion he has made some farther alterations, and has inserted the various important cases on the subject of insurance, which have been decided in the Courts of King's Bench and Common Pleas, since the former impression was published;—he has also increased the value of his work by the addition of many manuscript cases.

Art. 60. *The Practice of the Courts of King's Bench and Common Pleas*. By Baker John Sellon, Esq. Barrister at Law. In two Volumes. Vol. II. 8vo. pp. 800. 12s. 6d. Butterworth. 1796.

In the first volume of this useful work, which we noticed in our xth Vol. N. S. p. 216, and in our xvth Vol. p. 470, the author treated of the method of conducting a suit from its commencement to execution in all *common personal actions*, where the final judgment of the court is obtained, either on *demurrer*, or after a *nonsuit* or *verdict*:—‘But it often happens,’ (as Mr. Sellon observes in his preface to the volume before us,) ‘that issue is joined on the existence of some matter of *record*, which is to be tried, not by a jury, but by the *record* itself; frequently too, one of the parties checks the progress of the cause, either by suffering judgment by *default*, or *confessing* the action, and thereby the proceedings are diverted into a different channel. There are also certain peculiarities of proceeding attached to certain actions, otherwise *common in their nature*, occasioned by the situation or character of the parties to the suit; such as actions against *peers*, *members of parliament*, by or against *attornies*, against *prisoners*, and the like. Again, other actions have particular proceedings belonging to them, not on account of any singularity in the situation or character of the parties, but from the *peculiar nature of the action* itself; such as *ejectment*, *replevin*, and *scire facias*; amongst which also may be reckoned *real actions*. There are lastly, various heads of practice, generally applicable to all cases, and to which it is often necessary to resort, as *arbitration*, *habeas corpus*, *outlawry*, *prohibition*, *discontinuance*, *error*, *costs*, *amendments* and *joinders*.’ The different modes of proceeding, in all the above cases, form the contents of the second volume. The present publication proceeds avowedly on the plan of Mr. Crompton's Book on the same subject, for which it is intended as a substitute: but ‘certain traits (according to Mr. Sellon) will be found peculiar to this book of practice.’ That which distinguishes the present from all similar works is stated by the author, in the following passage in his preface to the first volume:

REV. SEPT. 1796.

I

‘All

'All the positive practical directions, pointing out what is to be done, how, when, and where, which may be termed the mere routine of business, are printed, for distinction's sake, in *italics*; so that the practitioner may, at one glance, discover how to proceed. The adjudged cases, immediately applicable to each stage of the proceedings, are afterwards arranged in due order, serving as a *comment* upon the *text*. Again, the work is divided into chapters, and the chapters subdivided with distinct heads, to which letters are annexed, as marks of reference, upon the principle adopted in Comyns's Digest. To the cases cited, not only the name of the reporter, but of the case itself, is subjoined. Whenever, therefore, any *dilem* or assertion stands unsupported by authority, the reader is advised to pay no more attention to it than he thinks it merits. Lastly, at the end of the [present] volume will be [is] added an appendix, (to which, in the first part, frequent references are made,) which contains as well observations upon the practice, the history, and origin thereof, and the difference, in many cases, between the antient and modern proceedings; as also, the forms of writs, notices, and the like; and such other remarks as may be useful to the student, but which, had they been interspersed throughout the body of the work, might have occasioned too many interruptions and digressions.'

This Appendix, among many other useful particulars, contains the introduction to Mr. Compton's Book, which has always been attributed, and we believe truly, to the pen of Mr. Justice Buller.

Such are the contents of these two volumes; in the course of which Mr. Seldon has discovered much patient research, and has given much useful information. Indeed we are of opinion that his work possesses more positive merit, and is liable to fewer objections, than any other similar work of an equal extent. By this observation we must not be suspected of alluding to Mr. Tidd's work, which is of a very different description from the present, and which confines its consideration to the practice of the Court of King's Bench. Of the particular merit of this latter work, which we estimate very highly, we shall be happy to speak when the ingenious author has completed his arduous undertaking.

ART. 61. *The Law of Tenures*; including the Theory and Practice of Copyholds. By the late Lord Chief Baron Gilbert. The fourth Edition corrected; with an Historical Introduction on the Feudal System, and copious Notes and Illustrations, by Charles Watkins, Esq. Author of an Essay on the Law of Descents, &c. Royal 8vo. pp. 560. 10s. 6d. Butterworth. 1796.

The author whom Mr. Watkins has here chosen to illustrate favoured the world with many useful and learned productions, among which the present performance was always highly esteemed. We are informed, in the preface to this edition, that Mr. W. 'has been anxious to add to the utility of the work; and by pointing out more immediately the principles on which the doctrines advanced are established, and by the addition of references, to enable the student more easily to pursue his researches.'—He has very fully accomplished this design; and the reader will find in the notes, which are numerous and extensive, and in the introduction, much apposite and desirable information

formation regarding the feudal system. We could have wished, indeed, that the introduction, which professes to give, and does give, an historical view of that system, had been written with a greater attention to plainness and perspicuity, and with less affectation of those ornaments which deform rather than improve a didactic composition.

The editor acknowledges his obligation 'to Mr. Hargrave for his kind communication of the Chief Baron's MS. History of the Feud, from which he has been enabled to correct many passages in the present work, and to enrich his pages with some observations of the very learned author, with which, till now, the Profession has not been presented.'

MISCELLANEOUS.

Art. 62. *The History of the Isle of Wight*; Military, Ecclesiastical, Civil, and Natural: To which is added a View of its Agriculture. By the Rev. Richard Warner. 8vo. pp. 350. 6s. Boards. Cadell jun. and Davies. 1795.

The numerous accounts and histories of which the public are in possession, respecting the charming little Island of Wight, would seem to have precluded the compilement of an additional volume on the same subject; and so far as relates to its military, ecclesiastical, and civil history, the volume before us might have been spared; though, as a compendium, it may serve to entertain those who are not in possession of more ample details. In what is said of the natural history of the island, Mr. Warner has a better claim to attention, as he frequently speaks from his own personal examinations; though, strange to relate of a modern naturalist, even here he has frequent recourse to ancient writers. We will give a specimen of his abilities with respect to this branch of knowledge, in what he says of *Gryllus Gryllotalpa*, or the Mole Cricket:

'The only insect of any curiosity, which my occasional walks through the island have given me an opportunity of discovering, is the *gryllus talpa*, or mole-cricket. The character and manners of this little creature, which is perfectly inoffensive, are well deserving notice, particularly as its homely, and indeed hideous figure, is apt to excite emotions of dread and abhorrence, neither of which need be entertained against it. The only one I have seen in this part of Hampshire occurred in a wet meadow in the heart of the island. It had been dug up by a lad who was grouting for earth-worms; and had filled him with astonishment and apprehension. The spade was just lifted for dividing the harmless insect in twain, when my presence and intreaty prevented the meditated blow. On examining this insect, it appeared to be of a very dark brown color, and little more than two inches in length. Its body was scaly; furnished with two long, pointed wings, and as many hairy tails. The most remarkable parts about it, however, were the fore-feet, which have some resemblance to a human hand, and are admirably formed for making those subterraneous excavations wherein the animal resides, and deposits its eggs. Strong, webbed, and a little incurvated, the mole-cricket works with its paws at a prodigious rate, and will burrow its way through a whole ridge of leguminous plants, (of the roots of which it is very fond,) in the course of a single night. With these instruments,

also, its neat habitation (which is a room about the size of an hen's egg) is quickly formed and guarded with various winding passages, and curious approaches to it. This domicilium is generally, in the summer time, placed within six inches of the surface of the ground, and herein the female lays her eggs, from one hundred to one hundred and fifty; but towards winter, instinct, ever faithful to its office, informs the little being that in order to secure his tender offspring he must get deeper into the soil, and retire from the influence of the frost. Again therefore he sets to work, and in a short time completes with his little webbed feet, a commodious hybernaculum, about fourteen inches below the surface of the ground. Hither he retires with his family, and patiently waits for the return of genial suns, and warmer seasons, when he again takes possession of his summer abode.

'The chief food of the mole-cricket consists of roots and vegetables, for which he sometimes travels at night, by the assistance of his wings, to a considerable distance. Before morning he generally returns to his subterraneous habitation, and, wonderful to tell! is found (by the minute investigations of naturalists and anatomists) to be employed there during the day chiefly in *ruminating*, or chewing the cud.'

In the general view of the agriculture of the Isle of Wight, we find little either to instruct or to entertain. It is done after the manner of the Board of Agriculture, and is in course an imitation; and this by a hand untutored in the difficult art of agricultural survey; which requires great practical knowledge, not only of agriculture, but of the various subjects with which it is inseparably connected.

Mr. W., we believe, will not be offended if we say that he is a much better antiquary than farmer; and we prefer the account of the embankment of Brading-haven, which he has extracted from Sir R. Worsley's Hist. of the Isle of Wight*, to any other part of his agricultural report.—A map of the island is prefixed to this volume.

Art. 63. *Some Observations on that Distemper in Timber called the Dry Rot.* 8vo. 2s. Johnson.

This *infectious* distemper of timber, for such it is deemed by those who speak and write on it, is become a popular topic, and it is not our intention to damp an inquiry which may be productive of public benefit; even though the subject of it should prove to be, in itself, unfounded.—As far, indeed, as our experience goes, (and it is not inconsiderable,) we have no reason to believe that any such distemper of timber, as an infectious or *dry* rot, exists. We have never perceived a decay of timber in buildings, the cause of which might not be traced to *moisture*, either internal or external; and we find nothing in the strictures before us to alter our opinion.

The infectiousness of ground, which the author of this well written pamphlet mentions, we believe to be nothing more than the natural dampness of situation; and the infectiousness of old houses to be owing to the moisture which the walls and timbers have imbibed during a state of neglect; and which, after the house is repaired, is communicated to the fresh timbers that are laid in.

It is *possible*, however, that there may be some certain species of fungus, or other cryptogamian plant, of which the seeds are capable

* See Rev. vol. lxyi. p. 33.

of taking root on coming into contact with dry wood; and which, by drawing moisture from the atmosphere, and conveying it inwardly by means of its roots, may thus produce a decay:—but we have met with nothing, in our experience, to favour such an idea; nor has any one, we believe, attempted to establish such a theory.

Art. 64. *The Lounger's Common place Book; or, Miscellaneous Anecdotes.* A Biographic, Political, Literary, and Satirical Compilation: A new Edition, corrected and augmented with a considerable Number of new Articles. 8vo. 2 Vols. 14s. Boards. Kerby, &c. 1796.

In our account of the former edition of the first of these volumes *, we briefly remarked that these “anecdotes are chiefly biographical and characteristic as well of the living as the dead, who are all treated with equal freedom; that the author often adds some pertinent reflections; and that in this extensive range we are frequently and very unexpectedly drawn aside from one subject to another:” to which it may be added, that in most of these excursions we are amused (and not unprofitably) with the good sense and acuteness of his remarks. The same general observation may be applied to the present edition; in which we have noted *many new* articles. The author professes to have revised and corrected as well as augmented his collection; and we think we have observed the marks of real improvement in a variety of particulars †. On the whole, it must be acknowledged that in recurring to this publication, in its improved state, we have met with fresh entertainment, and some new information. The author is an agreeable story-teller and a good writer.

Art. 65. *Modern Gulliver's Travels. Lilliput: being a new Journey to that celebrated Island:* containing a faithful Account of the Manners, Characters, Customs, Religion, Laws, Politics, Revenue, Taxes, Learning, General Progress in Arts and Sciences, Drefs, Amusements, and Gallantry of those famous Little People, from the Year 1702, when they were first discovered and visited by Captain Lemuel Gulliver, the Father of the Compiler of this Work, to the present Era, 1796. By Lemuel Gulliver, jun. 12mo. pp. 226. 3s. Boards. Chapman. 1796.

A medley of extravagance and absurdity, destitute of every character which might entitle it to be considered as a sequel to Swift's Voyage to Lilliput. The writer occasionally introduces a sort of political satire, which bears no greater resemblance to the wit and humour of the former Gulliver, than “the grating of a dry wheel on an axle tree” to the music produced by the hand of a master on a well-tuned instrument.

Art. 66. *Memoirs of the Life, Character, Experiences, and Ministry of the late Rev. William Thompson, of Boston in Lincolnshire; who died*

* Rev. N. S. vol. viii. p. 403. We also took some notice of the 2d vol. in Rev. vol. xii. p. 113.

† We cannot, however, aver that *every* objection which was formerly made to this miscellaneous production is entirely removed: but, in justice to the compiler, it should be remarked that some of them seem to have disappeared,—or may, perhaps, be less prominent in the group.

Feb. 7, 1794, in the 59th Year of his Age : To which is prefixed a Discourse on 2 Cor. xiii. 11. occasioned by his Death ; and recommended to the Church over which he presided, as the Advice of a dying Pastor. By D. Taylor. 12mo. pp. 146. 1s. 6d. Button, &c.

It has been the practice of many pious persons to keep a spiritual diary or record of their religious experience and reflections. From a journal of this kind, the greater part of the materials of the present volume are collected. The sermon is a plain, practical, devotional discourse, on various branches of Christian duty. The narrative is a short account of Mr. Thompson's ministerial labours. The publication may be edifying to a particular description of readers.

Art. 67. *The Repertory of Arts and Manufactures*, consisting of Original Communications, Specifications of Patent Inventions, and Selections of useful Papers from the Transactions of Philosophical Societies, &c. Vol. III. 8vo. 9s. 6d. Wilkie, &c. 1795.

In our Rev. for February, 1795, we gave an account of the first volume of this useful collection, with a brief detail of the nature and design of the undertaking ; and in the Review for Jan. 1796, we recorded the publication of Vol. II. The present volume carries on the work with due regularity ; and, as we hear, with success.

Art. 68. *The Correspondent*, a Selection of Letters from the best Authors ; together with some Originals, adapted to all the Periods and Occasions of Life, &c. &c. 12mo. 2 Vols. 7s. sewed. Cadell jun. and Davies. 1796.

The object of a work of this kind may be twofold ; to teach the art of letter-writing, and to furnish an agreeable miscellany for general readers. The compiler of the present volumes seems to have had both these ends in view. He begins with a didactic introduction, containing rules for epistolary composition, and he gives certain specimens as illustrative of these rules, and as affording models for imitation. On the other hand, the bulk of the work is composed of letters of curiosity or entertainment, which can have nothing preceptive for their object, more than any other pieces of good writing.

With respect to the first of these purposes, we believe that very little can be done by teaching the art of writing letters, separately from that of the proper use of language on all other occasions. In fact, there is nothing in the epistolary style to distinguish it from any other mode of expressing the thoughts by writing, except, perhaps, a degree of ease and vivacity which are the ornaments of its more finished and exquisite performances, but which long practice and natural genius alone can bestow ; and, as to those common-place topics which are suggested by letters composed for the purpose of imaginary occasions, that mind must, indeed, be very unfurnished, which finds it useful to have recourse to them in any circumstance of real life.

A collection of the best letters in any language may be rendered a very pleasing and interesting publication ; and so many good epistles are contained in that before us, as to make it an agreeable companion for a few leisure hours. Yet we cannot compliment the editor on account of any extraordinary degree of taste or judgment shewn in the selection. Many of the pieces admitted are not entitled to distinction, either by their style or sentiments ; and in several, though the form is epistolary,

epistolary, the matter and manner are simply narrative. This is the case with most of the descriptive letters from well-known books of travels, which compose great part of the second volume; of which a hundred pages in the conclusion consist entirely of Miss Williams's relations of the atrocities attending the French revolution.

Art. 69. *Travels before the Flood.* An interesting oriental Record of Men and Manners in the Antediluvian World, interpreted in Fourteen Evening Conversations between the Caliph of Bagdad and his Court. Translated from the Arabic. 2 Vols. 12mo. 7s. Boards. Robinsons. 1796.

In the multifarious variety of books that come in review before us, there is a class that may be called the *odd* or *whimsical*, under which we cannot hesitate to arrange the present volumes. Far from being deficient in shrewdness and intelligence, and occasionally affording broad glimpses of meaning, the writer has however framed a tale on the whole so wild and incongruous, and has concealed his real purpose in such a mask of assumed opinion, that we honestly confess we know not entirely what to make of him.

It will readily be conceived that, under the semblance of the antediluvian world, the author means to give a sketch of the *world as it goes*; and that his general intention is to shoot the shafts of modern satire from the cover of an antient oriental fable. A certain Ben Hafi, a philosopher under the mask of a fool, is introduced to the caliph of Bagdad, a well-intentioned but ignorant monarch, to whom he relates the story of the travels of Mahal, brother-in-law to Noah. This Mahal is represented as of a curious and inquisitive disposition; whence, dissatisfied at passing his life among the simple people of the mountains, he resolves to descend into the vallies, and visit the more cultivated inhabitants of the earth. 'I will see with my own eyes (says he) those mighty giants, those sons of God, whom the mighty of the heavens have begotten with the daughters of our blood. I long to witness how they govern the earth and command mankind that dwell on it.' He accordingly puts his design in execution, and goes through a great variety of adventures in his passage from country to country, where he meets with sultans, courtiers, priests, men of letters, lawyers, nobles, traders, peasants, &c. which afford abundant matter for reflexion.

The spirit of the new philosophy is frequently displayed in the remarks on religion and government; yet the general result seems to be a distrust of all human knowledge, and a despair of the melioration of mankind. This is strongly inculcated in the concluding discourse between Mahal, on his return from his travels, and the Lord; who questions him on what he had seen, and declares his resolution to destroy the whole human race. The Caliph, however, is made to observe to Ben Hafi, "there must be something more in thy story than I have found in it;" with which remark we commit it to the examination of our philosophical readers, who will probably peruse the work with curiosity and amusement.

Art. 70. *The History of the Theatres of London*; containing an annual Register of all the New and Revived Tragedies, Comedies, Operas, Farces,

Farces, Pantomimes, &c. that have been performed at the Theatres-Royal in London, from the Year 1771, to 1795. With Notes and Anecdotes. 12mo. 2 Vols. 6s. Boards. Martin and Bain, &c. 1796.

Mr Whalley Chamberlain Oulton has compiled this work as a *continuation* of Victor's History of the Theatres, which ended with the year 1770. Mr. Oulton accordingly commences with the year 1771; and the merit of his performance will at least entitle it to rank with that of his unanimated predecessor: but neither of them can in any respect be compared with Colley Cibber's famous Theatrical History; to which Victor's compilement was given as a supplement.

Art. 71. *The Stocks examined and compared*: or, a Guide to Purchasers in the Public Funds. Containing an Introduction, in which the Origin and Nature of the public Debts are explained, and useful Information is given relative to the Management of Business in the Funds. An Account of the public Funds, from the Time of their Creation to the Year 1795; including the Imperial and Irish Annuities, transferable at the Bank of England and the Stock of public Companies. And five new useful and extensive Tables, for the Purposes of examining and comparing the perpetual Annuities, and the Long, Short, and Imperial Annuities, with each other, at every probable Price: illustrated by Observations and Examples. Also, a Statement of the National Debt, and an Account of the present plan for liquidating the same. By William Fairman, of the Royal Exchange Assurance. 8vo. pp. 93. 4s. Boards. Johnson. 1795.

This book will be found, as it professes to be, a convenient guide to purchasers in the public funds. The prefixed information seems worthy of reliance for its authenticity, and the annexed calculations for their accuracy. It cannot but tend to produce, at the Stock-Exchange, a more equitable relative price of the different sorts of funds.

CORRESPONDENCE.

We are obliged to *Juvenis* for recalling to our recollection the beautiful translation by Isaac Peccatus Shard, Esq. which appeared in the XLth Vol. of the Gentleman's Magazine, of Metastasio's celebrated Ode to Nicé, entitled *the Indifferent*. Our readers have lately been presented with Dr. Burney's accurate version of this poem, in our Rev. for August, p. 376; and we would reprint Mr. Shard's translation, were it not of such considerable length. Those, however, who have sets of the Gentleman's Magazine, will readily find it by turning to p. 278. of the above mentioned volume.

Our active correspondent A. Z. must be sensible that we can make no use of anecdotes which are not supported by any authority; and, indeed, if they were accompanied by the requisite vouchers, we do not see how we could properly avail ourselves of them.

The letter of W. R. remains for consideration.



311

THE MONTHLY REVIEW,

For OCTOBER, 1796.

ART. I. *Principles of Legislation.* By Charles Micheli, of Forcett, Esq. 8vo. pp. 513. 7s. Boards. Cadell jun. and Davies. 1796.

As the most useful publications are not always the most entertaining, those which are calculated chiefly for the instruction of mankind are rarely perused, except by the small circle of readers who are endowed with a clear understanding and sound judgment; and who, divested of passion or party spirit, seek only for the improvement of the mind, or the means of meliorating the condition of the bulk of their fellow-creatures. The great mass of men in every nation, though they feel oppression with as much sensibility as the most enlightened, are rendered incapable, through the want of education, of finding out a remedy of precisely that degree of strength which is sufficient to remove the evils of which they complain, without producing in its place any other grievance of equal or greater magnitude. Those who feel pain are unquestionably best able to tell in what part they are affected, and how acute are their sufferings: but it does not follow that they best know how to get rid of it without destroying themselves. The case is the same in the political as in the natural body. The poor can tell, for instance, when the scarcity of provisions raises the price of them, and when the usual sum with which they go to market will not produce the usual supply of food: but we may venture to say that they are not the best judges of the causes of scarcity, nor of the means either of guarding against or removing it. Some may think that it arises from too small a division of farms, others from too great a consolidation of them; some from the policy of allowing an exportation of grain, others from want of a bounty on the importation; and some from a radical defect in the organization of government, while others ascribe it to some particular measure pursued by administration. These various causes having numbers of partizans, each proposing different remedies, and having nothing in common between them but the certain experience of the scarcity, the remedies, if left entirely to those who suffer, must be as various

as the parties proposing them ; and, consequently, the evil, instead of being destroyed, would necessarily be aggravated.

Fully convinced of the calamities that may be brought on society by a departure from sound principles of legislation, or by the adoption of such as are suggested by the uninformed, the prejudiced, or the designing, the author of the work before us makes an appeal to the sound sense of his countrymen, and calls them to the serious consideration of the grounds on which political constitutions ought to be raised and maintained. Those who look into books only for amusement ; those who are incapable of seeing objects with calm philosophic temper and clearness, or whose judgments are chained down in adamantine fetters by their passions or by party connections ; we advise to throw aside, without reading, the volume that we are going to review : but let it be seriously perused by those who are in search only of truth, and who are ready to embrace it under whatever form it may present itself. Let such persons open it, in the full certainty of meeting with principles, we will not say in *all* cases irrefragably just, but in general irresistibly true. They may be sure of finding calm discussion, and a fair appeal to their understanding. They will find the author the steady friend of rational liberty, and the determined enemy of despotism, whether arising from the cold blooded tyranny of an individual, or from general confusion and anarchy. They will see that Mr. M. combats many opinions which are at present extremely popular, not because they are entertained by a great part of the people, but because they are calculated, in his opinion, to injure the public, and to endanger the throne of liberty. There are many points in it on which we differ widely from Mr. M. : but what work of equal extent, particularly in the present ferment, could be produced, that must command the acquiescence of mankind in *all* its doctrines ? His conceptions, indeed, are generally just, and his arguments powerful ; his knowledge of human nature is profound ; his acquaintance with the history of antient and modern times is extensive and correct ; and his powers of reasoning are to be surpassed only by his moderation and temper :—which failed but once (we believe) in the course of 513 pages, and that was when speaking of Thomas Paine.

Having thus characterized the publication before us, we will now proceed to give a summary of its contents. It is divided into two books, the former subdivided into eight, the latter into ten chapters.

The author sets out with a quotation from Mr. Burke's celebrated *Reflections on the French Revolution*, " that circumstances alone render every political principle beneficial or obnoxious ; "

obnoxious ;" and he strongly controverts the truth of it, or at least shews that it might lead to error from the ambiguity of the term " political." *Politics*, he observes, is a word that serves to express both the whole science of government, and the art and practice of administering public affairs. It ought, therefore, to be ascertained in which sense it is used. Legislation he employs as a more proper, because an unambiguous term, for expressing the former. He says it may be resolved into principles that are invariable ; and that the mode only of applying them depends on the circumstances of the moment. The doctrine of expediency, he admits, may be useful to a statesman actually engaged in the government of a particular nation : but even with him the author would have it operate only negatively.

* Circumstances (says he) may render pernicious a measure abstractedly good, but no circumstances can render permanently beneficial a measure abstractedly bad. A virtuous and intelligent statesman is influenced by expediency no further, than if occasion requires to desist from action. Unlike the mariner who is ignorant of navigation, and who therefore, for the sake of immediate ease and safety from whatever point the wind may blow, steers his ship right before it : he proceeds in spite of adverse winds, by an oblique course, to his destined port, or at the worst casts anchor. For from that extremity to which the seaman is sometimes exposed, of being forced to scud before the storm, the statesman is or ought to be exempt. The elements which he has to manage, the passions, habits, and prejudices of the people, are in some degree under his control or guidance ; and if ever a political tempest arises, it must be ascribed to some gross violation, immediate or remote, of the principles of legislation *.

Mr. Michell blames those who, at the present moment, see in our political constitution nothing but perfection, while its assailants are pointing out numberless defects in it. General panegyric opposed to general censure does not, in his mind, convey any idea of ability in the defenders of our own frame of government ; and nothing honourable to it can be derived from the arguments of those who defend it only by pointing out greater defects in the French constitution :

* But, (says he,) while they enhance blessings which are no longer enjoyed, and deny the existence of evils which we feel actually oppress us, they not only foster distempers, which are undermining that constitution which they wish to preserve, but lay themselves open to their adversaries, who fail not to appeal to our internal conviction ; and the public is too apt to suppose him to be right, who has proved his opponent to be wrong.

* This line of conduct, at all times unavailing, for men will not shut their eyes because we wish them to be blind, is peculiarly ill-

* * Bacon speaks with great contempt of this system of expediency. *Essays on Empire.*

judged at the present conjuncture; for French reformers and their abettors do not pretend to correct errors, supply deficiencies, purify corruptions, or even to erect the fabric of a constitution on a more improved model. Their aim is to annihilate those fundamental principles which have been hitherto used in modern Europe, as the component materials of every legislative edifice; neither is it necessary to demonstrate the absurdity or impropriety of the form of their new constitution, if we can prove that the principles which they have laid down as the foundation of it, are false.'

He then proceeds to examine the principles that the French have laid down as fundamental maxims of legislation, which he reduces to two:

Man is born equal;

And he continues equal in his rights;

So far is he from admitting them to be true, that he contends most strenuously that, as far as they are applicable to legislation, they strongly enforce the necessity of framing a constitution on principles directly opposite. Nature, he allows, shews no partiality to any rank in the distribution of her favours either mental or corporeal; a difference, however, and a great one, exists between individuals of all ranks, and it is produced not by nature but by *education, occupation, and exertion*. The two former, he observes, separate by an immense space the savage from the civilized man, and the clown from the gentleman; the latter produces a distinction not much less between one gentleman and another. He contends that it is only in an age of general corruption and apathy respecting the duties of citizens, that one man so far excels his contemporaries; and that, as the depression of one wave is necessary to raise another to the appearance of a mountainous height, he is indebted for his supereminence as much to their indolence as to his own exertions.

'In the lower ranks, (continues he,) how few are there who do not attain an equal proficiency in their different trades, most of which require a much greater degree of mental exertion than we are aware of? And although sometimes we see individuals who raise themselves above their humble stations, yet if we trace their history, we find their eminence proceeded from their extraordinary exertions, not from their uncommon capacity. These exertions originated from a bias, an enthusiasm imbibed, we know not how, in their earliest infancy: but that Providence does not inspire this enthusiasm as the peculiar appendage of peculiar talents, must be acknowledged; since we find the greatest abilities are often joined to the basest inclinations, and that whenever circumstances spread such an enthusiasm over a whole people, the nation rises superior to itself and to mankind. I dispute not the interference of Providence in the affairs of this world; yet it is impossible to suppose that the Arabians, during the century of their rapid conquests, were gifted with capacities or endowments superior to what their ancestors, successors, or rivals possessed. And the wonderful contempt of pain, which the martyrs of that religion
which

which we esteem of divine origin displayed, has been equalled by those who suffered for the most abject superstitions, and surpasses not what custom and education have been able to create in the savages of America.'

Integrity distinguishes one able man from another, as much as ability distinguishes an enlightened from an ignorant man. Men, therefore, he concludes, ought not to be placed on a footing of equality in the service of the public; the man of sense ought to be preferred to the blockhead; and the man of sense and honesty united, to him who possesses the former without the latter. 'The chief care of a legislator should be to insure the integrity of those who must be trusted; and if that be inflexible, we may be satisfied that their abilities will prove equal to their duties.'

In his 11d chapter, he pursues the consideration of the equality of *rights*; and he maintains that, in the acceptance of the term by the French, it is either inapplicable to or subversive of their system of legislation. *Equal* protection from the power of government, and from the injustice of individuals, he admits to be the right of every man in society; and on this point he makes this judicious remark:

'Civil rights may be as sacred in an absolute monarchy, as in a pure democracy: in neither, is there much security that they will continue so. But the degree of authority which the sovereignty assumes over its subjects, is by no means a criterion of liberty, for personal independence is often most restrained in constitutions that are esteemed most free.'

The inequality of rights exemplified in the exemptions from certain burthens of the state enjoyed by privileged orders, he traces up to times of conquest, when the conquerors assumed to themselves privileges which they did not allow to the conquered.

'Latterly indeed, (says he,) all peasants, whether descended from the conquerors or their subjects, became vassals; but it was because, in those times of confusion and violence, the poor Frank, unable to defend himself, voluntarily surrendered his liberty, in order to obtain protection under the wing of a powerful chieftain. And although all the states of Europe may shew privileged orders, exempt from the burthens which bear on the community, this is the remnant of what conquerors formerly arrogated to themselves, and what no one pretends to justify.'

It is not necessary, he observes, to annihilate a constitution and disorganize a nation, in order to force privileged bodies to make a sacrifice of such exemptions; in France, at least, it certainly was not necessary, because, whether from virtue or necessity, the French nobles were ready to surrender them without a struggle. The exemptions and the rank which the nobility

enjoyed he considers in a very different point of view; the former, he says, ought to be abolished as originating from the arrogance of conquerors oppressing or guarding against a vanquished nation; the latter ought to be retained as derived from sound principles of legislation, tending to the general benefit of the community. The views of the French, when contending for the equality of rights, he insists, are *political powers*, the *public offices* of governments; and the filling of them, he maintains, ought not to be called a *right*, but a *duty*. In this sense he shews that, instead of saying that every man has a right to aspire to such offices, we ought to say that the state has a right to call on every man, according to his capacity, to take his share in the service of his country. This leads him to considerations respecting the army and navy. When citizens wish to serve only in lucrative or easy stations, either the public service must stand still, or government must have recourse to measures the most harsh and apparently incompatible with liberty, in order to keep up a public force both by land and sea for the general defence.

‘ If these offices, (says he,) are rights, men may forego their rights if they please; in other words, they may justly refuse to exercise the offices, unless they are sufficiently tempted by the rewards they chuse to stipulate. This principle renders it necessary for a state to engage the services of its own citizens, on the same terms as it would those of strangers. If offices are undertaken only for the sake of private emolument, that will in general be the prior object of consideration. And as the immediate interest of the individual is opposite to the ultimate interest of the community, as he can more readily grow rich by betraying than by serving his country, it is to be inferred that the former line of conduct will, as opportunity offers, be in general adopted. In vain shall we multiply officers to serve as checks to each other; they will soon compromise their duties for a share of the plunder, and the state will only have an additional number of blood-suckers to fatten.

‘ If such maxims are adopted by the higher ranks, they will soon pervade the lower; if the former assume this option, the latter will claim it: but it is absolutely impossible for any state to tempt the lower ranks to fulfil the toilsome and dangerous tasks that must fall to their share. A small and insufficient army may, perhaps, be maintained in time of peace, by the arts of enlisting, pernicious to morals, and repugnant to integrity: the supply is however so inadequate to national defence, and the expence is so enormous, that the measure of hiring foreign troops must be adopted; and without multiplying pages, to prove what is almost self-evident, it will suffice to observe, that no instance can be produced of any nation having practised this system, on principles of pecuniary economy, enforced by the difficulty found in enlisting natives generally averse to the military service, until it was fast approaching to its decline.

‘ The danger may be palliated or concealed in the army. In the navy it produces consequences that appear in naked deformity; and pressing

pressing is absolutely necessary. The sailor is indeed compelled only to do his duty, and the existence of the nation is at stake; but the hardship of forcing him who enjoys so few of the advantages of society, to undergo burdens from which all others are exempt, is so obvious, that the most vigorous and best established government must, in critical times, hesitate at the probable consequences of issuing press warrants. Yet the measure is not a positive but a comparative injustice, and would appear in its true light, if the higher ranks fulfilled their own duties, while they enforced those of others.

• This doctrine will revolt the set of modern philosophers, and their numerous disciples, who hide from others, perhaps from themselves, their epicurean indifference, timidity, and sensuality, under the specious cloak of universal benevolence, or elegant refinement of manners. "The cruelty of tearing a man from his family and peaceful occupations, in order to assist in butchering his fellow-creatures with whom he can have no quarrel, whenever any of the sceptred robbers of the earth happen to be inspired with a lust of dominion, or military glory," is an obvious topic of declamation. Still, however, it may be maintained, that it is the duty of a citizen to obey the summons of his prince to war, if the nation of which he is a member has chosen [that] the sovereignty should be placed in the hands of a monarch; or the call of his senate and consul, his congress and president, if he lives under a republic.

• War undoubtedly originates from violence and injustice; it is not however for an individual to determine, whether justice is on the side of his nation or not. He cannot pretend to judge whether war is declared from ambition, or from prudent and necessary precautions. Self-defence consists as often in attacking while in our power, as in resisting an attack, which, if we wait to receive, we may not be able to withstand. And it is full as probable, that a private person should, if he were allowed his choice, refuse to fight from want of patriotism, from timidity or effeminacy, as that the sovereign should engage in useless wars from motives of ambition. But whenever the character of a nation ceases to be warlike, its existence is precarious, unless the sovereign can enforce the services which may be required. Neither is this a new or unheard-of theory; the practice has been found compatible with even an excess of liberty, and the free citizens of Athens or Rome were as much bound to shed their blood, in wars originating from motives tyrannous and unjust on the side of their country, as the slaves of the great king of Persia. This duty, however burdensome, was then considered as essential to liberty; it is strange we should now deem it characteristic of servitude.

From the whole he deduces the following inferences:

• The various offices of state are duties created by society, not rights brought by men into society, and possessed antecedent to it. The object therefore of the social union could not be as the French legislators declare, "The maintaining our natural, civil, and political rights:" for this last right (if they will use the term) has existence only subsequent to, and in consequence of, the formation of

• • New Constitution of France by Condorcet, &c.

society. The natural rights of men, in which it is allowed all continue equal, are not infringed, although the offices of state are restricted to particular classes. And their civil rights may be equally respected or violated in any form of government whatever: if the latter should happen, no more is proved, than that governors neglect or betray their duty.'

In chapter III. book I. Mr. M. examines another favourite position of the French revolutionists, viz. "the will of the majority is binding on the whole;" and he controverts it, if not with complete success, at least with great ingenuity. His first objection is founded on the difficulty, if not impossibility, of ascertaining what is the unbiassed will of the majority of a nation as to any particular question:

'In cities, (says he,) a very small portion of the inhabitants may, with the advantages of union and preconcerted operations, dictate with uncontrollable authority to the whole. The less sanguinary Romans (among whom this principle prevailed) were content to surround the Forum, and pre-occupy all the avenues to the hustings with an armed mob, by means of which the most alert faction passed what laws it pleased*. The ferocious Parisians, by a liberal exercise of the lanthorn and pike, awe their opponents into silence, and compel them to adopt the same opinions. As to the will of a great nation, we need only refer to the arguments so often used by our opposition, to prove the futility of addresses, as evincive of the general opinion. The same arguments may be applied with equal force to petitions or resolutions of any kind, on any particular question, from corporate bodies or districts. It is more difficult indeed for a faction to establish a tyrannic sway over an extensive country, than over a single city; but that sway, if once established, is, from the obstacles which the discontented meet in their endeavours to form a union, far more secure. The inferior but united force of Paris itself, awed into acquiescence by a faction, has easily quelled the successive insurrections in La Vendee, Lyons, Marseilles, Toulon, and various other places and provinces of France: though there can be no doubt but that the discontented would, if united, as easily have overwhelmed the city of Paris.'

Supposing this difficulty about ascertaining the will of the majority to be removed, there would remain a strong objection to the principle itself. He allows, for argumentation, the right of the majority of a nation to change the constitution from monarchy to a republic, or its religion from Christianity to Paganism: but it does not follow that the majority has any right to legislate for the minority. Such a change as is above stated, he contends, would amount to a dissolution of the compact on which the society of such a nation was originally founded. His sentiments on this head are thus expressed:

* Fergus. Rom. Repub. book iii. chap. 5. and passim.'

'Admitting

Admitting that the majority have a right to legislate for themselves, they have no right to legislate for others. An appeal to reason or equity is futile; for what appears to one man very reasonable, may to another seem perfect nonsense, or pernicious sophistry. But in these cases, reason is always neglected, and force or fraud must determine the dispute. The former society being dissolved, all rights of pre-occupancy are superseded; for one party has as good a claim as the other; and they are virtually in the situation of two independent tribes or nations, landing at the same moment on an unsettled country. If they cannot agree to divide it, one must expel the other. It is a legitimate cause of war, in which neither party can assume a right to treat the other as rebels or traitors. If the victors in such a contest deny the vanquished the liberty of withdrawing themselves, their families, and property, from the disputed territory, and settling themselves elsewhere, they violate every principle of justice and humanity.

That a part of a nation, whether they form a majority or not, may be justified in endeavouring to obtain an alteration in the established constitution, and even in committing, if necessary, the justice of their cause to the decision of the God of battles, I do not deny. But be it remembered, no slight motives can justify them; for they in fact dissolve the social bond, and renounce the parent that gave them birth. Whereas they who support the established constitution, can in hardly any case deserve blame. The sincerity of that man, who, when advanced in years, changes his religion, has always been held suspicious; for similar reasons, if a man should at once renounce the established constitution of his country, and adopt one of an opposite nature, we may reasonably suspect him to be actuated by passion, or selfish interest. At least, if, instead of appealing to the sword, such men choose to try their cause at the bar of reason, the *onus probandi* lies solely on them: their opponents have only to urge that they still prefer the constitution and religion in which they were bred. If such a cause were to be tried by Minos himself, surely the majority must be infinitely great on the side of the innovators, or he would decree, that it is for them to seek some foreign settlement, and there try what success will attend their new adopted situations.

In chapter IV. the writer adverts to the abuses that have followed closely on the heels of the French principles, and which (he observes) some politicians have endeavoured to excuse, by alluding to the gross ignorance of the people; to which, and not to the doctrines, they ascribe the excesses that have disgraced France. Mr. M. lays the blame on those who promulgated doctrines which it was not possible that the people should truly understand, because they could not comprehend the niceties of metaphysical definitions.

He next examines the opinion 'that the most unlimited freedom of the press is essential to the acquirement and preservation of freedom;' and he says that, if by this be meant that freedom cannot exist, unless all kinds of doctrines are without restraint promulgated

promulgated among all ranks of society, experience has proved the maxim to be false. Calling history to his aid, he thus argues :

‘ The republics of ancient Greece were undoubtedly free, many carried freedom to excess ; yet the art of printing being then unknown, the communication of knowledge was necessarily confined to a few. Books were scarce and excessively dear, and therefore beyond the reach of the multitude : and in matters of religion, the most jealous and cruel inquisition was exercised over writers and teachers. The Swiss Cantons acquired their freedom at a period, when probably not one in a thousand could read or write ; they have continued to preserve it for centuries, (many of the Cantons in the form of a pure democracy,) without the aid of newspapers and political pamphlets, which their poverty banishes much more effectually than any law could do. In our own country, almost in our own times, freedom triumphed over monarchical prerogative, both in the æra of Charles I. and James II. Yet from the former to the latter period, the communication of political knowledge was much confined, by the disinclination or inability of the people to read. It is said, that now corruption and mismanagement are in the extreme, and we are directed to restore the constitution to its former purity : a good one, therefore, could subsist without this general diffusion of political knowledge, which, if it has not produced, at least has not prevented the progress of corruption.’

He then goes on to animadvert on the advice given by those who desire that the public may not be alarmed at the want of restraint on the press, for that truth and virtue will always preponderate. The following observations on this head are just and forcible :

‘ Let parents and tutors answer for the youth under their care ; let us, if possible, rise above our own vices, and answer for ourselves. Have we not experienced, that the exhortation of the divine, the lecture of the moralist, though aided by the dictates of our own conscience, form but an insufficient barrier against the suggestions of passion, and the corruption which artful sophistry, flattering inclinations which we are secretly ashamed of, pours into the heart ? In the declining age of Greece and Rome, did the doctrines of Zeno or Epicurus make the greater number of proselytes ? In both nations there was no want of men, who, by their writings, even by the examples of their lives and actions, endeavoured to uphold the cause of virtue ; yet they scarcely retarded, they did not prevent, the rapid progress of vice, which pursued its triumphant course, until it expired in the ruins of a corrupted people.’

Having combated the opinions of others respecting the licentiousness of the press, he thus delivers his own :

‘ The licentiousness of the press, such as is now permitted, is incompatible with national prosperity ; it requires to be regulated : but to ascertain the line which separates excess of liberty from improper restraint, and to determine where the power of enforcing the law should

should be placed, is a task which requires, if it does not exceed, the greatest abilities. Thus much, however, may be established as certain: it is better that many things should be concealed which might be communicated, than that even a few should be communicated which ought to be withheld. It is absolutely necessary to take every precaution against this dangerous class of men. The eloquence of a writer is as powerful as that of an orator, is more extensive in its effects, and full as likely to be made an engine to introduce despotism into the bosom of liberty.

[To be continued.]

A2T. II. *Inez, a Tragedy.* 8vo. pp. 124. 2s. 6d. Edwards, &c. 1796.

THE author of this tragedy observes, in a manly advertisement, that he has not, by offering it for representation, incurred the hazard of its rejection by a manager or an audience. What would have been its fate in this event, we presume not to decide: but, as a closet performance, addressed to the lovers of dramatic poetry, we think it cannot fail of obtaining a considerable share of approbation. Its story is truly interesting; and though not filled with the bustle of incident so much required on an English stage, but rather aiming at the display of character by dialogue, and the enforcement of noble and virtuous sentiments by the graces of poetry, it possesses enough to warm the reader's heart, and to fix his attention. The fable is simple—the ruin of the fair and innocent Inez, the supposed mistress but real wife of the virtuous prince Pedro, through the machinations of a discarded mistress, and a set of revengeful rivals and hard-hearted politicians, and the inexorable rigour of a tyrant king and father. The most striking detached incident is the discovery which Inez makes of her own long lost father, in the person of a venerable Castilian exile; and the mixture of joy that he feels from this recognition, with grief and shame at her supposed guilty connection with the prince, produces a truly dramatic contention of emotions. The catastrophe is the condemnation of Inez by the unfeeling monarch, and her murder behind the scenes by his courtiers. We cannot praise the improbable way in which poetic justice is executed on those butchers, by a revolt excited for no other purpose. Pedro and the father of Inez are contented to live on—the tyrant Alphonso flies, we know not whither—and thus the piece terminates.

As a specimen of the language and sentiment, we copy the interview between the king and the prince, when the latter is ordered into the presence, to receive paternal reprimand and admonition:

* *Alphonso.*

* *Alphonso.* Lords! retire a while;
 We would be to ourselves! [*Exeunt Lords.*] I wonder, Pedro,
 Thy tongue can shape the accents of affection,
 When thy false bosom harbours enmity.
 Fie! 'tis deceit beneath a manly mind.
 But what hast thou with manliness?—a slave!
 A woman's slave!

* *Pedro.* This strong rebuke, my father!
 Strikes to my heart;—though all my question'd life
 Disclaim the charge.—Unkindness to my father!
 Summon my actions in review before you,
 And where is't to be found?—Have I allied
 With guilty factions to subvert the throne,
 To wound my sovereign's dignity and peace?
 Has not my conduct, scorning the suspicion
 Of pride, maturing into dangerous action,
 Still taught your subjects to obey and honour?

* *Alphonso.* Ay,—so thou say'st. Thou hast not arm'd, 'tis true,
 The subject's hand against the sovereign's life:
 Nor yet intrigued, with the mean soul of party,
 To steal his honour, and cajole the people.
 No! this is guilt beyond thy nature's malice;
 Perhaps beyond her sloth, and impotence.
 But thou hast sworn against thy father's hopes;
 Wrong'd his just pride; been false to thy great fortunes;
 Cheated the people of their rightful Prince,
 Their statesman, and their warrior, and instead
 Hast shamed them with a soft luxurious boy,
 The promise of another feeble Sancho*!

* *Pedro.* Let not my father deem of me so ill;
 Nor give my foes their wish!—I know that majesty
 Is still beseged with the base crew of interest;
 Who watch the latent passion, as it prompts
 The speaking movements of the royal eye,
 And with its strong corruption work their purpose.
 I know there are, who strive to taint your ear
 With peis'nous misconstruction of my conduct.
 But, good my Liege, let not their arts prevail
 Against my life's whole story;—and persuade you,
 Your son can act unworthy of his fire,
 His country, or himself.

* *Alphonso.* Why talk of foes?
 Thy foes are in thyself alone.—The court
 Loves and laments thee: and what need of eyes,
 Sharpen'd by malice, to explore thy faults,
 When even on mine,—veil'd with paternal fondness,
 They burst with noontide glare.—When the big interests
 Of a whole people hang upon our judgment;
 The nation's genius with the wise and great

* * Sancho 2d of Portugal.'

Convened in anxious council ;—where art thou ?
No voice is heard for Pedro !—When the troops
Are marshall'd on the plain, and flame-eyed war,
As his grim ridges flash an iron gleam,
Views the proud scene with joy, and sternly waits
The fall of heroes in the future combat,—
Then—where's the Prince ?—Th' inquiring eye shall find
The boy of peace lull'd in a woman's lap,
Unbrighten'd by a dream of fame or power !
It is perhaps for some deep crime of mine,
Thou art ordain'd my scourge.—Yet for what crime ?
If I stood forth th' opposer of my father,
'Twas thirst of power,—'twas energy of mind
That bore me to the deed,—and glory pleaded
For the high-soul'd offence !—By Heav'n I had rather
See thee in arms against me,—than thus fall'n,
Honour's apostate !—rather would I glow
With anger, than with shame !

Pedro. Cease, Sire, to wrong me !
Shew me fair honour, and I'll rush to meet her
Even where the valiant shrink ! Let Tarif* witness !
You, Sire, may witness too, that my good sword
Can hold its temper in the deed of blood.
But honour, Sire, is ever found with justice.
That war, which bleeds as mad ambition prompts,
My soul detests ;—I see it wet with tears
Of parents, widows, orphans ;—see it fed
With the scant morsel snatch'd from the starv'd peasant ;
See it deny insulted earth her tillage,
Her husbandman transform'd into a ruffian !
See it suppress the arts :—prohibit commerce
To join far sunder'd realms,—to mingle climes,
And blend mankind in one large charity.
Oh—'tis a monster !—the disgrace of reason !
Honour disclaims it !—Were my sovereign threaten'd ;
My country gor'd with an invader's steel,
Soon should you see me foremost in the field ;
With many hearts exulting in my bosom,
And proud to force your praise !

Alphonso. And must we then
Await with folded arms the war that seeks,
And beards us in our palace ?—Are dominion,
And the great name, which widely awes mankind,
The well appointed legions and the navy
Pregnant with floating warfare,—things of naught
Below the nobler mind ?—Is not the glow
Itself of battle, and the pride of conquest

* * The battle of Tarif gained by Alphonso XI. of Castile and this Alphonso against the Moors, a few years before the death of Inez.'

Transporting to the soul?—But thou hast lost,
 Degenerate boy! the very taste of glory.
 Heavens!—As my eye has drunk the crimson slaughter,
 My ear the groans of death and shouts of victory,
 More has my bosom panted with delight,
 Than stung with all the poignancies of sense.
 But wherefore this to thee?—thy bliss is peace!
 Then why desert the council-room, where greatness,
 No more an iron figure stain'd with blood,
 Sits in her robes of silk, and weighs the fortunes
 Of persons and of states; fills her exchequer
 With the bright means of government and power;
 Makes tillage, traffick, arts,—religion's self
 Her factors to enrich and aggrandize her.
 Pervades the chaos-mass of character,
 And to its several parts of cold and ardent,
 Active and dull—assigning it's due place,
 Disposes all in order, and thus forms
 A world adjusted to her lofty purpose:
 * *Pedro*. Think me not, Sire, without the pulse that quickens
 Beneath the touch of greatness.—War itself;
 By justice own'd, can please me with its trophies.
 But far more grateful to my soul, I own,
 The triumphs of fair peace:—to spread—to cherish
 The growth of man, and fill the wond'ring desert
 With smiling population:—to support
 Society with morals;—seed with wealth;
 Adorn with arts:—to prompt the nerves of labour
 To hang the mountain with the clust'ring vintage,
 Or float* the plain with harvests,—to command
 The flood with the bold arch:—to make the precipice
 Patient with human feet, and speed the intercourse
 Of man with man:—to waft the navy, fraught
 With science and religion, to the savage,
 To teach and bless:—to bid the general force
 Be general good, and thus to prove that all
 Were made for all:—Oh!—this indeed is greatness
 That lifts us near to Gods!—but the poor pride
 Of vulgar statesmanship,—to cog and juggle
 With artifice and mystery for power;—
 To seize the unguarded weaknesses of men,
 And make them work our strength, to play off passion
 'Gainst passion, and by disuniting govern:
 To form the whole into a mine and ladder
 To raise our pride and glut our avarice—
 Is meanness,—guilt,—and trick,—resembling wisdom
 As love of bloodshed valour:—'tis beneath me!

* * Et juvat undantem buxo spectare Cytorum. *Geor.* 2. 437.

Segetes altæ campique natantes

Lenibus horrescunt flabris. *Geor.* 3. 198.*

* *Alphonso*.

Alphonso. And can'st thou think this lofty rhapsody
Will pass with me?—it only proves the danger
Of thy sick state, when, all the soul corrupt,
The hireling intellect can plead for sloth.

Pedro. No, Sire, if you require me at your councils,
My presence shall be there,—though your great self
Render it most unneeded: and I fear
My simple and right-onward policy
Will be the theme of scorn to that dark wisdom,
Which mines and doubles there.

Alphonso. No more!—thou speak'st
Like an unpractised boy!—Attend me now!
The nobles of our realm, enraged to see thee
Lost in poor luxury and basely giving
Their smiles to strangers, compass us with murmurs
Which almost shake our throne. Our special wrongs
Are greater yet than their's; and all combine
To claim the sacrifice of that bad woman
Who holds thee in her chains, and stains thy honour.
We are thy suitors now,—Should'st thou refuse us,
We can enforce our purpose!

Pedro. O my father!
Be not abus'd by the false voice of fame:
Nor let the noble's causeless jealousy
Prompt your injustice.—Of my crime, in aiding
Castile's sad fugitives, the whole account
Is common courtesy, and scant relief.
For her, whose virtues wake degenerate hate,
She never urged a deed allied to guilt:—
Her thought and conduct—charity and goodness.
Oh!—she is faultless as, before the fall,
Was our first parent:—Heaven's own light her soul,
Unmingled with the vapours of this world.

Alphonso. She hath undone thee, Pedro, and must fall.
What! say'st thou—to protect these vile Castilians,
Who mock by flight their prince's baffled justice,
Is but an act of common aid to woe?
Doth it not loose the ties, which bind together
The brother-lords of earth, and make each monarch
The patron of his neighbour-monarch's rebels?
'Tis most unwise!—Thy female counsellor
Must be removed.

Pedro. My gracious Liege! she never
Govern'd my partial hand.—Remove her!—Sire!
Nature will not obey!—Oh pardon me,
If here I claim the peasant's privilege,
To chuse the partner of my love.

Alphonso. The peasant
May chuse his own she-beggar as he will.
The thing of dirt may welter in the senses:
'Tis his poor recompence, and injures no one.—

136. *Cappe's Discourses on the Providence of God.*

Not so the prince—he lives not for himself;
His frame and spirit,—sense and intellect
Are glory's only:—and as glory wills
Their functions must obey.—Thy fair, thou say'st,
Never supplied an argument to wrong.
When late thy passion's outrages pursued
My minister, Coello, whom my name
Might sanction from thy wrongs,—who then impell'd
To the rash deed?

* *Pedro.* Coello, my good Lord—

* *Alphonso.* I'll hear no more!—Dismiss this female mischief!
This Helen, fatal to the peace of kingdoms.
Let her begone;—I speak to save thee, Pedro!
Let her this instant quit the realm for ever!
Or thou shalt prove my force!—Away with her!
Lest my prone vengeance in its fierce descent
Should blend thy fate with her's! [Exit Alphonso.]

It is to be observed that the heroine of the piece is the celebrated Inez de Castro, the theme of the epic muse of Camoens, and of various tragedians of different nations:—but of their performances, the author affirms, he has read only Mallet's *Elvira*, and that not till he had finished his own composition. We forbear to enter into a more particular criticism of the plan and conduct of this tragedy; preferring the recommendation of it to our readers, as on the whole worthy of the exercise of their judgments.

ART. III. *Discourses on the Providence and Government of God.* By Newcome Cappe. 8vo. pp. 231. 4s. Boards. Johnson. 1795.

THE miscellaneous and desultory method of preaching, which is at present almost universally followed, may perhaps best suit the irregular and negligent manner in which public worship is commonly attended. Where churches are frequented merely in customary compliance with established forms, and sermons are considered as a dull repetition of truths already sufficiently known, it must not be expected either that preachers will exert themselves to furnish connected digests of religious and moral instruction, or that hearers will bestow on such discourses a degree of reflection sufficient to render them useful. If, however, public instruction is to be preserved from falling into neglect, the mode of conducting it must be essentially improved; and one improvement should be the introduction of courses of lectures, in which important subjects shall be treated popularly, but methodically; in which a train of argument shall be preserved, which may communicate valuable instruction; while, at the same time, the truths thus systematically exhibited

exhibited shall be fully unfolded; and energetically applied in practical addresses to the heart.

A good specimen of this method of preaching is here presented to the public by Mr. Cappe, whose talents as a preacher have long been known *.

In the present volume, the important subject of Divine Providence is treated with a happy union of manly sense, solid reasoning, and popular eloquence. Much novelty of argument cannot be expected on a subject already so frequently discussed: but the reader will find the proofs of the doctrine well digested and arranged, exhibited with considerable energy of language, and applied in a great variety of important and useful reflections.

After a distinct consideration of the purport of the text, prefixed to each of these discourses—"Who is he that saith, and it cometh to pass, when the Lord commandeth it not?"—and some general observations on prophecy, and on the ample proof, derived from this source as well as from miracles, of the truth of the Jewish and Christian revelations; the author unfolds, at large, his ideas concerning the providence of God; its universality; its adaptation to the different natures and circumstances of different beings, particularly to the moral nature of man; the instruments which it employs; its ordinary adherence to general laws; and the possibility, and even probability, of an occasional suspension of these laws. Mr. Cappe next proceeds to state the arguments on which the doctrine of Divine Providence is established, drawn from the acknowledged perfections of God; from the relations which he bears to the world; from the very being of a revelation; from prophecy; from striking facts which prove wise and kind intentions; from the express testimony of scripture; and from the effect which has been produced in the world by Christianity. The doctrine, thus established, is applied in general practical improvement, recommending devout sentiments, a diligent attendance on religious duties, and an uniform obedience to the laws of God.

The following short passage, on the necessity of general laws, may serve as a specimen of the style of these discourses:

'We may observe, in the 5th place, that the government of God is carried on by *general laws*; that is to say, that as in human go-

* See our account of a sermon, which he published many years ago, on the victories of the King of Prussia, Frederic III. Review, vol. xvii. p. 160; of a funeral sermon for the Rev. Mr. Sandercock, vol. xlii. p. 160; of several fast sermons in the years 1776, 1780, 1781, 1795; and a thanksgiving sermon on the peace in 1785.

verments the laws are a certain rule by which we may in general judge upon every occasion what will be the conduct of the governor towards his subjects; so the government of God, both natural and moral, proceeds in *that* steady constant manner, that wherever the situation, circumstances, and character of his creatures, are perfectly the same, we may confidently expect the same effects and consequences.

‘As it seems wise that the government of God should be carried on by the instrumentality of others, that men might not be detached and separate from one another, but might live in mutual friendship and dependance, united to one another by the ties of gratitude and love, and repelled only from those evil characters which, having no kind regard for others, deserve not to receive any benefit from them; so also does it seem wise and even necessary, that the government of God should be carried on according to general laws; i. e. that the blessings and the ills of life, its pleasures and its pains, should be dispensed after a certain steady rule, so that the faculties of his intelligent creatures might be of some use and service to them, and that the just exertion of them might find its just encouragement. Without this, there could be no foundation for that wisdom which we call experience. In the most advanced age, we should die with as little knowledge of the true use and end and rule of life, as in its earliest periods we set out with.

‘If the harvest did not regularly succeed the seed time; if the produce did not answer both in quantity and in quality to what was sown; if this were a long summer’s day, and the next a short winter’s gleam; if that which is now our food should be anon our poison; if that by which we now delight, and please, and serve our friends, should by and by be a pain, a disturbance and disservice to them, what a scene of confusion would be human life; how full of doubts and suspicion would our conduct be; how vain the reasonable powers, and how miserable the situation of mankind!

‘The same regularity is necessary, and the same regularity is observed also in the moral government of God. If one conduct were one while the general interest of mankind, and another while as general an injury; if one while virtue were beautiful and respectable in the eyes of others, and approved within our own hearts; if another while vice produced the same good-will, and the same self-satisfaction; if one while a pious education made men good, and another while virtue arose from licentious principles and examples; if the means of grace should presently become the means of corruption; if prayer should to day be the nurse of virtue, and another day be its bane, men could have no rule to determine what was duty, no ground whereon to build their pleasures and their hopes. All wisdom, and all obligation, would cease of course; and if the frame of nature were not dissolved, all government, both human and divine, would be destroyed.’

Throughout these Discourses, Mr. Cappe discovers himself to be an enlightened and attentive observer of the physical and moral world, and an able advocate for natural and revealed religion.

gion. The performance bears evident marks of a mind long inured to study and reflection, and deeply impressed with devotional sentiments; and it is written in a style happily adapted at once to illuminate the understanding, and to warm the heart.

ART. IV. *Transactions of the Society instituted at London for the Encouragement of Arts, Manufactures, and Commerce; with the Premiums offered in the Year 1795. Vol. XIII. 8vo. pp. 360. 5s. Boards. Doddsley, &c. 1795.*

THIS volume contains papers on the following subjects:—Agriculture and planting; chemistry; manufactures; and mechanics: the first class being, as usual, the most copious.

These papers relate to planting the oak, the ozier, and mixed timber trees, by different claimants: to orcharding, by Mr. Bucknall: to destroying insects in orchards, by Mr. Hampson: to the culture and cure of rhubarb, by Mr. Ball: to the improvement of waste land, by Mr. Harper and Mr. Jenkinson: to the culture of clay soils, by Mr. Middleton: to the culture of lands in the neighbourhood of great towns, by Mr. Bramley: to the method of increasing potatoes, by Mr. Lockett; and to the forming of oaks into compass pieces for ship builders, by Mr. Randal.

The paper classed under the head *chemistry*, though it rather belongs to *manufactures*, relates to a method of preventing the evil effects arising to workmen employed in manufacturing white lead; with a drawing of a machine for preventing the escape of the dust which is generated in the process: a simple contrivance, which appears to be adequate to the purpose, and for which the public are indebted to Mr. Brown of Derby.

The paper on *manufactures* sets forth an improvement of the common spinning-wheel, by Mr. Antis. Those on *mechanics* describe a machine for cutting piles under water, by Mr. Foulds; a printing-press, by Mr. Ridley; a churn, by Mr. Bowler; and a drag to prevent accidents by *drawing* loaded carts down steep hills; which is, by far, the best contrivance that has been proposed for this purpose. A reward (not a *premium*) of twenty guineas was given to Mr. Joseph Kneebone of Marazion in Cornwall, for this invention.

The most important subject, brought forwards in these papers, is that of training the oak for ship timber,—for the best method of doing which the Society are now very laudably offering premiums. The idea, indeed, is not new; for Mr. Marshall has repeatedly urged it in his different publications. The Society, nevertheless, have great merit in holding it up to public notice. Mr. Randal's plan, of which he gives sketches,

appears to us very inadequate to the intention. The wind, we conceive, would readily split off the boughs, or chase the bark, of young trees confined in the manner which he proposes. Besides, cramping the motion of trees is depriving them of their natural exercise. This, however, we mention by way of caution; lest experiments should be tried on too large a scale, and the patriotic intention of the Society should become injurious to the public, instead of useful.

In Mr. Lockett's paper on the method of increasing potatoes, there is a practical idea which is capable of producing much public good, and must not therefore pass unnoticed. We convey it in his own words:

'My method of procuring plants after a mild winter, is to go, about the month of May, over the fields where potatoes were planted in the preceding year, and pull up from among the corn all the shoots produced by the potatoes left in the ground the preceding autumn, which had escaped the digger, and plant these shoots the same as cabbage plants.' (208 and 9.)

This is, in reality, converting weeds into a valuable crop.

Besides the *papers* which we have thus briefly mentioned, the remainder of the volume consists of preface, premiums offered, rewards bestowed, list of members, &c.

The frontispiece is a masterly print from the statue of Narcissus, which was presented to the Society by Mr. Bacon.

The fourteenth volume of these TRANSACTIONS is published, and will speedily be farther noticed.

It is with great pleasure that we see the flourishing state of this truly useful and patriotic society.

ART. V. *Stemmata Latinitatis*; or, An Etymological Latin Dictionary: Wherein the whole Mechanism of the Latin Tongue is methodically and conspicuously exhibited, upon a Plan entirely new, and calculated to facilitate the Acquisition, as well as to impress the Knowledge, of the Language. With a Key, or an Introduction, ascertaining not only the Origin, but the Value, of the several Terminations and prepositive Particles: also, a General Index of every Latin Derivative and Word entering into Composition. By Nicholas Salmon, Author of the Complete System of the French Language, &c. 2 Vols. large 8vo. pp. 1278. 11. 11s. 6d. Boards. Dilly, &c. 1796.

ALTHOUGH the antient languages are so closely connected, as, in the judgment of many learned men, to indicate one common origin, it is a task of great difficulty, if not of total impracticability, to trace out the primitive language. Mr. Salmon has undertaken an office, sufficiently laborious indeed, but less discouraging and more useful,—that of shewing the etymological relation between the Greek and Latin languages, and tracing

tracing out the mechanism of the latter. The origin of most of the Latin primitives this ingenious and learned grammarian has derived from the Greek : but his principal object has been to investigate the general structure and mechanism of the Latin tongue, by means of the specific terminations and prepositions, which are employed in framing derivatives from primitives.

To give our readers a more distinct view of Mr. Salmon's plan, we shall copy his own account of it :

‘ Each grand primitive is printed in full capitals ; and, if borrowed from the Greek, it is preceded by * ; each secondary primitive is in small capitals. When a secondary primitive is a verb, it has been thought requisite to make that part more conspicuous, which announces its conjugation ; hence *o* and *eo* and *io* are, or were intended to be, in full capitals. *O* or *OR*, of the first conjugation, is not attended with any figure ; the second conjugation is thus characterised, *EO*² or *EOR*² (when a verb in *eo* comes from a primitive in *or-oris*, the ² has often been omitted, because every such primitive almost serves to form verbs in *eo*) ; the third conjugation is thus characterised, *O*³, *OR*³, or *IO*³, *IOR*³, (with the verbs in *ice*, the ³ has often been omitted, as well as with the verbs in *ice*, because they are always of the third) ; and the fourth conjugation is characterised thus, *IO*⁴, *IOR*⁴, or *EO*⁴. If these distinctions have not constantly been attended to, still, either the preterit, or derivatives arising from the verb, will sufficiently indicate its conjugation.

‘ Whenever a primitive branches out into several words of the same termination, these several words are in italic ; and the characteristic or specific inflexion given to that branch, is in small capitals, except that part which announces a verb (this part being, or having been intended to be, in full capitals) ; that which is looked upon as a preposition, is on the left side of the primitive, also in small capitals, and the remaining part of the primitive is in italics. For instance :

AMO	FUGA
ADamo	fugALIA
DEamo	fugELA
EXamo	CONFugela
REdamo	fugO
amat'OR	CONFugo
PERamator	Ec.
Ec.	

After the derivatives of FUN-DUS, among which is *funāO*, of the first conjugation, we find the secondary primitive *funāo*, of the third, thus *FUND*O³ ; after the derivatives of which, we find *FUNDA* as another secondary primitive ; &c.

‘ Sometimes two or three particles, considered as prepositions, are on the left side of the primitive or derivative : in this case, if a comma is placed after each preceding the last, it is to be understood, that each should be read separately with the primitive or derivative ; hence, *AD*, *DE*, *PERamo*, are to be read as if *ADamo*, *DEamo*, *PERamo*. If *or* is placed between two prepositions, as *PER* or *PRÆfulgidus*, each also is to be read separately, thus, *PERfulgidus*, *PRÆfulgidus* ; and it is to be inferred, that *PER* and *PRÆ* have each the same value before *fulgidus*.

‘ But, if neither comma nor the conjunctive *or* come between two or three prepositions, then they are not to be read separately, but to be considered as joined together to give the word the additional force of each, the characteristic of which union is pointed out by the first pre-

position

position being in small capitals, and the second, and even third, only in roman. Hence, after *Aditus* (p. 226, Vol. I.), we find *reconditus* and *perreconditus*.

* Again, when the first word in composition is not what is commonly called a preposition, and the said first word, being not in the text, stands on the left hand (the place allotted to prepositions), this first word is in roman, the initial letter only is in small capitals, if the whole be not a proper name. Thus, under *DO*, we find *refundo*, *satisdo*, *venundo*.

* Now, if the first word in composition be either the same as that in the text (I mean, the primitive) or a part of it, then this first word stands generally in italics, in a line with the text, and, before the second word serving to form the composition, ⁹ appears, in order to shew, that there the composition begins; as in *cruri*⁹ *CREPIDA*, under *CRUS*. Here some will think, that the author has somewhat deviated from his plan, and say, that he might, at *crus*, have warned the reader, that *crus* *cruris* became *cruri* in composition, and have placed *cruricrepida* under *crepis*, or its derivative *crepo*; but they will no longer think so when they are told, that the author having in view to accustom his readers to the dissection of words, it was necessary he should present the compound words sometimes in one shape and sometimes in another; to this effect, he reserved some to appear in final instead of initial composition, as *ips*⁹ *ALLICES*, to be found under *IPSE*, &c.

* Here, it must be observed, that as the specific particles, whether prepositive or terminating, necessarily arose from primitives either whole or contracted, the characteristic figure ⁹ might, by some, be expected to appear, from what has been said above; but the introducing of it in every case would have prevented the author from pointing out the particular value assigned to some of the prepositive or terminating particles.

* Some of the specific terminations may be said to arise from what is commonly called the supine, or the deponent participle past, substituting other terminations for *um* or *us*; in this case, ¹ is prefixed to the termination: some seem to come from the preterit, rather than from the supine; in this circumstance, ² is prefixed to any such termination: some, seeming to be substituted for the supine, have lost one syllable of the regular termination; in this case, ³ is prefixed to any such termination: some may be looked upon as coming from an ancient regular supine, and often retain one syllable more, besides what the supine generally used would have allowed; these have ⁴ prefixed to them: some may be said to arise from, or be equal to, the participle present; they have ⁵ prefixed to them: some may be said to be deduced from the second person singular of the present indicative; these have ⁶ before them: some of the specific terminations denote *the extreme*, or nearly so (applied to magnitude), forming adjectives meaning *full of* what the noun expresses; they have ⁷ prefixed to them; and from these, as well as from the foregoing, adverbs may arise as well as nouns, and even verbs: some, on the contrary, denote *the extreme*, or nearly so (applied to smallness) or denote diminution; their branch is known by ⁸ prefixed: finally, sometimes it is clear, that what some look upon as a termination, is really a whole word; in this case ⁹ is generally prefixed, in the manner which has been mentioned with *cruricrepida*.

* On the other hand, some of the prepositions seem to add little or nothing to the original meaning of the word without any preposition; when this occurs, ¹ is annexed to each preposition thus used; some of them are used to express *much* or *to a great degree*; they have ² annexed to them; some prepositions imply *to a little degree*; they have ³ after them: some denote *a taking off* or *a removal*, which ⁴, after them, characterises: some are used to express the reverse of the simple of the class; the figure ⁵ is added to them: some import *fully, thoroughly, entirely*, &c. they come with ⁶ after them. It had been intended that ⁶ annexed to a preposition, should warn the reader of an ambiguity, that is to say, denote that the word may have two different values, the one increasing, and the other reversing, as in *INFRACTUS* under FRANGO: it had also been intended that ⁷, annexed to a preposition, should warn of another ambiguity, and denote that the verb was either inceptive or decreasing, as in *INFLAGRO*: but these two distinctions have been thought unnecessary, as they forced the reader to peruse the different acceptations of the compound word, whereas those noticed before are characteristics sufficient to establish the full meaning of the word thus made compound from the simple. Now, those prepositions, which come without any figure annexed to them, may be supposed to require some of the meanings of each to be expressed, with the value of the simple of the class.

* RECAPITULATION OF THE SIGNS IN FIGURES.

* ANNEXED TO PREPOSITIONS. * PREFIXED TO TERMINATIONS.

- * ¹ Means that the signification of the simple is still the same, or nearly the same, notwithstanding the composition.
- * ² implies *increase*, and requires that, *to a great degree*, or some equivalent should be expressed with what the simple means.
- * ³ intimates *diminution*, and requires either that *a little, rather, somewhat*, should be expressed with the meaning of the simple, or that a diminutive should be substituted for that of the simple.
- * ⁴ implies *privation of or removal from*.
- * ⁵ denotes that the termination to which it is prefixed, is instead of the supine in *um*.
- * ⁶ means that the termination may be looked upon as arising from the preterit in *vi* or *xi*, if not from the supine in *um*, and *t* or *z* before *um*.
- * ⁷ imports that the termination may be deduced from the supine, but with variation, viz. by suppressing a syllable in what should be the regular termination; and sometimes replacing the regular consonant of the present, as in *armentum, agilis*, &c.
- * ⁸ denotes that the termination may arise from the supine in irregulars, but with the interposition of a vowel, or with replacing the regular consonant of the present, or changing the consonant before *sum* into that before *i* of the preterit, as in *documen*,

6. *reverses* or tends to reverse the meaning of the primitive or of a simple arising from it; or else it denotes *retrograde change*.
7. announces that the simple is to be so expressed as to present the idea of *completely, thoroughly, &c.*
8. either announces the participle present; or means that the termination may be considered as substituted for that of the participle present.
9. denotes that the termination may be looked upon as coming from the second person of the present indicative.
10. intimates that the idea of *fullness* or *abundance* is to be expressed along with the meaning of the simple.
11. announces a diminutive termination, and that the simple is to be so expressed, as to import *to a little degree*.
12. denotes that the word is becoming compound, by means of the particle or word that follows.

As the dictionary is on a new and peculiar plan, it may be proper to add a short specimen: we select the primitive *crudus*, with its derivatives:

* CRUOR-5 ism †	gore, blood—cruelty	Cic. Hor.
crūdus ‡	raw, unboiled—unripe, fresh—undigested	Celf. Cic.
	—cruel	Juv. Hor.
PER-crudus	very raw, very green or unripe	Col.
semicrudus	half raw	Col.
SUB-crudus	rather raw	Celf.
crūdARIA	vein of filer at the top of a mine	Plin.
crūdITAS	bad digestion, crude humour—cruelty	Celf. Amm.
PER-crudo (adv.)	in quite a raw or an unripe state	Celf.
crūdELIS	cruel, fierce, ill-natured	Cic.
crūdELIZ or crudeliter	cruelly, &c.	Claud. Cic.
crūdELITAS	cruelty, fierceness, inhumanity	Cic.
crūdESCO-crūdū	I grow cruel or angry	Tac.
REC-crudescō	I recover & revive	Cic.
SUB-crudescō	I half ripen, I am half ripe	Celf.
crūdITO	I do not digest	Tert.
crūdITATIO	bad digestion	Cm. Aur.
CRUENTUS	bloody, cruel, fierce	Cic.
IN-Seruentus or incruentus	not bloody	Liv. Prud.
SUB-Seruentus	a little bloody	Celf.
cruentER or cruentē	bloodily	Apul. Just.
IN-Seruent-er	not bloodily	Prud.
cruentIPER	bloody, that bears blood	Tert.
cruentO	I make bloody, cover with blood	Cic.
cruentATIO	a making bloody	Tert.
cruentATUS	bloody, covered with blood	Cic.
IN-Seruentatus	not imbrued with blood, not cruel	Tac.

* † From *cruepic*, hoisted, cruel, direful, mournful, cold, deadly; itself from *crue*, see *crues*.

* ‡ For *cruidus* (from *crues*), as from *fluor* comes *fluidus*.

In various parts of the work, valuable notes are introduced. Mr. Salmon adopts the rational principle, that the noun is the sort of words from which all others are derived: but, finding it impracticable always to discover the primitive noun, from which a verb, an adjective, or a definitive, has been formed, he has recourse to these three classes of words, as furnishing in their primitive form a sufficient clue for the clear investigation of any language, by means of their specific inflections or prepositions. The varieties of these are distinctly enumerated, and explained in the key, or introduction. To render the whole work more complete, as well as to facilitate the use of the dictionary, an index is annexed; forming an alphabetical recapitulation of terminations, or derivatives, with reference to each grand primitive under which they are arranged. The whole constitutes a most copious and useful work, admirably adapted at once to expedite the labour of learning the Latin tongue, and to assist the speculations of the philosopher concerning the mechanism of this language. It will, doubtless, be found exceedingly useful in schools.

ART. VI. *The History of the Poor; their Rights, Duties, and the Laws respecting them. In a Series of Letters. By Thomas Ruggles, Esq. F. A. S. One of his Majesty's Justices of the Peace for the Counties of Essex and Suffolk. Vol. II. 8vo, pp. 340. 5s. Boards. Deighton. 1794.*

OF the first volume of this useful and interesting publication some account appeared in our 12th volume, N. S. and we regret that various circumstances have prevented our paying that early attention to the second, since published, which its merits and the importance of the subject might justly claim.

In the first three letters contained in the present volume, the author gives a cursory view of preceding works on the subject of the Poor Laws. He considers the nature and gives a summary abstract of Mr. Gilbert's Bill; and he examines with attention, and warmly praises, the information which Dr. Smith, in his treatise on the Wealth of Nations, has imparted on this important topic. He observes that 'some opinions which respect the poor in this treatise may with propriety be taken as so many aphorisms, and quoted as such; leaving the reader to trace the deductions which that great writer has made in his own volumes, if he doubts the principles,' &c.

'As the axioms on the subject of the poor, (continues Mr. Ruggles,) which can be collected from those volumes, are scattered throughout the whole work, they shall be inserted as they

they occur, in turning over the pages of Adam Smith's most luminous tract on the *Wealth of Nations*.'

In the two following letters, the author examines the manner in which the poor were maintained previously to the passing of the statute of Elizabeth; and here he takes occasion to observe that tithes and ecclesiastical estates were granted by our forefathers for the express purpose, among others, of relieving and supporting the poor; this purpose, however, is now, and has been for centuries, neglected, and this trust has long since ceased to be fulfilled.

'Hence, therefore, may be dated the origin of the compulsory maintenance; hence, as from a channel whose sources have in past ages been diverted from their natural and proper current, may be deduced that sterile appearance, which would have closed in scenes of blood or famine, and all its horrid accompaniments; if the legislature, in the age of Elizabeth, awakened from a long apathy to the sufferings of poverty; by those scenes of woe which the Queen's progresses through her kingdom offered to her view; and which occasioned that feeling exclamation, *Pauper ubique jacet*; had not opened, by the compulsion of legal authority, new sources to feed the wretched.'

The 29th letter presents us with a view of the regulations which have been passed by the legislature respecting the lower classes of the people, and concludes with some observations on the law of settlements; to which law Dr. Smith attributes the very unequal price of labour in England, in places not very distant from each other; declaring also that, to remove a man from the parish in which he chooses to reside is an abridgment of natural liberty.—In the 30th letter, the observations on the law of settlements are continued; and the author concludes that 'a total repeal of it might in the present state of things promote vagrancy, which is a disorder both in morals and industry, tending to the worst consequences that can arise from population; the abolition of settlements, therefore, cannot be recommended; a modification of them on principles more consistent with the general advantage of society, is the whole that should be attempted.'—For the precise nature of the modifications suggested by Mr. Ruggles, we must refer to the letter, remarking only that they appear to us ingenious and practicable. The question whether the price of labour has increased equally with the price of provisions, and the expediency of raising the former, are there discussed; and, in the course of this inquiry, the opinions of different economical writers on this part of the subject are examined. Dr. Smith and Mr. Townsend were of opinion that the increased proportion of the poor is not owing to the price of provisions being

ing advanced beyond the price of labour, and in this sentiment Mr. Ruggles concurs with them: but, in establishing his point, he is obliged to differ from Mr. Howlett, who maintains that "the great and real cause of the increased proportion of the poor, as well as of the increased expence of maintaining them, is, that the price of labour has *not* advanced so much as the price of provisions," and who concludes with this observation, "either raise the wages of the poor, or give them provisions as they had them forty years ago." As this is a point of real importance in the consideration of the subject of the present volume, and as we are aware that different opinions are entertained respecting it, we shall select the passage in which the present author opposes this assertion of Mr. Howlett.

• Laying aside, for a time, all the respect that is due to the authority of great names; leaving at present out of the question, the uniform assertions of many eminent writers on this subject, from the age of Queen Elizabeth to the present, who have one and all complained of the profligacy of the poor; a profligacy which seems to have gathered strength, in proportion as relief at a vestry, or by the order of a magistrate, supplied the place of the wages of industry; and who have attributed the increase of this poverty and expence in their maintenance, to that cause principally; let us meet this assertion, and examine it by test of fact, adduced by Mr. Howlett himself.

• The average expence of the poor, the three years preceding 1776, is produced; and the average of the expence in the years 1783, 1784, 1785, is also produced; the first amounts to 1,529,780L. 0s. 1d. per annum; the last to 2,004,238L. 5s. 11d. the difference between them is 474,458L. 5s. 10d. If the price of the necessaries of life increased in the last period in an equal proportion with the expences of the poor, that is to say, between a third and a fourth more than their price at the first period; the assertion might be warranted by the consequence, in its fullest extent; for the price of labour certainly has not risen a third, or even a fourth; but let us examine the fact.

• During the years of the first period, the average price of wheat was, in 1773, 2l. 19s. 1d.; in 1774, 2l. 15s. 1d.; in 1775, 2l. 11s. 3d.; the average of the three years is 2l. 15s. 1½d.

• During the years of the second period, the average price of wheat was, in 1783, 2l. 7s. 1d. in 1784, 2l. 7s. 2d. in 1785, 1l. 16s. 11d.; the average of the three years is 2l. 3s. 8½d.

• Therefore the price of the necessaries of life, or, in other words, the money price of corn, which regulates the price of the necessaries of life, *i. e.* home-made commodities, was in the last period cheaper than in the first, in the proportion of between a fourth and a fifth; and the expences of the poor in the last period were greater than their expences in the first, between a third and a fourth.

• Mr. Howlett supposes that each individual consumes at least a quarter of wheat a year; a family of six therefore consumes six quarters annually; corn therefore costs such a family annually, on

the average above-mentioned, the three years preceding 1776 inclusively, 16l. 10s. 9d. and 13l. 2s. 3d. the three years preceding 1785 inclusively; consequently the difference between those sums, 3l. 8s. 6d. remains in the pocket of the family, to expend in other necessaries, in the last period more than in the first; and taking the number of labouring poor individuals in England and Wales to be at six millions and a quarter, as Mr. Howlett states them, during both the periods; the whole of their expenditure for wheat would, in the last period, be less than in the former 3,567,708l.; and we have seen that their expences in the last period, have exceeded their expences in the first near half a million.

Having substantiated this fact, we will now examine the articles which the *taxes*, during the American war, had increased in price in 1785, beyond that in 1776; it has been proved, that the price of corn regulates the price of the other articles of necessary consumption; therefore as corn was cheaper, they could not be materially dearer, but by the operation of some tax.

Had the American war, in 1785, occasioned any additional duty on any article which may be called a necessary of life? Was any duty laid on milk, cheese, butter, soap, leather, candles, butcher's meat, linen, cloth, firing, to which they were not equally subject in 1776, if subject to any tax at all? The answer is a negative: therefore how the price of all, or any of them, could be increased one-fifth, by the means of taxation, I cannot discover; neither can it be granted as a fact, that leather, soap, candles, butter, cheese, cost one-fifth more in 1785 than in the years immediately preceding the American war; that these articles might some of them be somewhat dearer, may be fact, but although the exact proportion cannot easily be ascertained, the assertion may be safely ventured that they had not increased a fifth in price; beer, spirits, tea, sugar, snuff, tobacco, were increased in price during this war; but as these cannot be numbered among the necessaries of life, and the first, the only article, the use of which can be approved of, is generally found the labourer in agriculture by his master; it cannot form a general article of unavoidable expence.

We have seen, that the average price of wheat during the first period, was so much more than during the last, as to make a difference of 3l. 8s. 6d. annually, in the expenditure of a family of six people; and the sum it costs such a family for corn in the last period, is more than half the probable earnings of a labourer's family; therefore the expences of that family, in all other articles of consumption, could not be increased more than it had saved in the proportional price of wheat, had the price of those articles increased one-fifth, as Mr. Howlett has asserted.

Where then rests the proof that the number of poor, and the increased expence of maintaining them, arises from the price of labour not having risen in proportion to the price of the necessaries of life? And where do we perceive the cause for an increase of agricultural wages, which are known to have risen two pence in the shilling in daily labour since the last century, and in task-work much more? The price of corn has not risen in any such a proportion, and the price of corn

regulate;

regulates the price of home-made commodities; if greater wages are given, they will be given for expences in articles widely different from the necessaries of life; they will be given for the encouragement of idleness, by the increase of the excise revenue: idleness is the root of all evil.—articles of excise are the moisture which nourishes that root.*

As we have been circumstantial in reviewing the former part of this volume, we shall notice the remainder with a less detailed account.

The number of ale-houses licensed in every village, by which means the revenue is so amply supplied, our author declares to be one of the principal causes of the present wretched state of the poor, as holding out temptations to idleness and profligacy which they are unable to resist. He therefore recommends a diminution, nearly amounting to a suppression, of these public nuisances; and he proceeds to point out a mode by which the deficiency in the revenue, occasioned by this measure, should be made good.

As the adoption of schools or houses of industry, throughout the country, is considered by Mr. Ruggles as the only effectual mode of meliorating the condition of the poor, he recommends them with great earnestness, and supplies much useful information respecting those which have already been established.

We have perused the whole of this publication with much satisfaction; and we recommend it to the attention of our readers, as containing valuable knowledge, and acute remark, on a subject in which the humane and benevolent, as well as the politician, must feel themselves greatly interested.

ART. VII. *The Pains of Memory*. A Poem, by Robert Merry, A. M. 4to. 3s. Robinsons. 1796.

NO one will seriously deny that the faculty of recalling past impressions, in which Memory consists, may be a source either of pain or of pleasure, equally with the impressions themselves;—nor that the kind and colour of the ideas of Memory, and their effects on the mind in which they rise, will be greatly affected by present situation and circumstances. The *philosophy* of the matter, then, lies in a small compass: but the detail of particulars offers a wide field to the descriptive writer, who may indulge his imagination in selecting such parts of the subject as best suit the mood in which he finds himself, or the purposes which he has in view. It may be presumed that the *Pleasures* of Memory will appear, to most writers and readers, a more engaging topic than its *Pains*: but the former having been already treated in a very elegant and popular poem with that title,

title *, the reverse of the picture alone was left to the ingenious writer before us; and it has afforded him several striking and impressive scenes, which he has wrought with considerable force and delicacy of pencil.

The subject is rather abruptly introduced, and there is little contrivance in the manner of treating it; which consists of a succession of detached pieces of description, pointed to the same purpose, but little connected by any methodical train of thinking. The poem may therefore be considered as almost purely descriptive, and its sum of merit is to be estimated by the effect of each single picture in the gallery. We shall not attempt a catalogue of them, but shall present one as a specimen of the rest:

‘ Nor vice alone, remembrance! dreads thy reign,
Virtue alike can sicken at thy pain.
Why does that drooping youth, with footsteps slow,
Pace the dark desert, or the vale of snow;
Why hold fantastic converse with the wind?
'Tis thou art with him, tyrant of the mind!
Lo! at thy call a beauteous nymph appears,
Trickt out in flow'rs, yet fainting with her fears;
A robe of white her polish'd limbs conceals,
A burning blush her secret woe reveals—
Again he views the gay procession move,
In all the mimic pageantry of love;
Again beholds her at the altar's side,
Of age and avarice the destin'd bride;
Marks the grey spoiler smile with joy elate,
Hears the cold priest reratify her fate;
Forc'd by a parent's harsh decree to wed,
And bathe with endless tears the marriage bed.
Then, then thy scorching fires convulse his veins,
Her image settled on his thought remains;
In ev'ry shade her pensive form he sees,
Her wailing voice is heard in ev'ry breeze;
He feels the pressure of her circling arms,
Traces her sweet redundancy of charms,
And still revolving on the dear display,
Sinks to the earth, in desolate dismay.’

We shall also copy some lines from the conclusion. After having maintained that Memory tends rather to sadden than to cheer life, the poet calls for protection against her, on two more friendly beings, *fancy* and *forgetfulness*. The latter he thus addresses:

‘ Thou too, forgetfulness! whose opiate charm
Can hush the passions, and their rage disarm;
Approach, O kindly grant thy suppliant, aid!
Wrap him in sweet oblivion's placid shade;

Veil the gay, transitory scenes, that fled;
Like gleamy sunshine o'er the mountain's head;
Sink in the dark abyss of endless night;
The artificial phantoms of delight;
Nor let his early ign'rance, and mistake,
The sober bliss of age and reason shake.
Hide from his heart each suff'ring country's woe,
And o'er its chains thy cov'ring mantle throw;
Hide yon deluded agonizing train,
Who bleed by thousands on the purple plain;
Their piercing cries, their dying groans controul,
And lock up all the feelings of his soul.
Shield him from slander's persecuting race,
Who seek to wound, and labour to disgrace,
Who view the humblest worth with jealous eye,
The viper brood of black malignity!
So shall, perchance, content with thee return,
'Mongst vernal sweets to raise his wintry urn;
To his retreat tranquillity repair,
"And freedom dwell a pensive hermit there."
O! in retirement may he rest at last,
The present, calm, forgotten all the past;
Beside the babbling brook at twilight's close,
Taste the soft solace of the mind's repose;
Lest the lorn nightingale's impressive lay,
That soothes the evening of retiring May,
When the young moon her paly flag displays,
And o'er the stream the panting zephyr strays;
No heedless hours recall'd, no festive roar,
That once deluded, but can please no more;
No wild emotions bid his comforts cease,
Or from his cottage drive the angel peace;
Nor vain ambition tempt his thoughts anew,
But still preserve the friendship of the few;
Still, still preserve the fond domestic smile,
Of her, whose voice can ev'ry care beguile;
With meek philosophy his hours employ,
Or thrilling poetry's delicious joy;
And from the faded promises of youth,
Retain the love of liberty and truth.'

It gives us pleasure to observe that experience has been well employed by Mr. M. in correcting that false glitter of language, and tinsel of imagery, which were justly blamed in a few of his earlier productions. His style in the present piece, though warm and brilliant, does not, we think, overpass the allowable range of true poetical expression.

ART. VIII. *Archæologia*; or, Miscellaneous Tracts relating to Antiquity, &c. Vol. XI.

[Article concluded from the Review for August, p. 387.]

A *Memoir on British Naval Architecture*, by Ralph Willetti Esq. is curious, sensible, and instructive. It was not till the reign of Henry VIII. that England had any thing like the establishment of a regular navy. In the time of James I. the ships were less uncouth. The Royal Sovereign, built in 1637, we are told, gives us the first idea of any knowledge in the art; and it continued an useful and valuable ship, until the beginning of the present century. We have so far proceeded in our improvements, that our ancestors would view with astonishment what later years have accomplished: yet, perhaps, says this writer, 'all hath not yet been done;' though he acknowledges that the size of our ships seems now to have reached its ultimatum. Among other things, it is here modestly suggested that 'the weight of the guns allotted to the sea service, hath been too heavy for the bulk of the ships.' We agree with him that 'among the many exertions of human wisdom, few equal, none surpass the skill and knowledge which have been displayed in the whole business of navigation.'

Mr. Barker, of Lyndon, communicated to the Society, 'Rates of wages of servants, labourers and artificers, set down and assised at Okeham, in the county of Rutland, by the justices of peace there, in April 1610.' It may amuse the reader to compare the price of different kinds of labour here fixed with that which at present prevails. To this is added a copy of orders issued in the reign of Charles I. requiring supplies of provisions for the king's household. 'Whether (says the writer) this was one of the shifts when they would not call a parliament, or whether it had been an older custom, I do not know; but I meet with it from 1622 to 1636.' With this article is united a short account of wages, &c. as settled in Warwickshire in the 36th year of Charles II. from an original in the possession of Mr. John Nichols. We have doubted at times, whether in these and similar instances, there might not be some mistakes in the figures. *Dover Haven* furnishes an article, of some curiosity, taken from among papers bequeathed to the Society by the late John Thorpe, Esq. It is an address to Queen Elizabeth, 'written about the year 1582, by that most excellent mathematician of his time, and skilful engineer, Thomas Digges, Esq.' and bears the following title, — "A brieve discourse, declaringe howe honorable and profitable to youre most excellēt maiestie, and howe necessary and comodious for your realme the making of Dover Haven shal be, and in what sorte, wth leaste charge in greateste perfection,

perfection, the same may be accomplished." The discourse evinces the good sense, modesty, and ability of its author.

An *Account of Bicknacre Priory, in Essex*, contains little that is worthy of notice. It was first an hermitage, and was converted into a priory in the reign of Henry II. It is now in the possession of Sir John Henniker, Bart. and the article is written by his son John Henniker Major, Esq.

Memoir on the Origin of Printing, by Mr. Willett. This long tract is designed to support the claim of the city of *Mentz* to this most important and beneficial invention. In doing this Mr. Willett immediately opposes Messrs. Meerman, Bowyer, and Nichols; the latter of whom, on the authority of a MS. at Lambeth, defends the title of *Haarlem*. The Lambeth MS. is regarded as a forgery. The arguments for and against the two cities are produced and examined, and to *Mentz* the honour is attributed.—Drs. Middleton and Ducarel had investigated the subject with considerable attention some years ago.

The seats fixed on the south side of the chancel of parochial and other churches have engaged the attention and the pens of some of our antiquaries: These, together with other appendages to the communion-tables, or *altars*, form the subject of the two following articles. Mr. Charles Clarke supposes these stone seats to be designed for the use of the ministers attending the bishop or priest in the popish service. Who is intended in this tract by Blue Dick the *Calvinist*, it is not worth while to inquire: but a member of our Episcopal English Church should be cautious of ridicule on the subject of Calvinism, from respect to her articles. In the notes, we observe the copy of an indulgence granted by Cardinal Lawrence Campesius, bishop of Salisbury; it is in the English language, and may be deemed a curiosity.

The Rev. Mr. Denne, in a *brief survey of a part of Canterbury Cathedral*, immediately subsequent to the foregoing, controverts Mr. Clarke's opinion, and surmises that these *stone seats* 'were not originally made for the officiants at the altar, but for the convenience of others, who would frequently resort to the churches.' He proceeds particularly to specify, dedications, visits of the archdeacon, and courts of rural deans; and he seems to suppose that these seats might be intended for rectors or impropiators: He afterward remarks, that to have pompous seats for priests of the church of Rome can be no matter of surprise, when it is considered how exalted a character they are supposed by that church to sustain when officiants at mass. Here he quotes the account of Alanus de Rupe, a Dominican monk, who 'scruples not to raise the power of the priest above that of God himself; alleging, that God spent a whole week

in creating the world, and disposing it into proper order; whereas a priest, every time he says mass, with a word or two produces, not a mere creature, but the supreme uncreated Being himself, the origin of all things' !!!

From these tedious disquisitions concerning old stools and chairs, we pass to *Remarks on the European Names of Chess-men*, by Francis Douce, Esq. Sir William Jones ascribes this ingenious game to the Hindoos, to whom it is said to have been immemorially known by the name of *Chaturanga*, or the four members of an army, viz. elephants, horses, chariots, and foot-soldiers. This learned author at the same time observes that, though it is confidently asserted that Sanscrit books on chess exist, no account of the game has hitherto been discovered in the classical writings of the Bramins. We are rather unwilling to resign the opinion of its being a Persian game. *Scab, muth*, vulgarly *check-mate*, indicate such an origin. It is true, that the Persians may have received it from India; and it is also true that ingenious men, enamoured with the customs and inventions of a country and people who had been nearly unknown, are almost inclined to attribute every thing to them. The design of the present writer, however, is to consider the European names of the chess-men, to reconcile some, and to correct others. The principal piece is uniformly called the king; the *queen* has by some been styled the *old-woman* or *nurse*, but, by the French, and after them the English in the middle ages, *fierca*, *ferges*, &c. from the eastern word *pherr*, which means a counsellor or the general of an army; but the title *queen* is of considerable antiquity: The *bishop* appears to have been termed by English writers *alpin*, *ausin*, &c. from an Arabic word which signifies an *elephant*; the French at a very early period denominated it *fol*: sometimes it was named an *archér*, by the Germans the *bound* or *runner*, by Russians and Swedes the *elephant*, by Poles the *priest*: The *knigh* has always retained this distinction on the French and English chess-board; the Germans, from the nature of their motion, give them the appellation of *leapers*, and the Russians call them *horses*: The *rook* has been considered as a *castle* or *fortress*: It is probable, says Mr. Douce, that the European form of the castle was copied in part from some antient Indian piece of the elephant with a castle on his back. The *pawns* are supposed to receive their name from *pedones*, a barbarous Latin term for *foot-soldiers*. The Germans, Danes, and Swedes have converted them into *peasants*. The writers of the middle ages, in speaking of the chess-men, universally style them *familia*. In an account of the wardrobe of Edward I. are these articles: —“ *Una familia pro scaccario, de jaspide et cristallo, in uno coëtro.*”

coltro.”—“*Una familia, de ebore, pro ludendo ad scaccarium.*” Some information, though not all that we wish, is afforded by this dissertation. Mr. Douce properly remarks that—‘Much confusion has arisen from the arbitrary change of the names, as well as forms, of the chess-men by different nations. Some have retained the forms whilst they have altered the names, and others the names after having changed the forms. Thus it has happened with cards; we retain the Spanish terms of clubs and spades, whilst we have adapted the French suits.’

The last number in this volume presents a subject of some curiosity, and that indeed considerable, if we may conclude with the Rev. John Milner, that it is as antient as the reign of the Saxon prince Egbert: It is ‘a cup with a handle and cover, exactly in the form of a modern tankard; it is of oak, and has been lackered over, especially in the inside, with a strong varnish, which must have greatly contributed to its preservation.’—It contains two quarts, and had eight pegs, four of which remain within, dividing the liquor into half pints; on the body are carved the Twelve Apostles, and on the lid the crucifixion. It is a *grace-cup, poculum charitatis, or wassel bowl*. It is now in the possession of the Arundel family, to whom it was transferred at the dissolution of Glastonbury Abbey; and it is farther said to be remarkable, as one of the very few things preserved at the destruction of Wardour Castle, which was bravely defended by Lady Arundel, in the reign of Charles the First.

Though the above number (26) finishes the regular list, an Appendix, as usual, makes its appearance, containing a brief account of a few farther articles, which, for some reasons, the Society have not thought proper to publish entire: They are as follow;—*Fibulae*, two of gold, found in Ireland, 1792, one of copper found near Winslow, Bucks;—a brass pot, discovered, five feet below the earth, in cleaning out the medicinal well at Clofoburn;—an antient font, of a singular form, at Bolton in Yorkshire;—a *scarabæus* (beetle or chafer) dug up in the isle of Shepey, at the depth of sixty yards;—a seal, supposed to be the work of the fifteenth century;—a brass celt, found in Jersey;—a sword, having an appearance of great antiquity, dug up in the neighbourhood of Alton Castle, Staffordshire;—a spur, from Towton field near York;—a drinking horn, found two feet under ground, in a village in Iceland, now in the possession of Owen Salisbury Brereton, Esq. From the engraving, it seems to be curious; it has a whistle at the end; the spot on which it is said to have been discovered chiefly renders it remarkable.

The volume is concluded by an indenture, dated in the 30th year of Henry VIII., appointing commissioners to receive from Sir Thomas Clifford, possession of the town and castle of Berwick, with ordnance, arms, &c. and deliver them to Sir William Ewer, to be captain or governor thereof. There is nothing very interesting in the recital; which might have been more amusing, if some of the old words for arms and utensils had been explained.

We have only to add that this volume is amply illustrated by engravings, as usual.

ART. IX. *Camilla*; or a Picture of Youth. By the Author of *Evelina* and *Cecilia*. 12mo. 5 Vols. 1l. 1s. Sewed. Payne, and Cadell jun. and Davies. 1796.

PERHAPS, all novels, which have character enough to be brought into any classification, may be distributed under three heads; romantic, pathetic, and humorous: the first describing scenes and characters which are beyond nature, in order to excite curiosity and to amuse the fancy; the second, touching the heart by an interesting development of sentiment and passion; the third, delineating amusing and instructive portraits of characters as they exist in real life, with that peculiar cast of thought and expression by which individual manners are distinguished. Though few novels fall exclusively within any one of these classes, every good novel has a prominent character, from which its proper place in this arrangement may be easily discovered.

To which of these divisions do *Evelina* and *Cecilia* belong? is a question which will not, we suppose, admit of dispute. The high distinction among novelists, which these productions have procured for the ingenious writer, is doubtless to be chiefly ascribed to the peculiar felicity with which she has sketched real manners in various walks of life, and to the lively vein of humour with which she has portrayed many of her principal characters.

In the present work, Mrs. D'Arblay, (formerly known as Miss Burney,) with equal judgment and modesty, pursues the track in which she has already acquired so much deserved reputation; without suffering herself to be diverted from her native bent by an affectation of excelling in different kinds of writing, and without catching the infection of that taste for the marvellous and the terrible, which, since the appearance of her former productions, has, with some writers, become the fashion of the day. We have not perused the story of *Camilla* with-

out

but seeing reason to admire its general structure, nor without feeling ourselves interested in the occurrences and catastrophe. Our chief pleasure, however, has arisen from the highly animated scenes of life and manners which have passed before us, and from the accurate and lively portraits of various characters, which the writer has drawn, if not from individual originals, at least from that great general exemplar, the world.

The leading subject is well chosen, to interest the reader in the fortunes of the principal persons of the story. Edgar and Camilla, from childhood attached to each other by an affection which no subsequent event could destroy, and possessing every real qualification for happiness, are involved in a long series of conflicts, doubts, perplexities, and sufferings, through an extreme caution and suspicion on the part of the lover, and through juvenile heedlessness and precipitancy, or hasty misapprehensions, on the part of the lady. Merely from these causes, without any criminality on either side, without any interruption of their mutual attachment, and without meeting with one calamity or distress which might not have been avoided, they are continually passing from confidence to suspicion, and from suspicion to confidence, and bringing themselves into embarrassments which perpetually grow more serious, till Camilla is on the point of falling a sacrifice to Edgar's distrust, and her own imprudence. The reader's attention is throughout kept awake (though indeed somewhat harassed) by an object which never fails to excite sympathy, 'innocence suffering through its own misapprehensions;' and at the close, the solitary, deserted, self-reproaching, yet truly amiable Camilla,—reduced to the lowest state of distress and wretchedness, and just ready to expire,—then, suddenly restored, by the unexpected return of Edgar, to her disconsolate parents, to love, and to happiness—presents a succession of painful and delightful images, which must deeply interest the feeling heart.

Possibly, on a general review of the principal story, the reader may think it not quite natural that a young man like Edgar, entirely and tenderly devoted to a generous passion, should give himself up to the direction of his tutor; whose personal disappointments had rendered him harsh, distrustful, and severe, in his judgment of female characters. Edgar's mistakes might, perhaps, more properly have proceeded from that extreme sensibility which naturally produces suspicion and jealousy; and the whole character of Dr. Marchmont might have been spared. We think also, that Camilla's conduct is not always quite consistent with her natural good sense and the openness of her temper; and that she too frequently acts contrary to Edgar's advice, and, on some occasions, towards the close of the work,

does not treat him with sufficient frankness. The adventures of Eugenia, the sister of Camilla, whose want of personal charms occasions her many painful mortifications, (to which, however, she at length rises superior,) form an interesting under-part of the story. The meeting with the beautiful idiot, as contrived by Eugenia's father, furnishes an admirable lesson on beauty; and the picture of idiocy is a striking one: but we are not sure that it is sufficiently distinct from that of madness. The whole plot is, perhaps, drawn out to too great a length: some of the adventures, particularly at Southampton, might have been omitted with advantage; and Camilla's ramble (not to say her whole acquaintance) with Mrs. Mitten is unnatural. If, however, in the course of this long work, the reader should occasionally experience some degree of lassitude, and be disposed to think the writer tedious, he ought to recollect that *aliquando bonus dormitat Homerus*. Be it also remembered that there is another and more advantageous point of resemblance between Mrs. D'Arblay and Homer; namely, in the peculiar distinctness and propriety of her delineations of character.

Among the rich and varied groupe of characters exhibited in this novel, the most prominent is that of Sir Hugh Tyrold, Camilla's uncle, whose peculiar humour gives occasion to many of the most pleasing incidents in the novel, and furnishes the principal entertainment of the work. This character is, we believe, quite original, and is drawn with admirable consistency and spirit. The ingredients of which it is composed are, artless openness, invincible good-humour, a peculiar simplicity producing easy credulity, an odd confusion of ideas, a profound respect for learning, accompanied with a humble consciousness of ignorance, a whimsical fondness for projects, and, above the rest, an honest kindness of heart, 'with which,' as his friend Westwyn says, 'he was stuffed so full that no room was left for any thing else.' It is in vain, however, to attempt to give an adequate idea of Sir Hugh, without introducing him in person. Let him enter, astonished at his graceless nephew, Clement Lynmere, just returned from the Continent, whom he intended as a learned husband for his learned niece Eugenia:

'Lynmere, at tea-time, returned from his ride, with a fixed plan of frightening or disgusting the baronet from the alliance; with Eugenia herself, he imagined the attempt would be vain, for he did not conceive it possible any woman who had eyes could be induced to reject him.

'Determined, therefore, to indulge, in full, both the natural presumption and acquired luxuriance of his character, he conducted himself in a manner that, to any thing short of the partiality of Sir Hugh, would have rendered him insupportably offensive: but Sir Hugh had

so long cherished a reverence for what he had himself ordered with regard to his studies, and what he implicitly credited of his attainments, that it was more easy to him to doubt his senses, than to suppose so accomplished a scholar could do any thing but what was right.

"Your horses are worth nothing, sir," cried he in entering; "I never rode so unpleasant a beast. I don't know who has the care of your stud; but whoever it is, he deserves to be hanged."

Sir Hugh could not refuse, either to his justice or his kindness, to vindicate his faithful Jacob; and for his horses he made as many excuses, as if every one had been a human creature, whom he was recommending to his mercy, with a fear they were unworthy of his favour.

Not a word was said more, except what Miss Margland, from time to time, extorted, by begging questions, in praise of her tea, till Lynmere, violently ringing the bell, called out to order a fire.

Every body was surprised at this liberty, without any previous demand of permission from the baronet, or any inquiry into the feelings of the rest of the company; and Sir Hugh, in a low voice, said to Eugenia, "I am a little afraid poor Mary will be rather out of humour to have the grate to polish again to-morrow morning, in the case my nephew should not like to have another fire then; which, I suppose, if the weather continues so hot, may very likely not be agreeable to him."

Another pause now ensued; Dr. Marchmont, who, of the whole party, was alone, at this time, capable of leading to a general conversation, was separately occupied by watching Camilla; while himself, as usual, was curiously and unremittingly examined by Dr. Orkborne, in whom so much attention to a young lady raised many private doubts of the justice of his scholastic fame; which soon, by what he observed of his civility even to Miss Margland, were confirmed nearly to scepticism.

Mary, now, entering with a coal scuttle and a candle, Lynmere, with much displeasure, called out, "Bring wood; I hate coals."

Mary, as much displeased, and nearly as much humoured as himself, answered that nothing but coals were ever burnt in that grate.

"Take it all away, then, and bid my man send me my pelisse. That I made to cross the Alps in."

"I am very sorry, indeed, nephew," said Sir Hugh, "that we were not better prepared for your being so chilly, owing to the weather being set in so sultry, that we none of us much thought of having a fire; and, indeed, in my young time, we were never allowed thinking of such things before Michaelmas-day; which I suppose is quite behind-hand now. Pray, nephew, if it is not too much trouble to you, what's the day for lighting fires in foreign parts?"

"There's no rule of that sort, now, sir, in modern philosophy; that kind of thing's completely out; entirely exploded, I give you my word."

"Well, every thing's new. Lord help me, since I was born! But pray, nephew, if I may ask, without tiring you too much, on ac-

count of my ignorance, have they fires in summer as well as winter there?"

"Do you imagine there are grates and fires on the Continent, sir, the same as in England? ha! ha!"

Sir Hugh was discountenanced from any further inquiry.

Another silence ensued, broken again by a vehement ringing of the bell.

When the servant appeared, "What have you got," cried Lynmere, "that you can bring me to eat?"

"Eat, nephew! why you would not eat before supper, when here's nobody done tea? not that I'd have you baulk your appetite, which, to be sure, ought to be the best judge."

The youth ordered some oysters.

At the conclusion of the story, when, after repeated delays and interruptions, Edgar makes his final proposal to Sir Hugh, the honest baronet's feelings are thus expressed:

"The joy with which Sir Hugh heard it, was for some time overclouded by doubt. "My dear Mr. young Edgar," he said, "in case you don't know your own mind yet, in the point of its not changing again, as it did before, I'd as lieve you would not tell me of it till you've taken the proper time to be at a certainty; frettings about these ups and downs, being what do no good to me, in point of the gout."

But when thoroughly re-assured, "Well," he cried, "this is just the thing I should have chose out of all our misfortunes, being what makes me happier than ever I was in my life; except once before on the very same account, which all turned out to end in nothing: which, I hope, won't happen any more: for now I've only to pay off all our debts, and then I may go back again to Cleves, which I shall be glad enough to do, it being but an awkward thing to a man, after he's past boyhood, having no home of his own."

The character of a pedant, wholly absorbed in study, and devoted to literary ambition, is well delineated in Dr. Orkborne. His preparation of books for a ride of four or five miles; his vexation, when his kind patron, during his absence, had placed a book-case in his room, and ordered the servants to arrange his books and papers on the shelves; and his absence of mind on several occasions, when politeness or other more powerful motives urged his attention; are described with characteristic humour. In some instances, his abstractedness is carried too far, particularly in the scene at Southampton, where he stands on the landing-place of the stairs at an inn, leaning on the banisters, refining a paragraph, in the midst of general confusion and uproar. The sprightly and eccentric Mrs. Arlbery makes a distinguished figure among the *dramatis personæ*. Her entrance into the ball-room with her work-bag on her arm, while she displays her airs and graces, and distributes her commands among her obsequious attendant *beaux*, exhibits a

lively picture of easy gaiety, and polite negligence. Her undaunted determination to let the opinion of the world at defiance gives to her character a whimsical singularity. She afterward discovers an excellent understanding, and becomes an useful friend to Camilla. This delineation, also, has considerable originality and consistency. Another striking character is Sir Sedley Clarendel, who at first appears an impertinent fop, full of vanity and affectation : but who, in the sequel, discovers that he derides the follies which he is practising, and that he has only assumed a systematic effeminacy for his amusement. There is some resemblance, though probably not intended by the author, between this character and that of *Verrac* in *Les Égaréments du cœur et de l'esprit*. In Mrs. Burlinton is exhibited a striking example of an amiable and sensible mind, gradually perverted and depraved by dissipation. The intellectual accomplishments of Eugenia are well contrasted by the faultless, but insipid and vacant charms of her cousin Indiana, trained, by the managing and crafty Miss Margland, in vanity and *selfishness*; or what the author every where, somewhat affectedly, calls *egotism*.

Among the characters in which the fair writer has very successfully displayed her *vis comica*, we must not omit to mention that of the starched, simple, vulgar, and unfeeling Dubster. The slighty, dissipated, extravagant Lionel Tyrold, Camilla's brother, whose prodigality brings him to ruin; and the travelled young gentleman, Sir Hugh's nephew; are exhibited with a characteristic propriety and spirit, which, from a female pen, are peculiarly meritorious. The low-bred Mrs. Mitten, even if we allow her to be a necessary agent in the business of the story, appears too frequently, and stays too long. The romantic Melmond, at his first appearance, and in some subsequent scenes, is a caricature. In a few other instances, a similar fault may be observed : but it is by no means true that Mrs. D'Arblay's general delineations of character are "*broad farce*." They are, commonly, portraits of real manners; and it may be difficult to find any novels, except those of Fielding, in which characters are more accurately drawn than in those of this very ingenious lady. We particularly admire the happy facility with which she gives to each person a language of his own, and preserves it uniformly through the work. Every reader must notice and be charmed with the perfect exactness with which Sir Hugh's round-about manner of saying a plain thing, and his good-natured endeavours to correct himself when he supposes he has said too much, are kept up in all his conversations.

Such a command of the language of character, as appears through all Mrs. D'Arblay's novels, is an excellence which
affords

affords ample compensation for occasional negligences. Yet we cannot but regret that a work of such uncommon merit, and so elaborate in its object and extent, was suffered to make its appearance, before it passed under the correction of some friend, who might have saved us the pain of noticing the following verbal and grammatical inaccuracies :—*Scarce* for *scarcely*, in almost every page.—‘*Nor* have I no great disposition,’ &c.—‘A man and horse *was* sent off.’—‘An *admirable* good joke.’—‘Has *strove*.’—‘Was it *me* that fled?’—‘Not *equally* adroit as Henry.’—‘*Almost nothing*,’ for *scarcely any thing*; a Scotticism.—‘The owner of the horse *laid* dead.’—‘One of the horses *laid* dead.’—‘She *laid* down in her cloaths’—‘Where *laid* the blame?’—‘Desirous to know *if*’—for *whether*; an inelegant expression which every where occurs. To these we must add examples of wrong arrangement; as—‘Without his *almost* thinking of it,’ &c.—Of low or cant phrases, used in the narrative; as—‘he *stroamed* up and down the room;’—‘seized with *wonderment*;’—‘far deeper than *what* he could attribute.’ Of affected, obscure, or incorrect expressions; as—‘her love of virtue *glowed warm* with juvenile ardour;’—‘he *motioned* to her;’—‘restored his *plastic* mind to its usual satisfaction;’—‘that no chasm should have *lieu*;’—‘she is peculiar, yet not *impracticable*;’—‘the chaise was *accorded promptly*;’ (a Gallicism). The following sentence is singularly obscure: ‘Where opinion may humour systematic prepossession, who shall build upon his virtue or wisdom to guard the transparency of his impartiality?’ Vol. v. p. 532. In a short letter from Camilla to her sister, in which she says, ‘I *scarce* dare even think of my mother,’ she immediately afterwards calls her, ‘*her I dare not name*.’ Every where through these volumes, when a gentleman appears on horseback, whether he be in joy or tribulation, he is *galloping*: in a paroxysm of sudden misery, Edgar gallops furiously: as Sir Hugh says, ‘Lack a day! these young folks can never walk a horse-back but full gallop.’ Nor can we refrain from remarking the *exotic* harshness of some, and the quaint affectation of others, of the names of the characters introduced.

Fictitious tales of this kind are often incumbered with trite sentiments and trivial remarks: but no complaint of this sort lies against the present performance. Observations arising from particular incidents are very thinly scattered through the volumes; and even the general conclusions from the story are, in a great measure, left to the reader’s own reflections. The moral instruction of the piece is, however, important. Among other useful lessons, it shews the folly of exposing young people to the temptations arising from prospects created by early de-

clared testamentary arrangements; and it warns them of the mischievous consequences of heedlessly contracting debts, and of the dangers arising from the two extremes of severely watchful suspicion, and thoughtless imprudence.

With respect, nevertheless, to this circumstance of Sir Hugh Tyrold's avowed disposal of his estate, on which foundation the whole superstructure is raised, it is obvious to remark that no motive is assigned, nor indeed (in our opinion) can be suggested, that could dispose this benevolent baronet thus to alter the legal and natural course of events; which would leave the estates, after his death, *with the title*, in possession of his brother. Fondly as he loved, and deeply as he respected, this brother, what could induce Sir Hugh to leave him a title without an income to support it, in order to bestow that fortune on his children; to whom in course that parent would assign it, in those proportions which would most conduce to their benefit?

The great merit of the work, however, consists in more important characteristics; and we may principally recommend it to the world as a *warning* 'picture of youth';—as a guide for the conduct of young females in the most important circumstances and situations of life. In this view, the truly *Reverend* Mr. Tyrold's *Sermon*, addressed to his daughter Camilla, deserves marked commendation: but were it not, as it is, too long for us to copy, we should think it scarcely fair to detach so large and lustrous a brilliant; and to break it into pieces would indeed be *diminishing* its value.

ART. X. *Letters of Euler to a German Princess*, on different Subjects in Physics and Philosophy. Translated from the French by Henry Hunter, D. D. With original Notes, and a Glossary of Foreign and Scientific Terms. In 2 Vols. 8vo. 16s. Boards. Murray. 1795.

IN the Appendix to M. R. vol. lxxix. p. 583, we took some notice of the Paris edition of these Letters, published by Messrs. Condorcet and De la Croix, in 1787. From that edition, Dr. Hunter has made his translation, which we consider as a valuable addition to the literature of this country. The great character of Leonard Euler is too well known to require any farther introduction of that celebrated writer to the readers of our Review: but, if among them there be any young persons who have not yet formed an acquaintance with this excellent northern philosopher, we refer them to the Eulogy composed in honour of his memory by M. Nicholas Fufs, Member of the Imperial Academy at Petersburg; of which we gave a
copious

copious abstract in the Appendix to our lxxiii vol. p. 496, &c. They may also turn to the Eulogium on M. Euler, prefixed to the above-mentioned Paris edition of his Letters, or to the present translation of them, to which also it is prefixed. In this panegyrical discourse, the eulogists have spoken of the Letters to the German Princess in the following terms;—after having mentioned the circumstance of Euler's taking up his residence in Berlin, in 1741, it is added:

'The Princess *d'Anhalt Dessau*, niece to Frederick II. King of Prussia, was desirous of receiving from him some lessons in natural philosophy. These lessons have been published, under the title of LETTERS TO A GERMAN PRINCESS, a work inestimable, for the singularly clear light in which he has displayed the most important truths of mechanics, of physical-astronomy, of optics, and of the theory of sound; and for the ingenious views, less philosophical, but more sage, than those which have made *Fontenelle's* Plurality of Worlds outlive the System of Vortices.'

Dr. Hunter has acquitted himself very much to his credit, in this translation of the Letters here so justly commended by the French eulogists. His motives for this undertaking are thus explained by himself:

'It was long a matter of surprize to me, that a Work so well known, and so justly esteemed, over the whole European Continent, as *EULER's Letters to a German Princess*, should never have made its way into our Island, in the language of the country. While Peterburg, Berlin, Paris, nay, the capital of every petty German principality; was profiting by the ingenious labours of this amiable man, and acute philosopher, the name of *EULER* was a sound unknown to the ear of youth, in the British metropolis. I was mortified to reflect, that the specious and seductive productions of a *Rousseau*, and the poisonous effusions of a *Voltaire*, should be in the hands of so many young men, not to say young women, to the perversion of the understanding, and the corruption of the moral principle, while the simple and useful instructions of the virtuous *EULER* were hardly mentioned.

'I frequently suggested the idea of a translation to more than one literary friend, in whose ability for the task I could place greater confidence than in my own: but, not finding it undertaken, I determined, at length, to attempt it myself, with the ability which I had; and, in doing this, I considered myself as rendering a meritorious service to my country.

'As soon as Providence had bestowed on me the blessing of children, I felt it to be my duty to charge myself with their instruction. How I have succeeded, it becomes not me to say: but every day I live, the importance of early, and proper, culture, is more deeply impressed on my mind. There seems to be still a *desideratum* towards completing the plan of an useful education—something that shall suggest, to the opening mind, suitable subjects of thought, and assist it in pursuing a simple train of reflection—something that shall convey knowledge

knowledge in the guise of amusement; that shall not be imposed as a task, but conferred as a favour.

‘ The subjects of these Letters, and the Author’s method of treating them, seem, to me, much adapted to this purpose. With the assistance of a very moderate apparatus, they might conduct youth, of both sexes, with equal delight and emolument, to a very competent knowledge of natural philosophy: very little previous elementary knowledge is necessary to a profitable perusal of them, and that little may be very easily acquired.

‘ A considerable part of our common school education, it is well known, consists of the study of the elegant and amusing poetical fictions of Antiquity. Without meaning to decry this, may I not be permitted to hint, that it might be of importance frequently to recall young minds from an ideal world, and its ideal inhabitants, to the real world, of which they are a part, and of which it is a shame to be ignorant. Let your pupil, by all means, read the poets; let him read Ovid, and, after he has amused himself with the golden age of old Saturn, lead him out into the open firmament of heaven, and shew him the venerable planet of that name, coeval with time, yet shining with unimpaired lustre, after so many revolutions of ages. Having administered the antidote that may repel the poison, which a display of the lewd intrigues of a fabulous Jupiter, or Venus, naturally instil; let him view, through the telescope, the two beautiful stars so called, emitting their chaste and modest light to the unpoluted eye of sober reason. When he has diverted himself with the transformation of a lady into a bear, and that bear into a constellation, point out to him the heavenly northern light, which never changes its place, and, with undeviating fidelity, conducts the mariner through the seas of a hemisphere. Let him accompany Phaeton to the palace of the sun, and smile at beholding the adventurous boy mount the flaming chariot; and then check his mirth, by pointing to the glorious orb of day, travelling in the greatness of his strength; not dragged round the earth by fiery-footed steeds, but wheeling world on world, each in his several orbit, around him, with irresistible force.

‘ Why should not the boy be taught the principle on which his kite flies? What more pleasant amusement can he have, than to communicate to the needle the magnetic virtue, and to steer his course through the hazel grove, by a compass of his own constructing? Why not teach him to elicit the electric spark; and to astonish and delight his sisters with the wonders of the magic lantern?

‘ EULER wrote these letters for the instruction of a young and sensible female, and in the same view that they were written, they are translated, namely, the improvement of the female mind; an object of what importance to the world! I rejoice to think I have lived to see female education conducted on a more liberal and enlarged plan. I am old enough to remember the time, when well-born young women, even of the north, could spell their own language but very indifferently, and some, hardly read it with common decency; when the young lady’s hand-writing presented a medley of outlandish characters; and when a column of pounds, shillings, and pence, presented

sented a labyrinth as inextricable as the extraction of the cube root. While the boys of the family were conversing with Virgil, perhaps with old Homer himself, the poor girls were condemned to cross-stitch, on a piece of gauze-canvas, and to record their own age at the bottom of a sampler.

‘ They are now treated as rational beings, and society is already the better for it. And wherefore should the terms *female* and *philosophy* seem a ridiculous combination? Wherefore preclude, to a woman, any source of knowledge to which her capacity, and condition in life, entitle her to apply? It is cruel and ungenerous to expose the frivolity of the sex, after reducing it to the necessity of being silly and frivolous. Cultivate a young woman’s understanding, and her person will become, even to herself, only a secondary concern; let her time be filled up, in the acquisition of attainable and useful knowledge, and then she will cease to be a burden to herself and every body about her; make her acquainted with the world of nature, and the world of art will delude her no longer.’

With respect to the Annotations, it appears that the present translator has added, to those which were inserted in the Paris edition of the original, some Notes of his own, and others that were given to him by two ingenious friends, whose names he is not at liberty to publish. He justly remarks that ‘ the course of thirty-four years, of a scientific age, must have supplied abundance of new experiments, by which the philosophy of even an Euler may be corrected and improved.’ He also takes notice that he has caused the ‘ illustrative plates to be engraved in a better style and manner than the French artists generally employ on mathematical figures.’

We observe, at the end of the second volume, a GLOSSARY of the foreign scientific words occurring in the work; an addition which may, in some instances, prove very convenient to such young readers as have not always a good dictionary at hand, for the purpose of occasional explanation.

As a specimen of the style of M. Euler, in his philosophical correspondence, as it appears in Dr. H.’s version, we shall transcribe his letter

‘ *On the Cold felt on high Mountains, and at great Depths.*

‘ It appears very surprizing, that we should feel the same degree of cold in all regions, after we have risen to a certain height, say 24,000 feet; considering that the variations with respect to heat, on the earth, not only in different climates, but in the same country, at different seasons of the year, are so perceptible. This variety, which takes place at the surface of the globe, is undoubtedly occasioned by the sun. It appears, at first sight, that his influence must be the same above and below, especially when we reflect, that a height of 24,000 feet, or a mile, though very great with respect to us, and even far beyond the height of the loftiest mountains, is a mere nothing, compared to the distance of the sun, which is about thirty millions of miles.

stiles*. This is, therefore, a very important difficulty, which we must endeavour to solve. For this purpose I begin with remarking, that the rays of the sun do not communicate heat to any bodies, but such as do not grant them a free passage. You know that bodies, through which we can discern objects, are denominated *transparent*, *pellucid*, and *diaphanous*. These bodies are glass, crystal, diamond, water, and several other liquids, though some are more or less transparent than others. One of these transparent bodies being exposed to the sun, is not heated to such a degree as a body not transparent, as wood, iron, &c. Bodies not transparent are denominated *opaque*. A burning-glass, for example, by transmitting the rays of the sun, sets on fire opaque bodies, while the glass itself is not sensibly heated. Water exposed to the sun becomes somewhat warm, only because it is not perfectly transparent; when we see it considerably heated by the sun at the brink of rivers, it is because the bottom, being an opaque body, is heated by the rays which the water transmits. Now, every heated body communicates that heat to all adjoining bodies; the water accordingly derives heat from the bottom. If the water be very deep, so that the rays cannot penetrate to the bottom, it has no perceptible heat, though the sun bears upon it.

As air is a very transparent body, to a much higher degree than glass or water, it follows, that it cannot be heated by the sun, because the rays are freely transmitted through it. The heat which we frequently feel in the air, is communicated to it by opaque bodies, which the rays of the sun have heated; and were it possible to annihilate all these bodies, the air would scarcely undergo any change in its temperature by the rays of the sun: exposed to it or not, it would be equally cold. But the atmosphere is not perfectly transparent: it is even sometimes so loaded with vapours, that it loses almost entirely its transparency, and presents only a thick fog. When the air is in this state, the rays of the sun have a more powerful influence upon it, and heat it immediately.

But these vapours rise to no great height; at the height of 24,000 feet, and beyond, the air is so subtle and so pure, that it is perfectly transparent; and for this reason the rays of the sun cannot immediately produce any effect upon it. This air is likewise too remote from terrestrial bodies, to receive a communication of heat from them; they act only upon such as are adjacent. Hence you will easily perceive, that the rays of the sun cannot produce any effect in regions of the air very much elevated above the surface of the earth; and that the same degree of cold must always, and universally, prevail in such regions, as the sun has no influence there, and as the heat of terrestrial bodies cannot be communicated so far. This is nearly the case on the summit of very high mountains, where it is always much colder than on plains and in valleys †.

* The

* * Mr. Euler always means German miles, of 4000 fathoms each, or somewhat under $4\frac{1}{2}$ miles English.—E. E.

† There are clouds, however, above these mountains, and in almost as great a quantity as above the plains, which is demonstrated by the

* The city of Quito, in Peru, is almost under the equator, and were we to form our judgment from its situation on the globe, we would suppose it oppressed with intolerable heat; the air, however, is abundantly temperate, and differs very little from that of Paris. Quito is situated at a great height above the real surface of the earth. In going to it from the sea shore, you have to ascend for several days; it is accordingly built in an elevation equal to that of our highest mountains, though surrounded by others still much higher, called the Cordeliers. This last circumstance would afford a reason for thinking, that the air there must be as hot as at the surface of the earth, as it is contiguous, on all sides, to opaque bodies, on which the rays of the sun fall. The objection is solid; and no solution can be given but this. That the air at Quito, being very elevated, must be much more subtile, and of less gravity than with us; and the barometer, which always stands considerably lower, incontestably proves it.

* Air of such a quality is not so susceptible of heat as common air, as it must contain less vapour and other particles which usually float in the atmosphere; and we know by experience, that air, very much loaded, is proportionably susceptible of heat. I must here subjoin another phenomenon, no less surprizing: In very deep pits, and lower still, if it were still possible to descend, the same degree of heat always, and universally, prevails, and nearly for the same reason. As the rays of the sun exert their influence only on the surface of the earth, and as the heat which they there excite communicates itself up and down, this effect, at very great depths, is almost imperceptible. The same thing holds respecting considerable heights. This elucidation will, I flatter myself, prove satisfactory*.

These

the snows which cover the highest summits. There are few naturalists who have not been surprized by clouds in their excursions upon the mountains. The heat that is felt when such clouds are formed, must be attributed almost entirely to the transmission of the water which found itself dissolved in the air, under the form of elastic fluid, to a liquid state. The heat of the solar rays, intercepted by the cloud, can produce no change in the inferior temperature, as it would have been transmitted from the ground.—*F. E.*

* The reason which Professor Euler assigns for the cold that prevails in the higher regions of the atmosphere seems plausible, but will not stand an accurate examination. Light is much impaired in its passage through the atmosphere, and the heat communicated is in every case proportional to the quantity of absorption. It appears, from some ingenious experiments of M. Bouguer, that we receive only four-fifths of the rays of a vertical sun; and when that luminary approaches the horizon, the portion of his light, which reaches the surface of the earth, is much smaller. Thus, at an elevation of 20 degrees, it is one-half; at that of 10 degrees, one-third; and at that of five degrees, one-eighth. Hence, the sun-beams are most powerful on the summits of lofty mountains, for they suffer the greatest diminution in passing through the dense air of the lower regions. If the air derived its heat from the surface of the earth, those countries would be warm-
est

These volumes have been mislaid, for some months, and have but very lately been recovered. We are truly sorry that, by this accident, our notice of a publication of so much merit has been so long protracted.

ART.

est which enjoyed the greatest quantity of sun-shine. The British islands are shrouded in clouds nine months of the year; yet our climate is milder than that of the same parallel on the Continent, where the sky is generally serene. The elevated town of Quito, exposed to a brilliant sun, enjoys a temperate air; while the Peruvian plains, shaded with fleecy clouds, are parched with heat. Were the reasoning in the text to be admitted, we should conclude, that the tops of mountains are warmer than their bases. To say that air, much rarefied, is not susceptible of heat, is a very extraordinary assertion, since we are acquainted with no substance whatever that may not be heated. Besides, a more intense cold may be artificially produced than what prevails in the lofty regions of the atmosphere. We must recur to other principles for the true solution of the fact. It is indifferent what portion of the air first receives the heat; the effect depends entirely on the nature of its distribution. If the atmosphere were of an uniform density throughout, the heat would, at all heights, be likewise the same. But as the density varies according to the altitude, the distribution of heat is affected by that circumstance, and follows a certain corresponding law. I would gladly develop the principles from which this theory is deduced, but the popular nature of the present treatise forbids all abstract discussion. I shall, therefore, content myself with giving a table of the diminution of heat at different altitudes.

Altitude in feet.	Diminution of heat, in degrees of Fahrenheit.			
3,000 — — — —	—	—	—	12°
6,000 — — — —	—	—	—	24 $\frac{1}{2}$
9,000 — — — —	—	—	—	38
12,000 — — — —	—	—	—	53
15,000 — — — —	—	—	—	68 $\frac{1}{2}$
18,000 — — — —	—	—	—	86 $\frac{1}{2}$
21,000 — — — —	—	—	—	94 $\frac{1}{2}$

* The diminution of heat, on the ascent, is not quite so great in extensive continents; for the intercourse between the rare and the dense portions of the atmosphere is, in this case, necessarily slow, and the heat, which is principally formed at the surface, will only be partially dispersed.

* It is a common mistake to suppose, that the same heat obtains, at a certain depth, in every part of the globe. The fact is, that heat, originally derived from the sun, is communicated very slowly to the matter below the surface, which, therefore, does not feel the vicissitude of seasons, but retains the average temperature of the climate for many ages. Hence the utility of examining the heat of springs, which is the same with that of the substances through which they flow. The following table exhibits the average heat of places on the level of the sea, computed by the celebrated astronomer, Professor Meyer, for every five degrees of latitude.

REV. OCT. 1796.

N

Latitude.

ART. XI. *Letters to Mr. Archdeacon Travis*, in Vindication of one of the Translator's Notes to Michaelis's Introduction, and in Confirmation of the Opinion, that a Greek Manuscript, now preserved in the Public Library of the University of Cambridge, is one of the Seven, which are quoted by R. Stephens at 1 John v. 7. With an Appendix, containing a Review of Mr. Travis's Collation of the Greek MSS which he examined in Paris: an Extract from Mr. Pappelbaum's Treatise on the Berlin MS.: and an Essay on the Origin and Object of the Veleian Readings. By the Translator of Michaelis. 8vo. pp. 344. 8s. Boards. Printed at Leipzig; and sold by R. Marsh, Fleet-street, London. 1795.

POINTS in theology and biblical criticism are contested with as much warmth and obstinacy by Divines, as castles and fortified places are by military men; every inch of ground is disputed; and resistance is protracted when submission would be more prudent and manly. This has been the case in the controversy respecting the authenticity of the passage in 1 John v. 7. Mr. Porson's letters to Mr. Travis* so completely demonstrated, as far as the matter was capable of demonstration, that this passage was an interpolation, that we thought nothing was left for Mr. Travis to do but ingenuously to own his mistake, and to consent, with the great majority of scripture critics, to regard it as absolutely spurious. Mr. Travis, however, is not yet prepared to make this acknowledgment. He does not yet consider himself sufficiently overcome to think of surrendering at discretion, nor even of capitulating. Not satisfied with having to contend with the learning and abilities of a Porson, he throws down the gauntlet to another doughty champion in the department of sacred literature,—the translator and annotator of Michaelis: but, when he reads these letters in reply, he must surely repent of having prolonged the contest, and of

* See Rev. vol. v. N. S. p. 42.

Latitude.	Average Temperature.	Latitude.	Average Temperature.
0 —	84°	50 —	53½°
5 —	83½	55 —	49
10 —	82½	60 —	45
15 —	80½	65 —	41½
20 —	78	70 —	38
25 —	74½	75 —	35½
30 —	71	80 —	33½
35 —	67	85 —	32½
40 —	62½	90 —	32
45 —	58		

* By comparing this table with the preceding, it is easy to discover, for any latitude, the altitude of the curve of congelation, or where the average temperature is 32°.—E. E.

having

having made such vain attempts to defend ground absolutely untenable in the presence of an enemy.

The fact is, that, notwithstanding the most diligent search through the libraries of Europe, nothing has been discovered to render it even probable that there ever existed an antient Greek MS. which contained the suspected passage in 1 John v. 7; yet this does not satisfy its advocates, who contend that there were in being, in the 16th century, MSS. which contained it, and that such MSS. were used by R. Stephens in his celebrated edition of the Greek Testament. How this notion originated, and on what slender evidence it rests, Mr. Marsh well explains in his preface:

‘ That they, who are unacquainted with Stephens’s celebrated edition of the Greek Testament, which was published in 1550, may comprehend in what manner the question took its rise whether Stephens had really such MSS. or not, it will be necessary to explain the plan, which he adopted in this edition. The text is a re-impression of the fifth edition of Erasmus, with a few alterations, which, in the whole N. T. according to Wettstein, do not exceed twenty. In the margin, Stephens quotes various readings, from the Complutensian edition, and from fifteen Greek manuscripts, eight of which were borrowed from the King’s Library, six were procured from various quarters, and one was collated in Italy. These sixteen copies he denotes, when he quotes various readings from them, by the Greek numerals δ, ε, γ, &c. as far as ις. The Codex δ he quotes throughout the whole New Testament, because the Complutensian, like other printed editions, contains the whole. Of his fifteen MSS. he quotes some in one part, some in another, but none throughout the whole N. T.: for Greek MSS. in general are not like printed editions, but contain commonly only parts of the New Testament. In the Catholic Epistles, Stephens has quoted only seven manuscripts: consequently, in these Epistles he collated only seven, for, if he had collated more, he of course would have quoted more. These seven he denotes by the numerals δ, ε, ζ, η, ι, ια, ιγ, of which the four marked δ, ε, ζ, ι, were from the King’s Library, and the other three η, ια, ιγ, were among the six, which he had procured elsewhere. At 1 John v. 7. the disputed passage stands thus in Stephens’s text: *ὁ πατήρ ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα, καὶ οἱ τρεῖς ἓν ἰσὶ καὶ τρεῖς ἰσὺν οἱ μαρτυροῦντες ἐν τῇ γῇ:* which passage is worded exactly as it is in the fifth (not the third) edition of Erasmus, nor is any alteration made in the arrangement, except that Erasmus has *ἅγιος* after *πνεῦμα*, but Robert Stephens *before* it. In the margin opposite to 1 John v. 7. Stephens has quoted the seven MSS. just mentioned, with an obelus prefixed, which denotes that these seven MSS. agreed in omitting certain words contained in his own text. The number of words omitted in the quoted MSS. he determines by placing in his text an obelus before the first word, and a little crotchet, in the shape of a semicircle, and of the size of a comma, after the last word. At the place in question, the obelus is set before *ις*, which precedes

τῷ ἡμῶν, and the semicircle immediately after ἡμῶν: so that by this notation the words ἐν τῷ ἡμῶν, and not the whole passage, are represented as wanting in these seven manuscripts. But as compositors are not infallible, and marks of reference are frequently placed wrong through various accidents in printing, this edition of R. Stephens had not been published many years, when Lucas Brugenſis suspected that Stephens's compositor had here made a mistake, and that he ought to have set the crotchet, not after ἡμῶν but after γῆ, that is, after the last word of the controverted passage, and not after the third: for even in the sixteenth century it was well known, that the Greek MSS. in general omitted the whole passage, but no one either before or since the time of R. Stephens has ever seen a Greek MS. which omitted the three first words only. This however was not admitted by the advocates of 1 John v. 7., who still quoted these seven MSS. as authority, not indeed for the whole passage, but, what is of some importance in a case of necessity, for at least three quarters of it. About an hundred years after the time of Lucas Brugenſis, Simon examined all the Greek MSS. in the library of the King of France, and found that not only ἐν τῷ ἡμῶν, but that all the following words, as far as ἐν γῆ, were wanting in them all: and, as four out of the seven, which Stephens has quoted at 1 John v. 7. had been borrowed from this library, though Simon did not attempt to determine what particular four, he concluded that Stephens's representation at that passage was inaccurate. To evade this argument, the patrons of Stephens's semicircle had recourse to the hypothesis, that the eight MSS. which in the time of R. Stephens, belonged to the King's library, were no longer there, and even that they were no longer in existence: a position, which though wholly incapable of defence, is indispensably necessary for those, who maintain that the semicircle is set right, because the MSS. which still exist, both in Paris and in other places, decide against them. From this untenable post they were driven a few years afterwards by Le Long, who in 1720 undertook to determine the particular eight MSS. in the royal library, which had been used by Robert Stephens, and consequently four out of the seven, which are quoted at 1 John v. 7. These eight MSS. he imperfectly described in the *Journal des Sçavans* for June 20: but he gave a more complete and more accurate account of them in the edition of his *Bibliotheca sacra*, which was published in 1723, soon after the death of the author.

'From this period Stephens's semicircle was abandoned to its fate: it dwindled gradually into oblivion, and no one entertained the smallest hope, that another effort would be made in its favour. *Sed multa renascentur, quæ jam ceciderunt.*—The Rev. Mr. Archdeacon Travis has engaged, after an interval of above sixty years, to restore it to its lost honours, has undertaken to prove that it is justly entitled to its place, and that they who assert the contrary are false accusers.'

This champion for Stephens's crotchet takes a journey to Paris, for the purpose of examining the MSS. in the Royal Library, said by Le Long to have been the identical MSS. used by Stephens. In collating them, Mr. Travis found reason, according

ing to his own statement, to question Le Long's assertion of their being the same that Stephens consulted in collecting his various readings; and, on the strength of this supposed discovery, he contends for the accuracy of the printer Stephens in this instance, and pledges himself to maintain the circle in its place. Unfortunately for Mr. Travis, Mr. Marsh stumbled on a MS. in the public library of Cambridge at present marked K. k. 6. 4. which, in a note to his Translation of Michaelis's Introduction, (vol. ii. p. 789,) he gave his reasons for supposing to be the very MS. which Stephens had quoted by the mark 17; and, as this MS. omits not only $\epsilon\upsilon\ \tau\eta\ \epsilon\pi\alpha\upsilon\tau\eta$, but all the passage including $\epsilon\upsilon\ \tau\eta\ \gamma\eta$, and as Stephens quotes all the seven MSS. of the Catholic Epistles for this omission, it follows (as Mr. Marsh said) that, if one omitted the passage, all did the same,—whether they were at Paris or Pekin. This reduced Mr. Travis to the alternative of either giving up the point, or of combating Mr. Marsh's argument. He chose the latter; and, having endeavoured to invalidate Mr. M.'s reasons for supposing the MS. marked in the library of the University of Cambridge K. k. 6. 4. to be the very same that Stephens distinguished by the mark 17, Mr. Marsh now steps forwards to vindicate his notes, and to prove more at length the absolute identity of the MS. K. k. 6. 4. and Stephens's MS. 17.

From these Letters being printed in Germany, we conjecture that they were written in that country; and, if the author has imitated German prolixity, he will be readily pardoned by the scholar, on account of the patient and persevering research, and the solid learning and accuracy, which he displays. The evidence that he brings, and the arguments that he employs, in support of his opinion are so complete, that we think he might have spared his algebraical theorem (in Letter 4) as unnecessary. As a specimen, however, of his mode of double attack, in combining mathematics with critical inquiry, we will extract a short passage from Letter 4. After having regularly demonstrated that the probability in favour of the identity of the MSS. is to the probability of the contrary as two nonillions to unity, he says,

' To doubt therefore, I will not say deny, would require a degree of scepticism, which would bid defiance to that of Pyrrho himself.—The preceding demonstration is a direct one: but it may be given in the form of a *reductio ad absurdum*, thus. The Codex Vatabli, i. e. MS. K. k. 6. 4. is either the same as the Codex 17, or it is not. If it is not the same, it was morally certain, when I began to collate it, that I should not find in it the two and twenty readings above mentioned, which are quoted by Stephens from the Codex 17. For it has been proved in the Demonstration of the General Theorem that the

probability of not finding them was $\frac{50^{14} + 2}{1^{14} \cdot 2^2} = 1$ to 1, which constitutes, as already observed, a moral certainty. But I really did find them in the Codex Vatabli, as you yourself acknowledge. The supposition therefore that the Codex Stephani, and Codex Vatabli, are different manuscripts, involves an absurdity: consequently they are one and the same.

In the Appendix, No. I. he examines the arguments employed by Mr. Travis to prove that the eight MSS. borrowed by R. Stephens from the Royal Library in Paris, and quoted in his Greek Testament of 1550 by the marks $\gamma, \delta, \epsilon, \zeta, \eta, \theta, \iota$, are not the same with the MSS. which are at present numbered in that library, 84, 106, 112, 72, 47, or 49, 62, 102, 234.

In this examination or review, which is very minute, and pursued to a considerable length, Mr. Marth notices Mr. Travis's inaccuracies and hasty conclusions: he accuses him of producing evidence which Stephens has not given, and of suppressing that which he has. As it would be entertaining to very few readers, we shall not dwell on this controversy about the identity of MSS. but delay our progress merely to exhibit a specimen of Mr. M.'s review, detecting a laughable mistake into which Mr. T. has fallen.

‘ Codex Stephani: — Codex Regius 112. ’

‘ To prove that the MS. 112 is not Stephens's MS., you have produced eight examples, of which the first is false, and the fifth proves nothing. And to prove that the MS. 112 is neither Stephens's, nor any other of his MSS. you have quoted nine examples, of which the three first are false, the fourth proves rather against your opinion than for it, and the five last prove nothing.

‘ In the former set, your first example is of so curious a nature, that I must relate the history of it at full length. Robert Stephens in his first edition of the Greek Testament had printed the words $\epsilon\iota\ \alpha\kappa\lambda\eta\theta\eta\sigma\alpha\tau\acute{\iota}\varsigma\ \mu\omicron\iota\ \iota\ \tau\eta\ \pi\alpha\lambda\alpha\gamma\gamma\iota\sigma\iota\alpha$, Matth. xix. 28. without a comma between $\mu\omicron\iota$ and ι , in the same manner as Erasmus had done, who connected $\iota\ \tau\eta\ \pi\alpha\lambda\alpha\gamma\gamma\iota\sigma\iota\alpha$ with $\epsilon\iota\ \alpha\kappa\lambda\eta\theta\eta\sigma\alpha\tau\acute{\iota}\varsigma\ \mu\omicron\iota$. In his second edition, Stephens adopted the punctuation of his father in law Colinaeus, and inserted a comma before $\iota\ \tau\eta\ \pi\alpha\lambda\alpha\gamma\gamma\iota\sigma\iota\alpha$, which separates this expression from the preceding words, and refers it to $\alpha\lambda\delta\iota\sigma\iota\sigma\tau\epsilon\theta\iota$ in the latter part of the verse. In his third edition he again followed the punctuation adopted by Erasmus; but as his five MSS. $\gamma, \delta, \epsilon, \zeta, \eta$, had the punctuation of his second edition, and the position of the stop makes in this place an alteration in the sense, he thought it necessary to remark, that five of his MSS. had a stop before $\iota\ \tau\eta\ \pi\alpha\lambda\alpha\gamma\gamma\iota\sigma\iota\alpha$, which he has expressed in Greek, in the following manner: $\Pi\acute{\rho}\circ\ \tau\eta\ \iota\ \tau\eta\ \pi\alpha\lambda\alpha\gamma\gamma\iota\sigma\iota\alpha$, $\delta\iota\alpha\phi\omega\lambda\eta\ \epsilon\chi\mu\omicron\iota\ \tau\omicron\ \gamma, \delta, \epsilon, \zeta, \eta$. In decyphering these words you have unfortunately construed the Greek preposition $\pi\acute{\rho}\circ$ like the Latin *pro*, and have taken it in the sense of “for,” or “instead of,” which in Greek, Sir, is expressed by $\alpha\upsilon\tau\iota$. Hence you concluded,

ed, that Stephens meant to say, "instead of *ἡ παλιγγενεσία* the MSS. γ, δ, ι, ζ, ις, read *διαβολὴν ἔχουσι*," and have accordingly quoted *ἀκολουθήσαντες μοι διαβολὴν ἔχουσι ὅτι*, as the reading of the Codex Stephani 1, which you say contradicts the reading of the MSS. 112. The learned Doctors of the Sorbonne, in examining the very edition, in which you have been so unfortunate, fell into the contrary mistake, and took the various readings in Stephens's margin for the annotations of the editor, which they condemned as containing heretical doctrines.'

After having bestowed all possible attention on the result of Mr. Travis's journey to Paris, Mr. M. feels himself disposed to retort the severity of language employed by his antagonist: but he contents himself with applying to Mr. T.'s collation the following words of Cicero; *Valeat in opinionibus et sermonibus imperitorum, ab ingeniis prudentium repudiatur: vehementes habeat repentinos impetus, spatio interposito et causa cognita consenscat.*

Appendix, No. II. is intended to prove, by extracts from Mr. Pappelbaum, that the Berlin MS. or the *Codex Ravianus*, is nothing more than a copy of the Complutensian edition, with variations interspersed from Stephens's edition of 1550; or a mere imposture.

The last Number of the Appendix contains an elaborate proof of a proposition advanced in the 3d Letter concerning the Velefian Readings, in which it is asserted that these readings were not taken immediately either from Greek or even from Latin MSS. but from Robert Stephens's edition of the Vulgate, published at Paris in 1540: that the object, which the Marquis of Velez had in view, in framing this collection of readings, was not to support the Vulgate in general, but the text of this edition in particular, wherever it varied from the text of Stephens's Greek Testament, printed in 1550; and that, with this view, he translated into Greek the readings of the former which varies from the latter, except where Stephens's Greek margin supplied him with the readings which he wanted, and where he had only to transcribe and not to translate.

By the multitude of evidence adduced by this laborious biblical scholar in support of his opinion respecting the Velefian Readings, he appears to have approached as near to demonstration as the subject will admit; and, while he displays his own diligence, he detects the arts that have been employed to preserve the errors which have crept into the sacred text, and to prevent the genuine readings of antient MSS. from appearing in the versions and editions now in use.

On the whole, this volume does Mr. Marsh much credit on the score of diligence and critical capacity; and from a gentle-

176 *Miss Hamilton's Translation of a Hindoo Rajah's Letters.*

man of so much real learning, and such ardent application, the public may expect works more important and more generally interesting. We are happy to find that he is employed in preparing the remainder of Michaelis's work for the English press.

✪ The third edition of Mr. Archdeacon Travis's *Letters to Mr. Gibbon*, published in 1794, [see M. Rev. vol. xvi. p. 218,] contains the remarks to which Mr. Marsh replies in the present work.

ART. XII. *Letters of a Hindoo Rajah*; written previous to, and during the Period of his Residence in England. To which is prefixed a Preliminary Dissertation on the History, Religion, and Manners of the Hindoos. By Eliza Hamilton. 2 Vols. 8vo. 10s. Boards Robinsons. 1796.

IMPRESSED, from the moment at which we begin to think, with many gratuitous notions; bred up with local prejudices; accustomed to respect certain institutions, and to confound acquired habits with natural instincts; we view at a maturer age, without surprise, the complex structure of refined society. It becomes difficult to disentangle the perplexity of its combinations; to separate that which is essential to its existence, from what is added by caprice; and that which is conducive to our happiness, from what is illusive or pernicious. An ingenious device practised for this purpose, by the learned, has been the introduction of individuals of a distant nation, unacquainted with our opinions, and untainted with our prejudices, but imbued with other opinions and other prejudices of a contrary tendency; the opposition of which furnishes us at once with an agreeable entertainment, and an instructive moral lesson. By the illusion of fine writing, we can place ourselves in the situation of this stranger; admire and wonder at objects which we have before viewed without either wonder or admiration; and possibly withdraw our reverence from others which we have hitherto considered with respect. A Persian, a Turk, a Chinese, and a Jew, have each taken the trouble of publishing their remarks for our edification; and we are now introduced to a Hindoo Rajah, who is come to laugh at our follies, to condemn our vices, and to contrast the capricious fluctuation of our modes and sentiments with the perennial simplicity of eastern manners.

It is, indeed, scarcely necessary to inform our readers that this is a work of fiction and fancy, designed to place before the eye of the English reader a picture of the prevalent manners and customs of his country, in the novel colours of a supposed Hindoo

Hindoo painter. It may be more acceptable, because the circumstance is less apparent, to acquaint them that the actual delineator of this sketch is sister of the late Capt. Charles Hamilton, translator of the "History of the Rohillas," and of the "Hedaya;" of which works the reader will find accounts in our 77th vol. p. 395. and vol. vii. N.S. p. 417. The chief point to which we shall direct our attention will naturally be the *keeping* preserved by the fair artist, in handling her oriental pencil.

The prefixed dissertation is designed for an epitome of the religious and political opinions of the Hindoos, in order to familiarize the reader with the allusions and images introduced in the work. From the perusal of it, we derive no addition to our stock of information collected from the same recent publications which have supplied this lady with her materials: but such works are not yet sufficiently numerous, nor are the antiquities of which they treat sufficiently explored, to permit us to rely, with much confidence, on many curious conjectures which they seem to authorize, relative to the antient state of the nation which now inhabits the fertile region washed and enriched by the Ganges. Our knowledge is confined to a few isolated facts; while all around is buried in "darkness visible." In proportion, however, to the accumulation of these facts, and the degree of critical acumen and philosophic research with which they may be investigated and appreciated, we shall gradually be enabled to tread with a firmer step, among the antiquities of this singular people: to whom, perhaps, much of the mythology, much of the science, and many of the arts, cultivated by the western nations, may ultimately be traced:—but, with the scanty materials which could be drawn from English authors, it will not appear surprising if our fair writer herself should sometimes fall, and sometimes lead her Rajah, into mistakes, which a moderate degree of local knowledge would have enabled her to avoid. In assigning the Barampooter as the eastern limit of Hindostan, she cuts off some of its richest provinces; in bestowing on its antient government a federative form, she has embraced too readily a most questionable hypothesis; and in exempting the Hindoos from all hatred or contempt of other nations, she has totally mistaken the genius and character of the sons of Bramha, in whom a contempt of foreigners is inculcated and excused by the precepts of their religion. A less venial error occurs in the passage where Genefa is said to be the 'Janus of the Grecian mythology,' in which this Italian deity had no place.

The dissertation is in general well written, though we must except the following ungrammatical sentence: 'those religious prejudices which kept them in a state of perpetual separation from their

their conquerors has tended,' &c. 'A pathetic indifference,' too, is an expression to which we cannot reconcile ourselves.

We now come to the fable of the work. When the arms of the late vizier, assisted by his European auxiliaries, wrested the province of Rohilcund from that tribe of Afghans to which it owed its name, a party of the fugitives sought refuge in the mountains of Almora, and carried with them a young captive, an English officer named Percy. Zaarmilla, Rajah or Almora, received them with that hospitality which is the characteristic of a liberal mind and a feeling heart. This prince had already attained a degree of general knowledge which was very uncommon in Hindostan; and during a long confinement, in consequence of an accidental fracture, young Percy found leisure to instruct him in the English language, as well as in many particulars of our manners and political institutions. The pure precepts of the gospel, which, he did not doubt, were literally practised, impressed him with the highest ideas of our morals; and a letter to Percy from his sister inspired him with an equal respect for the talents and sensibility of the fair; when the death of his guest deprived him of this intellectual entertainment. It was then that he conceived the design of visiting England: but the dissuasion of his friend Maandaara, corroborated by the narrative of Sheerinaal, who had lately returned from this country, and who gave a representation of our manners which was very different from the ideal perfection figured by the Rajah, succeeded in deterring him from executing his design. The friendship between our hero and Maandaara is now farther cemented by the interchange of sisters: but the Rajah losing his wife soon afterward by a premature death, he quits a scene in which every object reminds him of his loss, intrusting the education of his son to the superintendence of his friend, to whom the letters are addressed. He visits Allahabad and Benares, and presents us with an account of his voyage down the Ganges, enlivened by occasional descriptions of the rich and romantic scenery; as well as by the portraits of his companions, the friends of Percy, who accompanied him to Calcutta. During his residence in that city, he discovers that the conduct of his new associates was not so uniformly modelled on the examples furnished by the sacred writings, as might be wished: yet he sees more to applaud than to condemn; and he determines to prosecute his design of visiting England. The novelty of many scenes and characters which occur in Calcutta, and the surprise which they afford to our traveller,—particularly, the astonishment excited by seeing our ladies so far forget the modesty of their sex, as even—to dance at a ball,—are amusing and well described.

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The second volume commences with the Rajah's embarkation : but, for the portraits of his ship-mates, the incidents of the voyage, and the characters of those with whom he becomes acquainted in England, we must refer to the work itself. Suffice it to say that he too soon learned to appreciate the difference between the *practice* of Christians, and their *professions*.

Although this publication is well supported throughout, and affords much entertainment, and many just and pointed remarks respecting the present state of our own country, we must acknowledge our opinion that the portion of the work which is evidently most laboured is the least deserving of commendation; and that Miss H. is less happy in her descriptions of Hindoo manners, than in her delineations of scenes at home, where she is better acquainted. It might seem fastidious to object to the impossibility of a Hindoo partaking of our tables, since that is a difficulty inherent to the subject; but we perceive other incongruities, which a more perfect knowledge of that people would have taught her to avoid. A party at cards is mistaken by the Rajah for a poojah, or act of adoration: but cards are well known though not frequently used in Hindostan; and they are mentioned by Abul Fazil as one of the amusements at the court of Akbar. The names of the hero and his sister, (*Zaarmilla* and *Zamarcanda*;) are such as a Hindoo could not pronounce without difficulty. The letter *Z* is not to be found in the Shansecrit alphabet, nor in any of the dialects derived from that source; and in the pronunciation of those Persian words in which that letter occurs, it is converted by the Hindoos into *J*; as *Jemin-dar* for *Zemindar*. The Ganges we find in one passage styled the 'king of rivers;' though elsewhere, indeed, the goddess is restored to her real sex. Angels and genii are both improperly mentioned in this work, being equally foreign from the Hindoo mythology. The term of *Faquir* cannot be applied, with propriety, to any but Mohammedan mendicants. A correct taste should have led this ingenious lady to reject the frequent recurrence of Persian or Moorish words, where both the sound and the sense would gain by a translation. 'The sparkling chubdar of intellect,' applied to the eye, is an expression too remote from common sense to be agreeable.

We feel no pleasure, however, in pointing out defects, particularly where there is much to approve; and we will now proceed to offer a specimen of the performance to our readers, which shall be the beginning of the fourteenth Letter. A paragraph inserted in a newspaper at Calcutta, after having mentioned the Rajah's name, and described his person, falsely and wickedly insinuated that he had come there on behalf of the Hindoo inhabitants of Bengal, to complain of the horrid cruelties

180 *Miss Hamilton's Translation of a Hindoo Rajah's Letters.*

ties and unexampled oppression, under which, through the mal-administration of the British governor of India, the natives were made to groan.

‘ LETTER XIV.

‘ Since I last took up the reed of friendship, my heart has been fretted with vexation, and my soul chilled with astonishment. Will the friend of Zaarmilla believe it possible, that I should have found fraud and falsehood, venality and corruption, even in that court-protected vehicle of public information, that pure source of intelligence, called a newspaper.

‘ The manner in which I made the disagreeable discovery, was, to me, no less extraordinary than the discovery itself. I went, as usual, yesterday morning, to spend an hour at the neighbouring coffee-house, and, on entering it, was surprised to find myself the object of universal attention. Every eye was turned towards me; some few seemed to regard me with a look of contempt; but the general expression was that of pity and compassion. I had advanced to a box, and called for a newspaper, but was hesitating whether I should retire, or stay to peruse its contents; when a gentleman, whom I observed to eye me with particular eagerness, approaching me with much formality, begged leave to enquire, whether I was indeed the Rajah of Almora, a native prince of Rohilcund? On being answered in the affirmative, the gentleman, again bowing to the ground, thus proceeded: “ I hope your highness will not attribute it to any want of respect, that I have thus presumed to intrude myself into your presence. I entertain too much respect, for whatever is illustrious in birth, or honourable in rank, or dignified in title, or exalted in authority, to do any thing derogatory to its greatness. I am but too conscious of the prejudice which your highness must inevitably entertain against this nation, to hope that you will look on any individual belonging to it, without suspicion and abhorrence! But I hope to convince you, in spite of the reasons you have had to the contrary, that we are not a nation of monsters. Some virtue still remains among us, confined to me, and my honorable friend, it is true; but we, sir, are Englishmen. Englishmen, capable of blushing at the nefarious practices of delegated authority. Englishmen, who have not been completely embowelled of our natural entrails; our hearts, and galls, and spleens, and livers, have not been forcibly torn from our bodies, and their places supplied by shawls and lacks, and nabob-ships and Dewances. We have real hearts of flesh and blood within our bosoms. Hearts which bleed at the recital of human misery, and feel for the woes of your unhappy country, with all the warmth of unsophisticated virtue.” Perceiving my intention to speak, “ I know, sir, what you would say,” cried he, with vehemence: “ you would tell me, that your hatred to the English race was founded in nature and justice. You would tell me, that it is we who have desolated your Empire, who have turned the fruitful and delicious garden of Rohilcund into a waste and howling wilderness. We, who have extirpated the noble race of warriors, who were your kind protectors! your indulgent lords! your beneficent friends!—to whom you paid a proud submission; a dignified obedience; a subordination more desirable than the tumultuous spirit of the

the most exalted freedom !” Again I attempted to speak.—“ Ah !” cried he, in a still louder tone, “ you need not describe to me, the ravages you have seen committed, the insults you have sustained ! You need not tell me, that your friends have been slaughtered ; your country plundered ; your houses burned ; your land laid waste ; your Zenana dishonoured ; and the favourite, the lovely, the virtuous wife of your affections, perhaps, torn from your agonizing bosom.” This was a chord not to be touched, even by the rude hand of a stranger, without exciting a visible emotion. “ I see the subject is too much for you,” cried he, “ it is too much fraught with horror to be viewed with indifference. Nature sickens at the recollection, but you need say no more ; depend upon it, I shall make a proper representation of your case. Through me, your wrongs shall find a tongue. I will proclaim to the world, all that I have heard you utter. That mass of horrors, that system of iniquity, which your highness would describe, shall be laid open to the eye of day, and its wicked, nefarious, abominable, and detested author, exposed to the just indignation of the congregated universe.” At these words, again bowing to the ground, he turned round, and departed.’

A number of mistakes occur in the orthography, which we imagine to be typographical ; comparative, frivolous, infallable, phenomena, predominant, impostor, &c.

The original hymns addressed to the Hindoo deities by Sir William Jones are here termed *translations* : an error which we think it necessary to notice, because sublimity of invention, and an ingenious display of appropriate imagery, constitute a principal beauty of those poems.

ART. XIII. *The Description of Greece, by Pausanias ; translated.*

[Article concluded from the Rev. for August, p. 373.]

HAVING given a copious account of the *Attics*, we shall just run over the nine remaining books, and conclude with a few farther remarks on Mr. Taylor’s translation.

In the second book, or *Corinthiacs*, Pausanias describes every thing that appeared to him remarkable in the Isthmus of Corinth ; the whole interlarded, as usual, with history and mythology ; and, here and there, with judicious observations, arising from the subject in hand.—A subdivision of this book is the *Argolics*, or a description of Argos and its territories.

Book the third, or the *Laconics*, opens with a concise account of the origin of Lacedæmon ; and of its more antient kings, from Lelex to Agis. Although Pausanias seems to have been at heart a staunch republican, yet he cannot help paying a just compliment to two or three of those Spartan kings. “ Polydorus, (says he,) was dear to all the Spartans, and renowned over all Greece ; for that he never did a violent act, nor said an injurious word, to any one : and never dis-
joined

joined *Humanity* from *Justice*."—Speaking of Leonidas engaging, with only 300 Lacedæmonians, the formidable army of Persians, at Thermopylæ, he makes this observation: "Many wars have been waged, both by Greeks among themselves and by Greeks with barbarians; and those have been the most memorable, in which the valour of one man was eminently conspicuous, as of Achilles at Troy, and of Miltiades at Marathon: but this exploit of Leonidas, in my estimation, surpasses the examples of all times."—On the history of Agefilaus he dwells with pleasure, and seems to regret that the nature of his plan permitted him to say no more. He then proceeds to a minute description of Sparta, and of the places belonging to it, in his wonted manner.—Among the numerous temples, he met with one, dedicated to *Venus-Morpha*, of a singular construction: it had a second story, which he had no where else seen.—At the temple of Minerva, called *Chalkiourkos*, he saw a brazen statue of Jupiter, supposed to be the oldest made of that metal. Its various parts had been formed separately, and afterward joined together by nails. It was made by Learchus; said to have been the disciple of Dædalus.—The throne of Apollo *Amyclæus*, by Bathycles, seems to have been one of the finest works of antiquity. The image, seated on it, was not less than thirty cubits high: it was not, however, the work of Bathycles, but of a much ruder age.—In ch. 25th of this book, having occasion to mention the story of Arion, as related by Herodotus, he assures us that he himself had seen, at Poroselené, a dolphin; which, in gratitude to a boy who had healed the wounds received from certain fishers, was obedient to the boy's voice, and carried him on his back whithersoever he would: *τὸν τοῦτον τοῦ δελφῖνα εἶδον καὶ καλῶντι τῷ παιδὶ ὑπακύνοντα, καὶ φέροντα ὅποτε ἐποχέιδαι αὐτὸν βέλοιτο.*

From the Lacedæmonian territories, he passes to those of the Messenians. This is the subject of the fourth book; which is chiefly historical, and shews that Pausanias had more than ordinary talents for that sort of composition. The war between the Messenians and Spartans is so well narrated, that we can hardly resist the temptation of laying a part of it before our readers. It is not inferior to any thing in Livy.

The prior *Eliacs*, or book fifth, is full of curious matter; in which the Olympiac games make a prominent figure. In ch. 10 and 11, is a beautiful description of the celebrated temple of Jupiter Olympius. It was of the Doric order, and entirely built of Parian marble. The very roof was of marble cut in the shape of tiles; a method of roofing which was first invented by Naxius of Byza. The height of the temple was 68 feet, its breadth 95, and its length 230. Around the zone, above

above the columns, were suspended the twenty-one golden shields, which were dedicated by the Roman consul Mummius, after his victory over the Achæians and the taking of Corinth. Within, were pillars sustaining galleries at a considerable distance from the floor, through which there was a passage to the statue of Jupiter. The god was seated on a throne of ivory and gold, having a crown on his head resembling the branch of a wild olive. In his right hand, he held a Victory of gold and ivory, with a fillet and crown on her head: with his left, he grasped a sceptre composed of all sorts of metals; on the top of which sat an eagle. The sandals of the god were of gold; and of gold also his robe, decorated with various animals and flowers, particularly the lilly. At the foot of the statue, was an inscription importing that it was the work of Phidias:

Φειδίας, χαρμίδος υἱός, Ἀθηναῖος, μ' ἐποίησε.

The throne was variegated with gold, precious stones, ebony, and ivory, intermixed with animals of various kinds. At the four feet of the throne were four Victories represented as dancing. Two other Victories were placed at the feet of the god. Before these were seen the Theban youth ravished by the sphinxes; and, below the sphinxes, Apollo and Diana piercing with their arrows the sons of Niobé. Four rules, or foot-bands, reaching from one foot of the throne to another, held them together. On the front rule were, originally, eight representations: but one of them had been effaced when our author visited it. They represented the contests of grown combatants: for, in the time of Phidias, puerile contests were not instituted. On the three other rules are represented the Hercules and his associates fighting against the Amazons. The throne was not only supported by feet, but also by pillars within the feet; but to inspect these and the whole interior parts was not permitted: a near approach being prevented by inclosures, raised in the manner of a wall. The fore part of these inclosures was painted only in one colour, namely azure: but on the other sides was a variety of paintings by Panæus*. Among these were an Atlas supporting heaven and earth, with Hercules by his side; seeming willing to relieve him of his burthen. On the upper parts of the throne, above the head of the statue, Phidias placed the three Graces on one side, and three of the Hours on the other side. On the base under the feet of Jupiter, called *Thranion*, were golden lions, and a representation of the battle of Theïeus with the Amazons. On the great base, which supported the throne itself, were, wrought in gold, Apollo ascending his chariot,

* He was brother to the statuary Phidias, and painted the battle of Marathon in the great porch of Athens.

Jupiter and Juno with one of the Graces, Hermes, Vesta, Love receiving Venus emerging from the sea, and the goddess Persuasion crowning her, &c.—Such was this master-piece of Phidias; which when the artist had finished, he is reported to have entreated the god to signify whether the work was pleasing to him, when instantly a flash of lightning announced his approbation.

At no great distance from the temple, was the great Olympic altar, “composed of the ashes collected from the burnt thighs of victims.” The base of this altar, called *Prothyfis*, took up a circumference of 120 feet. The whole height of the altar was 22 feet. Steps of stone led, on every side, to the *prothyfis*: but steps of ashes led thence to the top; where the thighs are burned.—Our readers will perceive how accurate a describer Pausanias was; and what sort of entertainment they are to expect in his volume.—We hasten to the other books.

The sixth book is a continuation of the fifth, and is called the *Posterior Eliacs*. It contains a description of the statues of those who had been victors in the Olympic games, with the names of the artists who formed them; notes the period at which they came to our author's knowledge; and gives a number of historical anecdotes relative to the persons whose statues he saw. For instance, on the statue of Polydamus, he observes that he was the strongest man of his age. He slew, unarmed, a huge lion on mount Olympus.—Coming, on a time, to a herd of oxen, he seized the largest and fiercest of them by one of his hind feet, and kept his hold so fast, that the animal with difficulty escaped, with the loss of his hoof. He would stop a chariot in its full career, by only seizing it with one of his hands. At length, however, he fell a victim to confidence in his own strength: for, attempting to stay the top of a cavern which threatened to fall in, he was crushed by the enormous mass, and buried in its ruins. In another place, Pausanias says of Milo, that “he would bind his forehead with a cord; and by compressing his lips and holding in his breath, would so fill the veins of his head with blood, as to burst the cord.” He too fell a sacrifice to his confidence. Meeting with an oak into which wedges had been driven to cleave the wood, he attempted to rend the oak asunder: but, the wedges giving way, he was caught by the closing parts, and was torn in pieces by the wolves.

Not only those who had been victorious in the games had statues in Olympia, but also celebrated historians, orators, poets, &c. such as Gorgias, Tisias, and Anaximenes. This last deserved a statue for having saved the Lampfaceni from the fury of Alexander of Macedon, by a very ingenious stratagem. As he was known to Alexander, the Lampfaceni
deemed

deemed him a proper person to be sent to deprecate the monarch's wrath: but Alexander swore, by the gods of the Greeks that he would do every thing contrary to what Anaximenes should ask. Anaximenes then said: "Grant me, O King, this favour: let the women and children of the Lampſaceni be enslaved; let the city be razed from its foundations, and the temples of their gods be burned." Alexander, unable to elude his oath, pardoned the Lampſaceni. Pausanias relates another story of Anaximenes, not so honourable. Theopompus having offended him, he wrote a most reviling book against the Athenians, Lacedæmonians, and Thebans, and circulated it in the name of his adversary, whose style he had perfectly imitated; and thus he made Theopompus odious to all the Grecians.

Achaics, or Book the Seventh.—The first fifteen chapters of this book are purely historical. The war of the Achæians, first with the Lacedæmonians, and next with the Romans, (whose allies they had formerly been,) is well related. Their quarrel with the Romans was owing to the inconsiderate ambition of their general Critolaus; on which Pausanias makes this excellent observation; applicable to almost every war that is waged: "It often happens that both kings and cities are unsuccessful in wars which they undertake, more from the frown of fortune, than the fault of the warriors: but *rashness*, with *imbecility*, is rather madness than misfortune; and this it was that ruined the Achæians."—The temerity and ill fate of Critolaus did not prevent Diæus from imitating him. The consequences were, the total defeat of the Achæians, the capture of Corinth, and the overthrow of liberty in all the Grecian states, by the Consul Mummius. It is worthy of observation, that this liberty was restored by the monster Nero; which draws from our author the following remark: "When I consider this action of Nero, Plato seems to me to have most truly said: *that unjust actions of transcendent magnitude and audacity are not the offspring of vulgar souls, but of a noble mind, depraved by bad education.*"—The rest of the book is descriptive of the towns, temples, and other monuments in Achæia.

Book VIII. or, the *Arcadics*.—The Arcadians inhabited the most inland part of the Peloponnesus. Pelasgus was their first king. His son Lycaon built the city Lycosura, and invented the Lycæan games. He was contemporary with Cecrops. He had a great number of sons, who all built cities: but his eldest son Nyctimus had the supreme power. His only daughter was the celebrated Callisto, whom Jupiter transformed into the constellation called *the great Bear*. Her son Arcas succeeded her father, and gave his name to the country. From him

Pausanias gives the genealogy of the Arcadian kings down to Aristocrates, who was stoned to death by the people, for suffering himself to be bribed by the Lacedæmonians.

The most remarkable things in Arcadia were the Diczærchian hot baths; the statues of Esculapius, Latona, Juno, and Minerva, at Montinæa, by Praxiteles; the tomb of Æpitus, celebrated by Homer, but celebrated by him, says Pausanias, "because he had never seen a more noble monument: in the same manner as he compares the dance made by Vulcan on the shield of Achilles, to the dance of Ariadne made by Dædalus; because he had never seen any thing of more exquisite workmanship."—On Mount Cyllene he saw white merles*, and at Sepia the serpent called *seps*; which he thus describes:—"It is very small, has an ashy colour, and is variegated with spots: its head is broad, its neck slender, its belly large, its tail short: it walks, as well as the *cerastes*, like a crab."—Not far from the ruins of Nonacris, he met with the highest precipice that he had ever seen. The water that trickles down it is supposed to be the Styx, and is destructive to animals of every kind; it breaks in pieces chrystal and porphyry vases; and it dissolves all sorts of metals: but it has no effect on the hoof of a horse.—In the river Aroanius, he was told, there were fishes which sang like a thrush: "But, although I staid (says he) by the river-side until sun-set, when those fishes are said to be particularly vocal, I never heard any sound proceed from them."

The Ninth Book, or the *Boeotics*, contains an account of the Thebans, and of the curiosities that were to be seen in their territories. Mount Helicon and its vicinity are more particularly described. A considerable number of anecdotes of natural history, and some judicious critical remarks, are interspersed.

The *Ithotics* conclude the work. A large portion of this book is taken up in describing Delphos, and the various offerings dedicated to the Delphic Oracle. In ch. 36. he gives a curious description of the cochineal shrub, and of the black and white hellebore, that abound in the hills above Anticyra. Hence Horace's *Naviget Anticyram*.

From the sketch which we have thus given of the work of Pausanias, our readers, we presume, will have a desire to read the whole; and they will certainly find much entertainment, especially if they be able to peruse it in the original. Even Mr. T.'s translation, faulty as it is, they will read with pleasure, until a better appear; or rather until Mr. T. himself shall revise his own version and render it more perfect: for we are

* Black-birds.

persuaded that he is capable of making a much better performance by bestowing on it a little more time, and paying due attention to the common RULES for translating well. The rapidity with which he has laboured may account for many of his mistakes; and this he seems to consider as a sort of apology. The public, however, pay little regard to such apologies; they expect that an author will take all possible pains, and all the time that is necessary, to produce as perfect a work as he is capable of giving. Oversight and defects may be found in the most laboured compositions, and the critic must be rigid, indeed, who would not excuse them: but evident marks of carelessness and precipitation are not so readily pardoned.

The notes which Mr. T. has added at the end of Vol. III. are less calculated to explain his author's text, than to support the monstrous system of Pagan mythology and mysticism which this hardy modern espouses. We give one of them as a specimen: it is that which concerns oracles, and relates to p. 260 of vol. I.

‘*Who has dared to corrupt the oracle of the god.*’] There cannot be the least doubt but that the greater part of men of the present day believe the ancient oracles to have been nothing more than the tricks of designing priests; and the remaining part, which is certainly a very small one, will, as it appears to me, ascribe them to the influence of evil spirits. However, as it is a well known fact that most of the oracles ceased when the Christian religion made its appearance, it is impossible that they should have been nothing more than fraudulent tricks; for, if this had been the case, there was a much greater necessity than ever for the exercise of such tricks; when a new religion started up, diametrically opposite to the old one; nor can any reason be assigned why on this hypothesis the oracles should cease. On the other hand, to say that they were produced by the influence of evil spirits, is just as absurd as to assert that evil is naturally the source of good; for the tendency of the oracles was evidently directed to the good both of individuals and cities, which in numberless instances they were the means of procuring. It may therefore be safely concluded that they were produced by divine influence; and that they ceased when the Christian religion appeared, because the parts of the earth in which the oracles were given then became too impure to receive the prophetic inspiration. For, as we have observed in a former note, there must be a concurrence of proper *instruments, times, and places*, in order to receive divine influence in a proper manner; so that when all or any of these are wanting, this influence will either be not at all received, or will be received mingled with the delusions of error. But let the reader who desires popular conviction of this important fact, that there was no collusion *in general* in the ancient oracles, peruse the first book of *Cicero De Divinatione*; and unless his intellectual eye is dreadfully blinded by the darkness of *profane* atheism, which has now spread itself among all ranks of men, he must be at least convinced that they were not produced by the knavery of priests.

That the priests indeed were sometimes corrupted, the passage before us of Pausanias, and many other instances which might be adduced, sufficiently prove; but this does not in the least invalidate the existence of divine influence, or the reality of oracular prediction; because the best things always have been and always will be perverted, through the weakness and viciousness of the bulk of mankind.*

ART. XIV. *The History of Devonshire*. In Three Volumes. By the Rev. Richard Polwhele, of Polwhele in Cornwall, and late of Christ Church, Oxford. Vol. II. Folio. pp. 382. 2s. 2s. Boards. Cadell. 1793.

WE have been long expecting another volume of * *Historical Views of Devonshire*, by this author, but as yet are disappointed; and this indeed has been one cause of our not allotting a more early attention to the work before us, of which it is now more than time that some notice should be taken. We shall not attempt to assign a reason for Mr. Polwhele's commencing his publication with the *second* volume; but we will extract, from the preface, the following passage:

* Of the more curious and striking particulars that are usually interwoven in the general texture of county-histories, the *first* volume of this work is composed. The more interesting accounts in antiquities or history have there been separately discussed: nor have the civil, military, and religious notices, and architectural descriptions of castles and monasteries, or the memoirs of remarkable personages, been ever associated with the chorography or pedigrees of the volume before us. But whilst the best of the materials were thus selected for the *first* part of the work, what, it may be asked, remained for the *second*, to engage attention? The spirit thus extracted, what was left but a *caput mortuum*? By those who have no relish for topographical delineations, for accounts of landed property, for genealogical memoirs, or for descriptions of parish-churches, the residuum before us must, doubtless, be considered as vapid and dead. In the mean time, they who are particularly attached to provincial histories, may be pleased with this residuum: the spirit, all volatile essence, would be too subtle—too æthereal for their gross perceptions. It is not, however, in deference to the judgment of such persons, whose ideas are circumscribed within the limits of their respective parishes, and who are attracted only by the notices of their own lands, or the estates around them, that I have pursued my present plan. I have pursued it from a conviction, that this method is clear and distinct. My descriptions, it is true, may frequently appear superficial and defective, but they cannot appear either the one or the other, to those who comprehend the design of *the whole work*, and to those who do not, I address neither explanations nor apologies.

* See M. Rev. for Nov. 1795, p. 279.

* The part of this work, in short, before the reader, consists of nothing more than *a chorographical description or parochial survey of the county of Devon; including the most authentic memorials that could be collected from various authors, or from unpublished MSS.; from deeds, records, registers, &c. &c. or from my own observations, or those of my correspondents—relating to the situation, extent, boundaries, &c. of parishes; rivers, bridges, roads, villages, hamlets, manors, their ancient and present owners; churches, chapels, rectories, vicarages, &c.* As to the execution of the chorographical part of the work, it is a point which the public must determine. But, in forming this judgment, they will keep my plan steadily before them: they will decide on what I have done, according to what I professed to do. And where they perceive not novelties, they will recollect an exclamation * familiar to the learned, which may not be inapplicable to my case: where they mark deficiencies, they will be aware, that chasms are often owing to papers promised, but withheld: where they detect errors, they will consider the negligence of correspondents, whose seeming zeal, or ingenuity, too frequently precludes every suspicion of mistake.'

In this manner the author apprises his readers of what they are to expect. At the entrance of the volume, between forty and fifty pages are employed in a general account of the Diocese of Exeter, with its cathedral; and hence we are conducted to its division into the three archdeaconries of Exeter, Barnstaple, and Totnes. The archdeaconry of Exeter is subdivided into seven Deanries, and these with their several parishes constitute this part of the performance. Whether this ecclesiastical distribution be preferable to that of the *Hundreds*, or whether it be equally proper, agreeable, and instructive with the latter method, are inquiries into which we shall not enter. Topography embraces such a variety of subjects, that it is very difficult to determine in what mode they should be exhibited, so as to prove most informing and pleasant: with some reason, it must be acknowledged, Mr. P. rejects the method which is usually taken: let him speak for himself:

'The materials for a provincial history are a vast and heterogeneous mass, the discordant parts of which are with difficulty separated and regularly disposed. But, to exhibit clear views of his subjects, seems to be as indispensably required from the historian as from the painter: this, indeed, should be more peculiarly the aim of the provincial historian. Yet few writers of county-histories have sufficiently attended to perspicuity in the arrangement of their materials. The *natural history*, the *antiquities*, the *civil history*, and the *chorography* of a county (including a great variety of subordinate topics) have generally been treated promiscuously. The writer, after a cursory survey of his county, divides it into parishes. And in each parish, we are

* * *Pereant, qui ante nos nostra dixerunt.*—Not, perhaps, a very gentle, nor generous sentiment.'

furnished with all the particulars of its natural history and antiquities, political transactions, civil and religious constitution, architecture, agriculture, mining, manufactures, commerce, language, literature, and biography; to which are subjoined notices of the inhabitants, as to their bodily strength and longevity, their usages and their manners. Uncongenial as the subjects, for the most part, are, with chorographical description, or genealogical detail, the author attempts to bring them all together, within the narrow parochial boundaries that he feels prescribed to him, and as often as he enters a new parish, he hath the same ground to go over again—the same task to perform, afresh. In this manner each parish embraces its own history, independent on its neighbour, and the book contains as many histories as parishes. The compiler, however, who pursues this plan, hath one obvious advantage over the more regular historian. In his account of *every* parish, he hath some chance of engaging the attention of his readers. Where natural history is defective, antiquities may supply the want of it; where the search for antiquities hath been fruitless, biography may come to the writer's aid. The same observation may be extended to the other various topics, that press for a place within the little circle I have mentioned. Thus, wherever we open the volume, we find something to amuse the mind: and the tediousness of genealogies, in particular, is every where relieved. But such a compilation is very unsatisfactory on the whole: it is mechanical, without connection; it is artificial, without elegance; and it becomes tiresome, if read for any length of time, from the unvaried repetition of the same series of topics. In these sentiments I am supported by many, whose judgment I revere.'

Respecting the general character of this volume no decisive remarks can be expected: we can perceive several omissions, deficiencies, and imperfections, but we will not pronounce on them as such, since they may be rectified, or supplied, in the other parts of the work.—In passing through the volume, we find occasionally mentioned some old decayed and useless chapel, which has been still rendered of service by transforming it to a dairy, or a barn, or a dwelling-house; and we observe that the author, in his own words, or those of another writer, usually pronounces a censure, with a degree of severity, on the practice. We could not but farther remark on the other hand that, when Powderham-castle is described, we are told of some similar change which has been there made by the present Lord Courtenay, and it is coolly related, 'Among other alterations, he has converted the chapel into a very elegant drawing-room.' Some part of topography, it may be well supposed, will not entirely comport with Mr. Polwhele's genius and abilities. In an undertaking of this kind, little room is left for that play of imagination which this writer has elsewhere exhibited, and for which some of the charming prospects in the extensive county of Devon furnish allowable opportunity.

Seven engravings accompany this volume.

ART. XV. *The Life of Lorenzo de' Medici.* By W. Roscoe.

[Article continued from the Review for August, p. 437.]

IT is highly honourable to the taste and judgment of our country, that the interesting work of which we now, with pleasure, resume the consideration, should have reached a second edition before we had been able to complete our review of the first. It must be no inconsiderable consolation to the lovers of literature, to observe that, in the midst of those furious political animosities which threatened to banish every mild sentiment and elegant pursuit from among us, there should still remain a sufficient portion of calm literary taste to render a work like the present so generally acceptable and popular. Solid and permanent reputation the intrinsic merit of the work itself must in time have secured : but it was scarcely to have been hoped that it should have acquired such rapid fame, without treating any temporary topic, or adopting any temporary fashion ; without stooping to the meretricious allurements of style which seduce a depraved taste ; and without either flattering or provoking any of the passions which divide an agitated public. It is not often at any time, but it is very seldom in such times as the present, that the means of obtaining early popularity are the same with those of securing a lasting reputation.—We congratulate the author on having combined both these objects, without having debased the dignity of history so far as to minister to any of the reigning prejudices of the age. He has obtained public applause, without any sacrifice either of the purity of his taste or of the independence of his principles. He has paid no court to the prepossessions of that body of Englishmen, among whom the very name of liberty seems in danger of becoming unpopular ; nor does he betray the slightest taint of those extravagant and chimerical opinions concerning government, which have infected another party of his countrymen. We may say that of him which cannot always be said of historians of great name, that, as an instructor in morals and politics, he is uniformly safe. Justice, humanity, liberty, and public tranquillity have in him an enlightened and inflexible advocate. Faithful to these—the invariable interests of mankind,—he pronounces with rigid impartiality the judgment of history on all their enemies, whatever pretexs they may assume, by whatever motives they may be instigated, and under whatever disguises they may appear.

The success of such a work, we hope, will stimulate and encourage those scholars and philosophers, who have perhaps too hastily supposed that politics had absorbed every other sentiment, and whom that apprehension has hitherto induced to withhold

their works from the public. Some such we ourselves have the honour of knowing; and many more, we have no doubt, are actuated by similar apprehensions. The example of Mr. Roscoe is sufficient to prove to them that all taste for scientific discussion and literary research is not extinguished, and that the public still feel an interest in the history of Poggius and Politian, of * Michael Angelo and Raphael; and even if the world were more exclusively occupied by politics, it would be worthy of men of genius to attempt to soften the harshness of a political temper by the infusion of elegant literature into the mind. We should be far, indeed, from wishing that the people of England were more employed even in the most delightful amusements that letters can afford, than concerned about the great interests of their country: but it is the nature of well-directed literary pursuits to calm and mitigate the animosity of faction, without extinguishing or even enfeebling public spirit.

The *chance* that this exhortation may produce some good effect, the *bare possibility* that it may contribute to bring forwards some valuable work, will justify us for hazarding it: but we must now return to the subject which is more immediately before us.

The second volume of this history opens with some remarks on the vigilance with which Lorenzo de' Medici laboured to preserve that balance of strength, among the powers of Italy, which was so necessary to the security of every individual state; a principle of policy that was then perhaps for the first time regularly and systematically adopted, and which has continued to be the great hinge on which the affairs of Europe have turned from that period, down to the commencement of those tremendous revolutions in our times, that threaten to bury all ancient systems and establishments in one common ruin. Our readers will peruse these observations with pleasure:

* The situation of Italy at this period, afforded an ample field for the exercise of political talents. The number of independent states of which it was composed, the inequality of their strength, the ambitious views of some, and the ever active fears of others, kept the whole country in continual agitation and alarm. The vicinity of these states to each other, and the narrow bounds of their respective dominions, required a promptitude of decision in cases of disagreement, unexampled in any subsequent period of modern history. Where the event of open war seemed doubtful, private treachery was without scruple resorted to; and where that failed of success, an appeal was again

* As the proper names of both these great men appear to us to be naturalized, we prefer the English orthography to the Italian, which has been adopted by Mr. Roscoe. We never quote the Histories of *Livius* or *Sallustius*.

made to arms. The pontifical see had itself set the example of a mode of conduct that burst asunder all the bonds of society, and operated as a convincing proof that nothing was thought unlawful which appeared to be expedient. To counterpoise all the jarring interests of these different governments, to restrain the powerful, to succour the weak, and to unite the whole in one firm body, so as to enable them on the one hand, successfully to oppose the formidable power of the Turks, and on the other, to repel the incursions of the French and the Germans, both of whom were objects of terror to the less warlike inhabitants of Italy, were the important ends which Lorenzo proposed to accomplish. The effectual defence of the Florentine dominions against the incroachments of their more powerful neighbours, though perhaps his chief inducement for engaging in so extensive a project, appeared in the execution of it, rather as a necessary part of his system, than as the principal object which he had in view. In these transactions we may trace the first decisive instance of that political arrangement, which was more fully developed and more widely extended in the succeeding century, and which has since been denominated the balance of power. Casual alliances, arising from consanguinity, from personal attachment, from vicinity, or from interest, had indeed frequently subsisted among the Italian states; but these were only partial and temporary engagements, and rather tended to divide the country into two or more powerful parties, than to counterpoise the interests of individual governments, so as to produce in the result the general tranquillity.'

The sixth chapter, to which these remarks form the introduction, is employed in details of the public conduct of Lorenzo; and it concludes with an interesting account of the great reputation which he enjoyed throughout Europe, and of the high degree of prosperity that Florence, and indeed all Italy, in a great measure, owed to the wisdom and honesty of his counsels. The following is the conclusion of the chapter; in which the translation from Guicciardini is distinguished by a flowing and dignified elegance that Mr. Roscoe has not always reached in his original composition:

' This epoch forms one of those scanty portions in the history of mankind, on which we may dwell without weeping over the calamities, or blushing for the crimes of our species. Accordingly, the fancy of the poet, expanding in the gleam of prosperity, has celebrated these times as realizing the beautiful fiction of the golden age. This season of tranquillity is the interval to which Guicciardini so strikingly adverts, in the commencement of his history, as being "prosperous beyond any other that Italy had experienced, during the long course of a thousand years. When the whole extent of that fertile and beautiful country was cultivated, not only throughout its wide plains and fruitful vallies, but even amidst its most sterile and mountainous regions; and under no control but that of its native nobility and rulers, exulted, not only in the number and riches of its inhabitants, but in the magnificence of its princes, in the splendour of many superb and noble

noble cities, and in the residence and majesty of religion itself. Abounding with men eminent in the administration of public affairs, skilled in every honourable science and every useful art, it stood high in the estimation of foreign nations. Which extraordinary felicity acquired at many different opportunities, several circumstances contributed to preserve, but among the rest no small share of it was by general consent ascribed to the industry and the virtue of Lorenzo de' Medici; a citizen, who rose so far beyond the mediocrity of a private station, that he regulated by his counsels the affairs of Florence, then more important by its situation, by the genius of its inhabitants, and the promptitude of its resources; than by the extent of its dominions; and having obtained the implicit confidence of the Roman pontiff, Innocent VIII. his name became great, and his authority important in the affairs of Italy. Convinced of the perils that might arise, both to the Florentine republic and to himself, if any of the more powerful states should be allowed to extend their dominions, he used every exertion that the affairs of Italy might be so balanced, that there should be no inclination in favour of any particular state; a circumstance which could not take place without the permanent establishment of peace, and the minutest attention to every event, however trivial it might appear." Such are the representations of this celebrated historian. It is only to be regretted that these prosperous days were of such short duration. Like a momentary calm that precedes the ravages of the tempest, they were scarcely enjoyed before they were past. The fabric of the public happiness, erected by the vigilance, and preserved by the constant care of Lorenzo, remained indeed firm and compact during the short remainder of his days, but at his death it dissolved like the work of enchantment, and overwhelmed for a time in its ruins even the descendants of its founder.'

In the 7th chapter, our attention is again directed to the more attractive subject of the progress of literature. From the crowd of interesting passages which obtrude themselves on us we shall select a few. The first will tend to console the vanity of the unfortunate inmates of the garret, by the recollection of the greatness and importance which their predecessors enjoyed in former times:

'Such were the causes that in the fifteenth century concurred to promote the study of the ancient languages in Italy; but one circumstance yet remains to be noticed, which was perhaps more efficacious than any other in giving life and energy to these pursuits. An acquaintance with the learned languages was, at this period, the most direct path, not only to riches and literary fame, but to political eminence; and the most accomplished scholars were in almost every government of Italy, the first ministers of the time. This arose in a great degree from the very general use of the Latin tongue, in the negotiations of different states, which rendered it almost impossible for any person to undertake the management of public affairs, without an habitual acquaintance with that language; but this was more particularly exemplified in Florence, where the most permanent officers were uniformly selected on account of their learning. During
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a long course of years the place of secretary, or chancellor of the republic, (for these terms seem to have been indiscriminately used) was filled by scholars of the first distinction. In the beginning of the fifteenth century, it was held by Coluccio Salutati, who had been the intimate friend of Petrarca and of Boccaccio, and is denominated by Poggio, "*The common father and instructor of all the learned.*" He was succeeded by Leonardo Aretino, whose services to the republic were repaid by many privileges and favours conferred on himself and his descendants. After the death of Leonardo, this office was given to Carlo Marsuppini, and was afterwards successively held by Poggio Bracciolini, and Benedetto Accolti; during a great part of the time that the affairs of Florence were directed by Lorenzo de' Medici, the chancellor of the republic was Bartolomeo Scala, whose life affords the best example of the honours and emoluments which were derived from the cultivation of literature. Scala deduced his origin from parents of the lowest rank, nor did he possess from his birth even the privileges of a Florentine citizen. An early proficiency in letters recommended him to the notice of Cosmo de' Medici, and it was the pride of Scala to avow the meanness of his birth, and the obligations which he owed to his earliest patron. The loss of Cosmo was amply compensated to Scala by the favour of his descendants, through whose assistance he gradually rose to honours and to affluence, and in the year 1472, was intrusted with the seal of the republic. In imitation of his predecessors in this office, Scala began a history of Florence, of which he lived to complete only four books. His apologues are highly commended by Landino and Ficino. Of his poetry, specimens remain both in the Latin and Italian languages, and the former have obtained a place in the celebrated collection of the Latin poems of his illustrious countrymen. Considering the proverbial uncertainty of public favour, the life of Scala may be esteemed a life of unusual prosperity. He transacted the concerns of the republic, with acknowledged fidelity, industry, and ability, arrived at the highest dignities of the state, amassed wealth, ranked with men of learning, and left at his death a numerous progeny to inherit his riches and his respectability. In his controversy with Politiano, he appears however as a scholar to manifest disadvantage; but the impetuosity of his adversary hurried him into a contest which it is evident he would willingly have avoided, and in which every effort to extricate himself only brought down a severer chastisement.*—

* If the circumstances before related were not sufficiently characteristic of the spirit of the times, we might advert to the other governments of Italy; where we should find, that offices of the highest trust and confidence, were often filled by men who quitted the superintendence of an academy, or the chair of a professor, to transact the affairs of a nation. Alfonso, king of Naples, and Francesco Sforza, contended in liberality with each other, to secure the services of Beccatelli. Pontano was the confidential adviser, and frequently the representative to other powers, of Ferdinand, the son of Alfonso. The brothers of the family of Simoneta directed for a considerable time the affairs of Milan. Bernardo Bembo, and Francesco Barbaro, maintained the literary, no less than the political dignity of the Venetian Republic, and

and left each of them a son who eclipsed the reputation of his father. When eminent talents were not engaged in public services, they were rewarded by the most flattering attention, and often by the pecuniary bounty of illustrious individuals, who relaxed from the fastidiousness of rank, in the company of men of learning, or have left memorials of their regard by their epistolary correspondence.

Nor was it seldom that the characters of the scholar, and of the man of rank, were united in the same person. Of this Giovanni Pico of Mirandula, to whom we have before frequently adverted, is perhaps the most illustrious instance. This accomplished nobleman, of whom many extraordinary circumstances are related, and who certainly exhibited a wonderful example of the powers of the human mind, was born at Mirandula in the year 1463, and was one of the younger children of Giovan-Francesco Pico, prince of Mirandula and Concordia. So quick was his apprehension, so retentive his memory, that we are told a single recital was sufficient to fix in his mind whatever became the object of his attention. After having spent seven years in the most celebrated universities of Italy and France, he arrived at Rome in the twenty-first year of his age, with the reputation of being acquainted with twenty-two different languages. Eager to signalize himself as a disputant, Pico proposed for public debate nine hundred questions, on mathematical, theological, and scholastic subjects, including also inquiries into the most abstruse points of the Hebrew, Chaldaic, and Arabic tongues. This measure, which in its worst light could only be considered as an ebullition of youthful vanity, might without any great injustice, have been suffered to evaporate in neglect; but the Romish prelates instead of consigning these propositions to their fate, or debating them with the impartiality of philosophers, began to examine them with the suspicious eyes of church-men, and selected thirteen of them as heretical. To vindicate himself from this dangerous imputation, Pico composed a Latin treatise of considerable extent, which he is said to have written in the space of twenty days, and which he inscribed to Lorenzo de' Medici, under whose protection he had sheltered himself from persecution at Florence. The character and acquirements of Pico afforded to his contemporaries a subject for the most unbounded panegyric. "He was a man," says Politiano, "or rather a hero, on whom nature had lavished all the endowments both of body and mind; erect and elegant in his person, there was something in his appearance almost divine. Of a perspicacious mind, a wonderful memory, indefatigable in study, distinct and eloquent in speech, it seems doubtful whether he was more conspicuous for his talents or his virtues. Intimately conversant with every department of philosophy, improved and invigorated by the knowledge of various languages, and of every honorable science, it may truly be said that no commendation is equal to his praise."

The instances before given of the critical talents of Pico, whatever may be thought of their accuracy, will at least justify him from the reproof of Voltaire, who is of opinion that the works of Dante and Petrarca would have been a more suitable study for him than the summary of St. Thomas, or the compilations of Albert the great.

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But the literary pursuits of Pico were not confined to commentaries upon the works of others. From the specimens which remain of his poetical compositions in his native language, there is reason to form a favourable judgment of those which have perished. Crescimbeni confesses, that by his early death the Tuscan poetry sustained a heavy loss, and that his accomplished pen might have rescued it from its degraded state, without the intervention of so many other eminent men, whose labours had been employed to the same purpose. The few pieces which remain of his Latin poetry induce us to regret the severity of their author. These poems he had arranged in five books, which he submitted to the correction of Politiano, who having performed his task, returned them to their author, with an elegant apology for the freedoms which he had taken. Soon afterwards Pico committed his five books to the flames, to the great regret of Politiano, who has perpetuated this incident by a Greek epigram. If the works thus destroyed were equal in merit to his Latin elegy addressed to Girolamo Benivieni, posterity have reason to lament the loss.

As this extract may afford some consolation to our brethren of the quill, so our selection of the next will, we hope, prove that even Reviewers can shew gallantry at least towards literary ladies :

‘ Among the circumstances favourable to the promotion of letters in the fifteenth century, another yet remains to be noticed, which it would be unpardonable to omit ; and which if it did not greatly contribute towards their progress, certainly tended, not only to render the study of languages more general, but to remove the idea that the acquisition of them was attended with any extraordinary difficulty. This was the partiality shewn to these studies, and the proficiency made in them, by women, illustrious by their birth, or eminent for their personal accomplishments. Among these, Alessandra, the daughter of Bartolommeo Scala, was peculiarly distinguished. The extraordinary beauty of her person was surpassed by the endowments of her mind. At an early age she was a proficient, not only in the Latin, but the Greek tongue, which she had studied under Joannes Lascar and Demetrius Chalcondyles. Such an union of excellence attracted the attention, and is supposed to have engaged the affection of Politiano ; but Alessandra gave her hand to the Greek Marullus, who enjoyed at Florence the favour of Lorenzo de' Medici, and in the elegance of his Latin compositions, emulated the Italians themselves. Hence probably arose those dissensions between Marullus and Politiano, the monuments of which yet remain in their writings.

‘ Of yet greater celebrity is the name of Cassandra Fidelis. Descended from ancestors who had changed their residence from Milan to Venice, and had uniformly added to the respectability of their rank by their uncommon learning, she began at an early age to prosecute her studies with great diligence, and acquired such a knowledge of the learned languages, that she may with justice be enumerated among the first scholars of the age. The letters which occasionally passed between Cassandra and Politiano demonstrate their mutual esteem, if indeed such expression be sufficient to characterize the feelings of Politiano, who expresses in language unusually florid,

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his high admiration of her extraordinary acquirements, and his expectation of the benefits which the cause of letters would derive from her labours and example. In the year 1491, the Florentine scholar made a visit to Venice, where the favourable opinion which he had formed of her writings, was confirmed by a personal interview. "Yesterday," says he, writing to his great patron, "I paid a visit to the celebrated Cassandra, to whom I presented your respects. She is indeed, Lorenzo, a surprizing woman, as well from her acquirements in her own language, as in the Latin, and in my opinion she may be called handsome. I left her, astonished at her talents. She is much devoted to your interests, and speaks of you with great esteem. She even avows her intention of visiting you at Florence, so that you may prepare yourself to give her a proper reception." From a letter of this lady, many years afterwards, to Leo X. we learn, that an epistolary correspondence had subsisted between her and Lorenzo de' Medici; and it is with concern we perceive that the remembrance of this intercourse is revived, in order to induce the pontiff to bestow upon her some pecuniary assistance; she being then a widow, with a numerous train of dependants. She lived however to a far more advanced period, and died in the year 1558, having then completed a full century. Her literary acquirements, and the reputation of her early associates, threw a lustre on her declining years; and as her memory remained unimpaired to the last, she was resorted to from all parts of Italy, as a living monument of those happier days, which were never adverted to without regret.*

We must content ourselves with one extract more from this attractive chapter :

* Of all these authors, though some possess a considerable share of merit, not one of them can contend in point of poetical excellence with Politiano, who in his composition approaches nearer to the standard of the ancients than any man of his time; yet whilst he emulates the dignity of Virgil, or reminds us of the elegance of Horace, he suggests not to our minds the idea of servile imitation. Of the character of his writings various opinions have indeed been entertained, which have been detailed at large by Baillet, and still more copiously by Menckenius. It may therefore be sufficient on this occasion to caution the reader against an implicit acquiescence in the opinions of two eminent living authors who have either obliquely censured, or too cautiously approved his poetical works. In the attempt made by Politiano to restore a just taste for the literature of the ancients, it is not to be denied that he had powerful coadjutors in Pontano and Sanazaro, whose labours have given to the delightful vicinity of Naples new pretensions to the appellation of classic ground. Nor will it diminish his reputation if we admit that the empire which he had founded, was in the next century extended and secured by the exertions of Fracastoro, Vida, Nauzerio, and Flaminio *, in whom the great poets of the Augustan age seem once more to be revived.'

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* I cannot mention these names without regretting the limits to which I am necessarily confined. The rivals of Virgil, of Ovid, and

It is impossible to read the note to the last extract without lamenting that the author's plan had not been somewhat more extensive, in order that it might have comprehended the full meridian as well as the dawn of genius and literature in Italy. We still sigh for a description of "Leo's golden days;" of that happy and splendid age which was adorned by Machiavel and Guicciardini, by Fracastorius and Vida, by Ariosto and Tasso, by Raphael and Titian. The history of this brilliant period has been projected by several eminent writers. It was among the plans of Collins and of Dr. Johnson; and it was only relinquished by the late amiable and illustrious Abbé Barthélemy for his admirable work of the *Travels of Anacharsis*. Such a work is among the *desiderata* of literature; and no man, we think, is better qualified to execute it than Mr. Roscoe. Though the principal subject of such a work ought, perhaps, to be the reign of Leo X. yet it might extend its review to the taking of Constantinople by Mohammed II. and its prospect to the period at which the arts and literature of Italy began to decline. We know few more interesting subjects of history. Though the period be somewhat more than a century, yet, if the work were disincumbered in a great degree of military and political details, there would be no necessity for its being excessively voluminous. By the same plan, the writer might escape the danger of rivalry with the great historians of Italy who have fixed their attention less on literature than on public affairs.—This portion of time is distinguished, by several remarkable peculiarities, from the others which have been

and of Catullus, ought not, in a work that touches on the rise of letters, to be commemorated at the foot of a page. The *Syphilis* of Fracastoro, *first de Morbo Gallico*, though an unpromising subject, is beyond comparison the finest Latin poem that has appeared since the times of the ancients. The writings of Vida are more generally known, and would be entitled to higher applause, if they did not frequently discover to the classical reader, an imitation of the ancients that borders on servility. Naugerio was a noble Venetian, who died young on an embassy from the republic. In his last moments he destroyed all his writings then in his possession, as not being sufficiently correct for the public eye; but the few that had been previously distributed among his friends, were collected and published by them after his death, and breathe the true spirit of poetry. In Flaminio we have the simplicity and tenderness of Catullus, without his licentiousness. To those who are acquainted with his writings, it will not be thought extravagant to assert, that many of them, in the species of composition to which they are confined, were never excelled. The question addressed by him to a friend, respecting the writings of Catullus, "*Quando leggete—non vi sentite voi liquefare il cuore di dolcezza?*" may with confidence be repeated to all those who are conversant with his works.

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called Augustan ages of literature. It combined the splendour of the arts with the glory of letters, more than any other period; if, perhaps, we are not to except the flourishing age of Grecian genius. The rise of Italy to the summit of its glory is much more sudden, or at least its previous progress is far less perceptible, than that of any other nation. The contrast between the genius and taste which adorned the courts of Rome and Florence, in the 15th and 16th centuries, and the gross barbarism which covered all Italy in the 14th, is striking and interesting. It was a noon-day sun rising in full splendour among the thick vapours of midnight darkness. As a subject for history, also, the period of which we speak possesses this great advantage, that the public neither knows so little of it as to feel no interest, nor so much as to feel no curiosity.

From the eighth chapter, we shall extract only the character of the celebrated Girolamo Savonarola; with whose eventful history most of our readers are probably acquainted.

Although the citizens of Florence admired the talents, and respected the virtues of Mariano, their attention was much more forcibly excited by a preacher of a very different character, who possessed himself of their confidence and intitled himself to their homage, by foretelling their destruction. This was the famous Girolamo Savonarola, who afterwards acted so conspicuous a part in the popular commotions at Florence, and contributed so essentially to the accomplishment of his own predictions. Savonarola was a native of Ferrara, but the reputation which he had acquired as a preacher, induced Lorenzo de' Medici to invite him to Florence, where he took up his residence in the year 1488*, and was appointed prior of the monastery of S. Marco. By pretensions to superior sanctity, and by a fervid and over-powering elocution, he soon acquired an astonishing ascendancy over the minds of the people, and in proportion as his popularity increased, his disregard of his patron became more apparent, and was soon converted into the most vindictive animosity. It had been the custom of those who had preceded Savonarola in this office, to pay particular respect to Lorenzo de' Medici, as the supporter of the institution. Savonarola however not only rejected this ceremony, as founded in adulation, but as often as Lorenzo frequented the gardens of the monastery, retired from his presence, pretending that his intercourse was with God and not with man. At the same time, in his public discourses, he omitted no opportunity of attacking the reputation and diminishing the credit of Lorenzo, by prognosticating the speedy termination of his authority, and his banishment from his native

* In 1489 according to Tiraboschi, *Storia della Lett. Ital.* v. vi. par. 2. p. 377. but Savonarola himself in his *Trittato della Rivelazione della reformatione della Chiesa*. Ven. 1536. (if indeed the work be his,) assigns an earlier period. In this work the fanatic assumes the credit of having foretold the death of Innocent VIII. of Lorenzo de' Medici, the irruption of the French into Italy, &c.

place. The divine word, from the lips of Savonarola, descended not amongst his audience like the dews of heaven; it was the piercing hail, the destroying sword, the herald of destruction. The friends of Lorenzo frequently remonstrated with him, on his suffering the monk to proceed to such an extreme of arrogance; but Lorenzo had either more indulgence, or more discretion than to adopt hostile measures against a man, who, though morose and insolent, he probably considered as sincere. On the contrary he displayed his usual prudence and moderation, by declaring that whilst the preacher exerted himself to reform the citizens of Florence, he should readily excuse his incivility to himself. This extraordinary degree of lenity, if it had no influence on the mind of the fanatic, prevented in a great degree the ill effects of his harangues, and it was not till after the death of Lorenzo, that Savonarola excited those disturbances in Florence, which led to his own destruction, and terminated in the ruin of the republic*.

The subject of the ninth chapter is the arts; of which Mr. Roscoe has deduced the history from their first rude beginnings in Italy, to the commencement of the golden age of Leo. — Whether this part of the work will satisfy the fastidious judgment of *connoisseurs*, we will not pretend to decide. All that we can say is that it is both pleasing and instructive to common readers like ourselves.

The tenth and last chapter contains an account of the death, and a review of the character, of Lorenzo; a narrative of the expulsion of his son from Florence, and of the convulsions which agitated that republic; and a brief history of his descendants, till the House of Medici at length acquired the sovereign authority in that country of which they had been so long the first citizens;—a revolution which was accomplished by Cosmo de' Medici, who became the first Grand Duke of Tuscany. The convulsions of Florence at this period produced an impostor of so singular a character, that an account of his successful deceit and extraordinary fate can scarcely fail of being acceptable to our readers:

'The expulsion of Piero de' Medici from Florence neither contributed to establish the tranquillity, nor to preserve the liberty of the republic. The inhabitants exulted for a time in the notion that they were freed from the tyranny of a family which had held them so long in subjection; but they soon discovered that it was necessary to supply its absence, by increasing the executive power of the state. Twenty citizens were accordingly chosen by the appellation of *Accoppiatori*, who were invested, not only with the power of raising money, but also of electing the chief magistrates. This form of government met however with an early and formidable opposition; and to the violence

* The reader may compare this account with that given of Savonarola in the xith vol. of our Review, p. 191, et seq.

of political dissensions, was soon superadded the madness of religious enthusiasm. The fanatic, Savonarola, having, by pretensions to immediate inspiration from God, and by harangues well calculated to impress the minds of the credulous, formed a powerful party, began to aim at political importance. Adopting the popular side of the question, he directed the whole torrent of his eloquence against the new mode of government; affirming, that he was divinely authorized to declare, that the legislative power ought to be extended to the citizens at large, that he had himself been the ambassador of the Florentines to heaven, and that Christ had condescended to be their peculiar monarch. The exertions of Savonarola were successful. The newly elected magistrates voluntarily abdicated their offices; and an effort was made to establish the government on a more popular basis, by vesting the legislative power of the state in the *Consiglio Maggiore*, or Council of the Citizens, and in a select body, called the *Consiglio degli Scelti*, or Select Council. The first of these was to be composed of at least one thousand citizens, who could derive their citizenship by descent, and were upwards of thirty years of age; the latter consisted of eighty members, who were elected half yearly from the great council, and were upwards of forty years of age. These regulations, instead of uniting the citizens in one common interest, gave rise to new distinctions. The *Frateschi*, or adherents of Savonarola, who were in general favourable to the liberty of the lower classes of the inhabitants, regarded the friar as the messenger of heaven, as the guide of their temporal and eternal happiness, whilst the *Compagnacci*, or adherents to a more aristocratical government, represented him as a factious impostor, and Alexander VI. seconded their cause by fulminating against him the anathemas of the church. Thus impelled by the most powerful motives that can actuate the human mind, the citizens of Florence were seized with a temporary insanity. In the midst of their devotions, they frequently rushed in crowds from the church, to assemble in the public squares, crying *Viva Cristo*, singing hymns, and dancing in circles formed by a citizen and a friar, placed alternately. The hymns sung on these occasions were chiefly composed by Girolamo Benivieni, who appears to have held a distinguished rank amongst these disciples of fanaticism. The enemies of Savonarola were as immoderate in their opposition, as his partizans were in their attachment. Even the children of the city were trained in opposite factions, and saluted each other with showers of pebbles, in which contests the gravest citizens were sometimes unable to resist the inclination of taking a part.

Such was the state of Florence in the year 1497, when Piero de' Medici, who had long waited for an opportunity of regaining his authority, entered into a negotiation with several of his adherents, who undertook, at an appointed hour, to admit him within the walls of the city, with the troops which he had obtained from the Venetian republic, and from his relations of the Orsini family. Piero did not however make his appearance till the opportunity of assisting him was past. His abettors were discovered; five of them of the chief families of Florence were decapitated; the rest were imprisoned or sent into banishment. The persons accused would have appealed from their

their judges to the *Configlio Grande*, according to a law which had lately been obtained by the influence of the *Frateschi*; but that party, with Savonarola at their head, were clamorous for the execution of the delinquents, and in spite of the law which they had themselves introduced, effected their purpose. Amongst the five sufferers was Lorenzo Tornabuoni, the maternal cousin of Lorenzo de' Medici, of whose accomplishments Politiano has left a very favourable account, and to whom he has inscribed his beautiful poem intitled *Ambra*.

The authority of Savonarola was now at its highest pitch. Instead of a republic, Florence assumed the appearance of a theocracy, of which Savonarola was the prophet, the legislator, and the judge. He perceived not however that he had arrived at the edge of the precipice, and that by one step further he might incur his destruction. Amongst the methods resorted to by the opponents of Savonarola to weaken his authority, and to counteract his pretensions, they had attacked him with his own weapons, and had excited two Franciscan monks to declaim against him from the pulpit. Savonarola found it necessary to call in the aid of an assistant, for which purpose he selected Fra Domenico da Pescia, a friar of his own convent of S. Marco. The contest was kept up by each of the contending parties with equal fury, till Domenico, transported with zeal for the interests of his master, proposed to confirm the truth of his doctrines by walking through the flames, provided any one of his adversaries would submit to a similar test. By a singular coincidence, which is alone sufficient to demonstrate to what a degree the passions of the people were excited, a Franciscan friar accepted the challenge, and professed himself ready to proceed to the proof. The mode of trial became the subject of serious deliberation among the chief officers of the republic. Two deputies were elected on behalf of each of the parties, to arrange and superintend this extraordinary contest. The combustibles were prepared, and over them was erected a scaffold, which afforded a commodious passage into the midst of the flames. On the morning of the day appointed, being the seventeenth of April 1498, Savonarola and his champion made their appearance, with a numerous procession of ecclesiastics, Savonarola himself intoning with a tremendous voice, the psalm, *Exurgat Deus, et dissipentur inimici ejus*. His opponent, Fra Giuliano Rondinelli, attended by a few Franciscan monks, came sedately and silently to the place of trial; the flames were kindled, and the agitated spectators waited with impatience for the moment that should renew the miracle of the Chaldean furnace. Savonarola finding that the Franciscan was not to be deterred from the enterprise either by his vociferations, or by the sight of the flames, was obliged to have recourse to another expedient, and insisted that his champion Domenico, when he entered the fire, should bear the host along with him. This sacrilegious proposal shocked the whole assembly. The prelates, who together with the state deputies, attended the trial, exclaimed against an experiment which might subject the catholic faith to too severe a test, and bring a scandal upon their holy religion. Domenico however clung fast to the twig which his patron had thrown out, and positively refused to encounter the flames without this sacred talisman. This expedient, whilst it saved the life of

the friar, ruined the credit of Savonarola. On his return to the convent of S. Marco, he was insulted by the populace, who bitterly reproached him, that after having encouraged them to cry *Viva Cristo*, he should impiously propose to commit him to the flames. Savonarola attempted to regain his authority by addressing them from the pulpit, but his enemies were too vigilant; seizing the opportunity of his disgrace, they first attacked the house of Francesco Valori, one of his most powerful partizans, who, together with his wife, was sacrificed to their fury. They then secured Savonarola, with his associate Domenico, and another friar of the same convent, and dragged them to prison. An assembly of ecclesiastics and seculars, directed by an emissary of Alexander VI. sat in judgment upon them. The resolution and eloquence of Savonarola, on his first interview, intimidated his judges, and it was not till recourse was had to the implements of torture—the *ultima theologorum ratio*,—that Savonarola betrayed his weakness, and acknowledged the fallacy of his pretensions to supernatural powers. His condemnation instantly followed, and the unhappy priest, with his two attendants, were led to execution in the same place, and with the same apparatus, as had been prepared for the contest; where, being first strangled, their bodies were committed to the flames, and lest the city should be polluted by their remains, their ashes were carefully gathered and thrown into the Arno.

We have now presented to the public such ample extracts from this valuable work, that they will be able to form their own opinion both of its general excellence and its distinguishing qualities. Some farther remarks on these subjects may, however, be expected from us; and it will form a task which we shall cheerfully execute. We shall not only bestow liberal and (as far as we are able) discriminating praise on its excellence, but we shall animadvert with less restraint than usual on that alloy with which it is occasionally mingled: for even this last and most ungrateful duty of criticism, when it is exercised on a work of uncommon merit, can never wound the mind of an author who is fortified by a just confidence in his own powers arising from strong and general praise; while it may possibly lead him to the correction of some peculiarities, and to the exclusion of some faults. When the reputation of a writer cannot be endangered by criticism, he will always bear it with good nature; and such a writer will regard a candid critic as an unknown friend, who avails himself of the circumstance of being anonymous in order to offer his advice with more freedom, but not with less respect. The number and extent of our extracts, however, have compelled us to delay these general observations to another Article, which will conclude this criticism.

[To be continued.]

MONTHLY

MONTHLY CATALOGUE, For OCTOBER, 1796.

BIOGRAPHY.

Art. 16. *The Life of the Rev. William Romaine, M. A.* late Rector of the United Parishes of St. Andrew by the Wardrobe, and St. Ann's, Blackfriars; and Lecturer of St. Dunstan's in the West. By William Bromley Cadogan, M. A. 8vo. pp. 96. 1s. 6d. Vernor and Hood. 1796.

Few of our readers can need to be informed that Mr. Romaine has been, through the greater part of the present century, a zealous supporter of the strictly Calvinistic system of theology, and of that kind of religious profession which is by many esteemed enthusiastical. It will not be expected that the life of such a man should afford much amusement. These memoirs, however, will doubtless be thought highly interesting by those who espouse the sentiments of Mr. Romaine; and to others they may furnish matter of curious speculation and useful moral reflection, and will exhibit an instructive example of active usefulness. In these memoirs, Mr. Cadogan has very successfully copied the style and spirit of Mr. Romaine.

MECHANICS.

Art. 17. *The Theory of Chimnies and Fire-places investigated; the Principle of those recommended by Count Rumford fully explained, and their Construction improved; and a great Improvement, on a Principle very little known, and in a Manner never practised. To which is added, a Method of preparing Houses and Ships, at little Expence, in such a Manner, that, in case of Fire, it may be extinguished with the utmost Ease and Certainty.* By Thomas Danforth, Esq. formerly a Fellow of the Corporation of Harvard University, at Cambridge in America. 8vo. pp. 46. 1s. Heptinstall. 1796.

The copious title-page of this pamphlet will sufficiently inform our readers of the nature of its contents. The remarks on, and explanations of, Count Rumford's proposed improvements are not without ingenuity, though not expressed in the clearest manner. As to the *great improvement*, it is no more than the well-known expedient of establishing a communication by a tube, or flue, between the external air and the back part of the fire-place. The proposed mode of extinguishing fires depends on a system of tubes carried from an outside wall to each apartment, and terminating in the centre of the ceiling in a hollow globe pierced full of holes; whereby a stream of water might be sent by an engine directly to the spot on which it is wanted, and thrown in the form of a copious shower on the burning matter:—an ingenious device, but not likely, we conceive, to be practised.

L A W.

Art. 18. *Some Considerations on the Game Laws*, suggested by the late Motion of Mr. Curwen for the Repeal of the present System. 8vo. pp. 125. 2s. 6d. Egerton. 1796.

This writer defends the general principles of the Game Laws, though there are some few particulars in them which he considers as objectionable. He opposes, with more vehemence than argument, Blackstone's opinion of their being "a bastard slip sprung from the root of the Forest Laws;" and he endeavours to shew that that Judge's censure of them (which, severe as it is, cannot be thought too much so for the subject) is inconsistent and unfounded. He reprobates in the severest language the bill proposed by Mr. Curwen: but, before we can join him in his opposition to this measure, we shall require, to adopt the author's words, 'some further and more convincing proof than virulent invective, or heated declamation.'

Art. 19. *The Trial of Robert Thomas Crossfield*, for High Treason, at the Sessions House in the Old Bailey, May 11 and 12, 1796.

Taken in Short-hand by Joseph Gurney. 8vo. pp. 330. 6s. M. Gurney. 1796.

The prisoner was indicted with Paul Thomas le Maitre, John Smith, and George Higgins, for traitorously compassing and intending the death of the king; which death, it was alleged, they combined to effect by means of a poisoned arrow, to be discharged at his Majesty's person out of an instrument made for the purpose. This is the substance of the indictment, though it branched out into different counts. The Attorney-General proceeded in the trial of Crossfield first, because he understood that the prisoners intended to separate their challenges. At eleven o'clock on the evening of May 11, the case for the prosecution was closed, and the court adjourned to the next morning at eight o'clock, when they proceeded; at six o'clock in the afternoon the jury withdrew, and returned into court twenty minutes before eight with a verdict of acquittal. The Attorney-General then directed the jury to acquit the other prisoners, as he was unable to prove his case against them without the evidence of Upton; an accomplice who was reported, and whom he believed, to be dead.

Art. 20. *An Abstract of, and Observations on, the Statutes imposing Duty on Administrations, Probates of Wills, Property disposed of by Will, and distributable by the Statute of Distributions*; elucidating and rendering the same as clear and comprehensive as possible to every Class of Readers, and describing the Particulars now to be paid in consequence thereof. By Peter Lovelass, of the Inner Temple, Conveyancer. To be inserted preceding the Index to the eighth Edition of *The Law's Disposal*, and may be had separate. 8vo. pp. 60. Longman. 1796.

This pamphlet contains a recital of the most material parts of the statute 36 Geo. 3. c. 52. which has repealed the provisions of former statutes respecting legacies, and has substituted others in their room.

Art. 21. *A brief Exposition of the Laws relative to Wills and Testaments*. To which is added an Abstract of the Statute 36 Geo. 3.

c. 52.

c. 52. intitled "An Act for repealing certain Duties on Legacies and Shares of personal Estates, and for granting other Duties thereon in certain Cases." By S. W. Nicoll, Esq. Barrister at Law. 8vo. pp. 140. 3s. Brooke. 1796.

Mr. Nicoll declares, in his preface, that 'the following work is addressed more particularly to two classes of people—those who through obstinacy will not, and those who in emergent cases cannot, apply to gentlemen of the profession on making their wills. The former it may tend to shew the slipperiness of the ground on which they tread, and to the latter, the author hopes, it may afford some useful assistance. Further than this, the author does not despair of this little work being a convenient pocket companion to country practitioners, who are often called to a distance from home to make the wills of persons labouring under dangerous complaints, and to whom a more bulky book might be troublesome.' From this passage, it will appear that Mr. Nicoll has confined his attention to a very few particulars belonging to the comprehensive subject which he has chosen; his object, however, which was limited, he has attained; and he has given several useful and practical directions, accompanied by some good precedents.

NOVELS.

Art. 22. *The History of Ned Evans.* 4 Vols. 12mo. 14s. sewed. Robinsfons. 1796

Though not the production of a first rate writer, and exhibiting various marks of imitation, this novel has afforded us considerable pleasure in the perusal. The author's motto, "O'erstep not the modesty of nature," is for the most part well observed. The characters and incidents are sufficiently interesting, without exciting an extraordinary degree of surprize; and the serious and comic, the good and bad, are blended so as to present a natural image of the world, with that preponderance of the agreeable which leaves the mind under a pleasing impression. The sentiments are uniformly pure and laudable; and, indeed, the work is distinguished by the religious air pervading it. It is scarcely less remarkable for the abundance of eating and drinking scenes, in which its heroes perform their parts with no less vigour than those of Homer. We do not hence infer that it was written by a *hungry* author, though we consider this circumstance as indicative of the grosser sex. A female friend at our elbow has pointed out another proof of a male author, which is, the mention of *gussets* in *frocks*. The style is on the whole so correct, that we were surpris'd at meeting with some very obvious colloquial vulgarisms, almost confined, indeed, to the earlier volumes. The local descriptions in Wales, Ireland, and North America, indicate a residence in those countries; and the detail of military scenes might infer a personal acquaintance with them in the writer, were that supposed compatible with the detestation of war, and the regard to the rights of mankind, which are warmly express'd in various parts of the work. Ned Evans is altogether a fine fellow, and we recommend him to the acquaintance of our readers.

Art. 23. *The Creole; or Haunted Island.* By S. Arnold, jun. 12mo. 3 Vols. 10s. 6d. sewed. Law, &c. 1796.

Selim, Emperor of Morocco, in the persuasion that ignorance of vice is the only certain preservative of innocence, contrives to have his infant son secluded from the rest of the world, to be brought up with no other society than that of a tutor to whose care he is intrusted; and who, in conformity to the Emperor's plan, endeavours to conceal from him all information, which may lead him to suspect that the world extends beyond the limits of their retirement in the 'Haunted Island,' or that there existed any other human beings than themselves. Having been thus immured and kept in ignorance, at the age of eighteen, the young prince accidentally escapes, or rather wanders from his confinement, and is thrown into that world, to keep him from the knowledge of which so much pains had been wasted.

It appears to be the principal intention of this novel, to shew how much more we ought to place a reliance on the knowledge of morality and religion than on ignorance, for the preservation of innocence, or for advancing the interests of virtue. Mr. Arnold has adopted the fashionable practice of introducing pieces of poetry in his narrative, some of which possess considerable merit.

MEDICAL, &c.

Art. 24. *A Dissertation on Respiration.* Translated from the Latin of Dr. Menzies. With Notes, by Charles Sugrue. 8vo. 2s. Johnson. 1796.

The original of this piece was an inaugural dissertation published at Edinburgh, which, we understand, gained for the writer much reputation, and is honourably quoted by the professors in their lectures. The author adopts those ideas of the function of respiration, which have been maintained by the modern chemical school; and he supports them by new experiments, which constitute the valuable part of his treatise. The first set of experiments tend to ascertain the quantity of air usually taken in at a common respiration, concerning which the calculations have been extremely different. Dr. M. made use of two methods to determine this point. The first was, by means of two large tubes joined at right angles and furnished with valves, to draw in air, and then expire it into an empty allantoid bag, the capacity of which had been before measured. The second was to immerse a man in a hoghead of warm water, at the top of which was a cylindrical vessel fitted with a graduated glass tube; and by observing at each inspiration the height to which the water ascended in the tube, a computation was made of the dilatation of the man's thorax, and consequently of the measure of air drawn in. The results of these methods pretty nearly coincided, in giving about 40 cubic inches as the measure of air inspired by a middle-sized man in common respiration. The second set of experiments have for their object the determination of the quantity of heat generated in the lungs at each inspiration, on the principle of its evolution in consequence of the decomposition which the air undergoes in the process of breathing. As many nice circumstances and calculations enter into the resolution of this problem, we must refer to the work itself such of our readers as wish to be fully acquainted with the author's method. The result is

is that the blood, in its passage through the lungs, gains more than one degree of Fahrenheit's thermometer; and its temperature is increased 0,8763 of a degree.

The translator of Dr. M.'s dissertation has, in our opinion, performed an acceptable service to the students in this branch of philosophy, by rendering more public a work which, besides its original matter, gives an ingenious and comprehensive sketch of the prevalent opinions on this topic.

Art. 25. *A Treatise on the Scurvy: containing a new, an easy, and effectual Method of curing that Disease: the Cause, and Indications of Cure, deduced from Practice; and Observations connected with the Subject. With an Appendix, consisting of five Letters, respecting the Success of a new Antiscorbutic Medicine.* By D. Paterson, Surgeon in the Royal Navy. 8vo. 2s. Edinburgh. 1795. London, sold by Johnson.

So much has been written by ingenious men concerning the nature and cause of the scurvy, that there is little room to expect that great additional light can be thrown on the subject, especially in the compass of a short pamphlet, by a writer who seems to have possessed no extraordinary advantages for investigation:—but the successful trial of a new method of treating the disease must ever excite the attention of the practitioner; and, should he see the fact clearly stated and well supported by evidence, he will give it a willing consideration, without troubling himself with the speculative matter by which it may be accompanied. The writer before us thinks that he has discovered, in a simple solution of nitre in vinegar, a remedy which will cure the scurvy at sea, without the aid of fresh vegetables. Though he was led by chemical speculations to the trial of it, yet, as these are not very profound, and, particularly, as he has not attempted to shew how nitre is by such an union enabled to part with that oxygene air which he conceives to be the principal agent in the cure, we shall report the matter to our readers merely as an experiment.

The medicine is a solution of nitre in vinegar, in the proportion of four ounces to a quart. Of this, Mr. P. gives from half an ounce to two ounces, twice, thrice, or four times in a day, according to circumstances; also frequently bathing the legs with it, if diseased. The solution is taken by some undiluted, but others require a mixture of water. In its effects it sometimes considerably disturbs the stomach and bowels, but in common it is borne easily; and its administration must be regulated by the effects. Proper diet, fresh air, exercise, &c. were enjoined during the treatment, according to the most approved plan. The author affirms that of about 180 scorbutics, many of them very bad cases, whom he treated in the course of about a year and three quarters, all recovered on board except four.—We could have wished that he had, in his narration, kept more closely and accurately to the account of the exhibition of this medicine, instead of deviating to general and theoretical matter, which is much less interesting and original. All that we can infer from his pamphlet is, that the proposed remedy really merits farther attention.

Art. 26. *Murexologia; or the Art of the Apothecary traced up to its original Source in History; and the Antiquity and Consequence of the Druggists and Drug Merchants asserted and maintained against the* Mis.

Misrepresentations of the Author of a late History of Medicine *. The Nature and Design of that Publication examined, and the true Foundation or the respectable Character of the Apothecary of Great Britain, at the present Time, pointed out and illustrated. By Joseph Bradney, Esq. 8vo. pp. 45. 1s. Rivingtons.

This singular publication contains, amid an useless parade of second-hand erudition, and a variety of trifling irrelevant matter, some judicious and sensible remarks. Its object is the refutation of certain arguments which have been brought to shew the necessity of a medical reform, as far as respects the making up of prescriptions by druggists. It is not, however, from researches into antiquity, nor from an examination into the dormant powers of corporations, that a question of present utility is to be determined. Probably, this is one of those numerous cases in civil life that are best left to their own spontaneous regulation; at least, while apothecaries act as physicians, and are to be found any where rather than behind their counters, it is scarcely probable that the legislature will interfere to confirm them in a monopoly not at all conducive to the public welfare.

RELIGIOUS and POLEMICAL.

Art. 27. *A Charge delivered to the Clergy of the Archdeaconry of St. Alban's, at the Visitation held May 20. A. D. 1796. By Joseph Holden Pott, A. M. Prebendary of Lincoln, and Archdeacon of St. Alban's.* 4to. pp. 42. 1s. 6d. Rivingtons.

When Archdeacon Paley, the judicious apologist for Christianity, whose work has deservedly obtained so large a portion of public applause, ventured to make liberal concessions to the adversary with respect to the outworks of the fortress which he had undertaken to defend, in order the more effectually to secure his main ground; it was easy to foresee that alarm would immediately be excited, and that complaints and censures would shortly issue from the press. The Archdeacon of St. Alban's has been so seriously alarmed on this occasion, and has discovered in the "View of the Evidences of Christianity" so much reprehensible matter, that he has thought it necessary to bring the subject before his clergy at the visitation. In the judgment of Mr. Pott, the author of the "View" has injured the cause which his work was intended to support, by an undue readiness to concede important points. On the subject of apostolic inspiration, that learned writer admitted that a distinction should be made between the declared object of the apostolic mission, and things extraneous to it, or only incidentally connected with it: for example, the case of demoniacal possession, which may be admitted to have been an erroneous opinion of those times, without affecting the truth of Christianity. He farther allowed that, in reading the apostolic writings, we should distinguish between their doctrines and their arguments, and may consider the former as received from Revelation, and the latter as the suggestions of their own thoughts; moreover, that a reference in the New Testament to a passage in the Old does not so fix its authority, as to preclude all inquiry into the grounds of its credibility; and that it is an unsafe rule to lay down concerning the Jewish history, and such an

* See M. Rev. Vol. xx. N. S. p. 355.

one as never was laid down concerning any other, that either every particular must be true, or the whole false.

Mr. Pott considers these concessions as a dangerous infringement of the authority of scripture, and appears to be of opinion that it is necessary to maintain the divine authority of every book of the Old Testament, and the inspiration of each of the writers. He recapitulates the arguments usually adduced on this subject, and replies to objections. We find nothing new, however, in what is here advanced on this subject; and our solicitude for the genuine credit of Christianity compels us to remark, that the difficulties attending the notion that the Scriptures were throughout written under inspiration are so pressing, and, in truth, the evidence which supports it so precarious, that we cannot but approve the discretion and good sense of Archdeacon Paley, in resting the defence of Christianity against infidels solely on the credibility of the evangelical and apostolical records, as faithful attestations of facts. How much more rational is this mode of defence, than that which Mr. Pott seems inclined to favour, and which makes belief in Christianity something more than a rational persuasion on historical testimony—the grace of faith, a gift truly and properly divine.

Art. 28. *Twenty Sermons on various Subjects*, preached at Allhallows on the Wall. By the Rev. William Draper, Lecturer of the said Church, and late Curate of the New Church, Wolverhampton. 8vo. pp. 337. 6s. Boards. Richardson. 1796.

It may not be easy to propose a better general measure, by which to estimate the merit of sermons, than to inquire how far they are suited to the audience to which they are addressed. A learned discourse, which, delivered before the members of an University, might deserve to be called excellent, if carried to a neighbouring country church, and read to a congregation chiefly composed of mechanics and rustics, is no longer, relatively considered, a good sermon. A critical dissertation, in the form of a sermon, preached before the learned Society of Lincoln's Inn at the Warburtonian lecture, might be deservedly admired for its ingenuity and elegance: but, delivered in the city to an audience of plain tradesmen, it would lose all its relative value, and might be not improperly pronounced a bad sermon.

Estimated by this rule, we think these sermons entitled to much commendation. Mr. Draper seems to have been well aware of the importance of adapting his discourses to the abilities and circumstances of his hearers, and to have been sensible that nothing can be more absurd than to trouble people, who have scarcely any leisure for thinking or reading, with elaborate discussions on abstruse subjects: he esteems it “a dishonest use of the poor single half-hour” in a week which men in business can spare to attend to religious instruction, to fill it with an idle parade of learning; and he contents himself with giving his audience plain lessons of morality, which, with a moderate share of attention, may be understood, and which cannot be regarded in practice without important advantage.

The sermons are all adapted either to enforce the general obligations of religion and virtue, or to inculcate the observance of some duty.

duty. The necessity of a sincere principle of religion; its powerful influence on the conduct and happiness of life; the preference due to religion above all other pursuits; the consolation which it affords; the rewards which it promises; the nature of the principal branches of virtue; the hazard arising from the immoderate pursuit of gain, or love of pleasure, and from the indulgence of a proud, resentful, or timid temper; and the necessity of self-examination, circumspection, and diligence; are among the important topics of these sermons; and they are treated in a manly, sensible, popular manner, well suited to a numerous class of readers: to whose attention, notwithstanding a few occasional references to points of doctrine which may not exactly square with our own opinions, we cordially recommend them.

Art. 29. *A Letter to John Hollis, Esq. on his Reasons for Scepticism, as it concerns Revealed Religion.* By the Rev. J. Trebeck. 8vo. pp. 40. 1s. Rivingtons. 1795.

It is, perhaps, rather the object of publications of this kind to guard believers against the infections of infidelity, than to convert infidels; and to answer this purpose the present letter seems well adapted. It does not, it is true, enter very closely into metaphysical disquisition, concerning the freedom of the human mind, the moral attributes of God, and the grounds on which the future punishment of the wicked may be vindicated: it does not examine with critical accuracy those texts of scripture, in which future punishments are described: nor does it either minutely inquire into the authority and credibility of the Jewish history, or investigate the nature and evidence of the Christian miracles. It, however, suggests general hints of truths commonly received and acknowledged, which may serve to obliterate the impression of Mr. Hollis's objections on minds familiarised to the sentiments and language of Scripture; and to recommend a modest acquiescence in those declarations of revelation, of which we may not be able, at present, fully to comprehend the grounds and reasons. If nothing be advanced in this letter which can be properly called new; and if several points are maintained, which many sincere Christians have given up; yet the publication is, on the whole, entitled to commendation for its beneficial tendency, as well as for the simple and unaffected style, and the benevolent and candid spirit, in which it is written.

Art. 30. *Reasons for Faith in Revealed Religion; opposed to Mr. Hollis's for Scepticism; in a Letter to that Gentleman.* By Thomas Williams, Author of "the Age of Infidelity," &c. 8vo. pp. 45. 1s. Heptinstall.

Mr. Williams is not one of those cautious advocates for revelation, who, in order to keep the field, think it necessary to make large concessions to the adversary. He strenuously maintains, against the modern necessarian philosophers, the common idea of moral guilt and future punishment; vindicates the description of the conduct of Providence, given in the ancient history of the Jewish nation, as perfectly consonant with equity and wisdom; and maintains, from arguments which have been often repeated, but which it is still necessary to repeat, the general probability of miracles, and the particular reasonableness and wisdom of the miraculous interpositions by which the Jewish

Jewish and Christian revelations were supported. 'Though little will be found in this pamphlet which is not already very familiar to those who have studied the subject; yet, as an answer to Mr. Hollis, it is a very seasonable publication.

Art. 31. *Strictures on the Conduct of the Rev. George Markham, M. A. Vicar of Carlton in Yorkshire; occasioned by his Prosecution of several Members of the People called Quakers, for the Non-payment of Tithes. In a Letter to R**** W**** of H****, a Member of that Society.* By Charles Wilson. 8vo. pp. 50. 1s. 6d. Owen.

Though the sect of Quakers, from considerations respecting conscience, have always refused the payment of tithes, the legislature of this country has not thought fit to indulge them with a legal exemption from their share of this burden. A clergyman, therefore, who claims his tithes from any members of this body, is, in case of a refusal of payment, justified by the laws of his country in having recourse to legal coercion for redress. Equity and humanity, however, require that the exercise of this legal right should be accompanied with as little severity as possible; and, whatever may be thought of the justice of the law itself, which obliges sectaries to contribute towards the support of the established church, it can admit of no doubt that a clergyman, who, in making good his claim, subjects any individuals to unnecessary trouble or hardship, is so far a persecutor.

A specific charge of this kind is brought against a clergyman, by name, in this pamphlet. The writer, who appears to be an intelligent and well-informed man, after having given a brief account of the severe treatment which the body of Quakers has formerly experienced from members of the Church of England; and having offered several judicious remarks on the obligation of adhering, in all cases, to the equitable and benevolent spirit of Christianity; proceeds to make some extracts from a published "State of the Case of several of the People called Quakers, imprisoned in York Castle for the Non-payment of Tithes." In this paper, the gentleman, whose conduct is the subject of investigation in that pamphlet, is charged with having made exorbitant demands on certain persons of the sect of Quakers; with having, on their non-compliance, pursued them with unrelenting rigour; and, after having harassed them with vexatious proceedings, during about *six* years, with having committed them by attachment to the county gaol of York, where they still remain in confinement. It is added that, 'above a year before the imprisonment took place, he had received of the landlords of several of the parishioners a compensation for his demands; but, in some cases, there being two landlords, only one had settled with him; in one case, however, both had paid, as can be made appear by receipts in writing, or by personal evidence.'

The narrative is handsomely related, and the merits of the case are well argued. If the facts agree with this statement, the conduct of the prosecutor has been highly censurable. Justice, humanity, and good policy, undoubtedly require that these unfortunate sufferers should be relieved, and that provision be made for the prevention of similar acts of oppression for the future.

Art.

Art. 32. *Advice to a Student in the University, concerning the Qualifications and Duties of a Minister of the Gospel in the Church of England.* By John Napleton, D. D. Canon Residentiary of Hereford, and Chaplain to the Lord Bishop of Hereford. 8vo. pp. 147. 3s. 6d. Rivingtons. 1795.

In judging of the merit of any work, it is necessary to attend to the author's particular design, lest he should be blamed for not having accomplished what he never intended. It is easy to conceive that a writer, whose object it was to describe, on general theoretical principles, the character and office of a public instructor, and to form a creature of the imagination, like Cicero's perfect orator or Zeno's wise man, would pursue a very different train of ideas, and produce a very different work, from one who had solely in view the practical purpose of forming a religious teacher according to established principles, and for a specific situation. Dr. Napleton's intention being to give young candidates for holy orders such advice, as may be useful in preparing them for the office of a minister of the gospel in the Church of England, the highest encomium which he can wish to have bestowed on his work must be, that it is excellently adapted to answer his purpose; and to this praise we think it unequivocally entitled.

Thus considering the present publication in connection with the author's design, we are struck with the peculiar propriety of several things, which, in a work constructed on a broader scale, might appear liable to objection. For example; it was highly proper, in the outset, to impress the candidate for episcopal ordination with a persuasion of the sanctity of the clerical office, by teaching him that he will be set apart, not by institution merely civil, but by an ordinance of heavenly origin. It was, on the same ground, perfectly reasonable to confine his course of preparatory theological reading to such writings as would place before him only those interpretations of scripture, and those explanations of the doctrines of revelation, that are consonant to the system of faith which he is officially to defend; and to point out to him such models of preaching, as will be most likely to prevent any unlucky inconsistency between the public services of the reading-desk and the pulpit. It was also a measure of much expediency to caution the young divine against tampering with the writings of infidels, heretics, and schismatics. We are not sure that the Dr.'s solicitude to preserve the integrity and tranquillity of his pupil's mind went too far, when it led him to discourage an acquaintance with writings, however otherwise excellent, which maintain or insinuate positions derogatory or disrespectful to revealed religion, or to any doctrine which in prescribed creeds is declared to be an essential part of it. We are, however, apprehensive that the author's candour outran his judgment, when he ventured to put into the hands of the clerical student so dangerous a book as Locke on the Romans, though with this express caution: 'In translating and explaining passages which have reference to the divinity of our Lord, and the assistance of the Holy Spirit, his mind seems to be under a bias, and his opinion ought not to have weight with you.' We fear, too, that it may not be found the most judicious method of preventing young men, who (all the world knows) are fond of romances, from peeping into the heretical writings

writings of Dr. Priestley, to proscribe them in the lump under the general title of *theological romances*.

From the preceding instances, it will be easily perceived with what laudable exactness the author of this tract has adhered to his plan, as suggested in the title. Nor can we imagine that any reader of common candour will complain that, in writing with this particular design, Dr. N. did not extend his plan in the manner which might have suited that philosophical preceptor, who, not being himself shut up within any enclosure, might think it his duty to lay open to his pupil, without reserve, the whole field of speculative inquiry. However, if any one should be so captious as to find fault with Dr. N. for not placing his pupil in the way of heresy, when it was his immediate object to preserve him sound in the faith, it is but justice to the work to say that, though a great part of it is appropriated to the peculiar use of divinity-students in the English Universities, it contains much excellent advice with respect to the composition of sermons and the discharge of the duties of a Christian minister, which may be read with advantage by any young man who has devoted himself to the profession of a religious instructor. It must also be added that the whole piece is written with purity and perspicuity of style, and bears evident marks of good sense, correct taste, and sound erudition.

Art. 33. Observations on the Principles of Christian Morality, and the Apostolic Character: occasioned by Dr. Paley's Views of the Evidences of Christianity. By the Rev. Peter Roberts, A. M. 8vo. pp. 68. 1s. 6d. Owen. 1796.

Revelation has been commonly understood to comprehend both the discovery of new truths, and the prescription of new rules of conduct. The latter of these Archdeacon Paley rejects, on the ground that morality, being the subject of human experience, does not admit of discoveries. This notion is considered by the author of this pamphlet as a novelty injurious to the honour of Christianity; and these observations are written to prove that our knowledge of our duty, depending on our knowledge of the relations which subsist between man and the objects and beings around him, is capable of improvement, both by the exercise of our own faculties, and from divine revelation. 'Of relations, on which moral duties are founded, some,' says Mr. Roberts, 'are so universal and obvious, as necessarily to produce a degree of conformity in action; others are more remote, and require great labour and ingenuity to discover them; and in these, the assistance which revelation has afforded is a great blessing.' Besides this, revelation, he observes, has discovered new relations between man and the Son of God, as redeemer, head of the church, and judge of all men; and it has not only confirmed the expectations of a future state, but furnished new principles of action, in obedience and submission to the will of God, universal benevolence, a sense of human depravity, and reliance on divine assistance.

It does not appear to us that Mr. R.'s remarks amount to a refutation of Archdeacon Paley's opinion, that the gospel makes no discoveries in morals. That it strengthens the motives to moral action, in the several ways specified by Mr. R., would not be denied by the Archdeacon. That it delivers any entirely new precepts of morality,

lity, Mr. R. has not proved. Some of the expressions which he has noticed in the *View*, &c. may lie open to objection : but we do not perceive that the author of that valuable work has made any dangerous concessions to the enemies of revelation. The question is not, what ground has been taken by former advocates for revelation, but what ground is tenable ; and, perhaps, the more fully the subject is investigated, the more necessary it will be found for the defenders of Christianity to confine themselves within the limits marked out in the Archdeacon's judicious treatise.

POLITICAL, &c.

Art. 34. *A Letter to Thomas Paine*, in Reply to his *Decline and Fall of the English System of Finance*. By Daniel Wakefield. 8vo. pp. 35. 1s. Rivingtons.

Proud as Mr. Paine seems to be of the supposed discovery of the ratio by which the expences of wars increase, under the funding system, his idea is evidently chimerical, and will not sustain examination. We concisely hinted at this in our account of his pamphlet : Mr. Daniel Wakefield, however, has thought proper to expose its absurdity in general, and its application in particular to our public debt, more at large ; and, by bringing stubborn facts into the field, he has most completely put to flight Mr. Paine's ratio. He has also shewn, in the subsequent parts of his letter, that there subsists no similarity between the funded debt of Britain, and the paper either of America or France ; and that our situation is by no means so gloomy as the enemies of Britain represent it. We entirely agree with Mr. W. on many points, and deem what he has advanced matter of pleasing congratulation : but at the same time we must honestly give it as our opinion that, if Mr. Paine, in painting our situation, has dipped his brush too much in the blacking pot, Mr. W. on the contrary has thrown too light and lively a tint over his picture. He is of opinion that the British System of Finance, so far from being on its decline, has not yet attained its maturity ; and that the credit and resources of the country are now in as flourishing a state as at any period since the commencement of the funding system :—but how can this be ? Erroneous as Paine's ratio of increment is, the fact that wars increase in expence under the funding system is indisputable ; and it is difficult to conceive how the credit and resources of a country can be as flourishing after this system has been prosecuted to a considerable extent, as they were soon after its commencement. In making this remark, we would not be supposed to despair of our national resources : for we are persuaded that they are truly great ; yet if we wildly rush into expensive wars, absurdly supposing that our finances are infinite and inexhaustible (as some are ready on all occasions to represent them,) we shall be convinced of our mistake by overwhelming ruin and widely-extended misery.

Art. 35. *A Retrospect ; illustrating the Necessity of an immediate Peace with the Republic of France*. 8vo. 1s. Crosby. 1796.

The good intention of this pamphlet may furnish some apology for the hasty and desultory manner in which it is written. The author takes a cursory *retrospect* of the conduct of the British government through

through the present century, and imputes our perilous situation to the funding system; to the unconstitutional change of the duration of parliaments from three to seven years; and to the precipitation with which we have rushed into unnecessary wars, and the pertinacity with which we have persevered in them. From a view of the calamities in which the present war has involved the country, he urges an immediate, liberal, and unequivocal negotiation for peace; and to prevent the ruin of the nation, he advises a reform in the representation of the Commons.

Art. 36. *A Letter to the Right Hon. William Pitt*, shewing how Crimes may be prevented, and the People made happy. By John Donaldson, Esq. 8vo. pp. 24. 1s. Cadell jun. and Davies.

The public is obliged to any one who devotes his time and talents to its interest, either in active services, or in speculations and projects to 'prevent crimes and make the people happy.' In the latter way, Mr. Donaldson has long endeavoured to render himself useful to the community. In the present pamphlet, his projects are, the tax on dogs, to lessen their number, which has been introduced; the prohibition of the use of hair-powder, by which Mr. D. expects a saving of two millions yearly; and turning the powdering-room into a family library: some other regulations, respecting the method of selling provisions; may deserve attention. Mr. D.'s favourite project of a *constant watch* is strongly recommended to the Minister; who is, probably, too busily occupied in the office of master-watchman, to pay much regard to these subordinate regulations.

Art. 37. *Thoughts on the Antimonarchical Tendency of the Measures of the British Minister*. By William Adams. 8vo. 1s. Symonds.

The weapon of irony requires so much skill in its management, that the wonder is not when a writer fails in the use of it, but when he succeeds. The author before us seems better calculated for direct invective than for covert satire. He speaks some home truths in bold language. There is no great difficulty in shewing that, whatever may have been the designs of the present ministry, the measures which they have taken have produced a very different effect from what was expected by their friends, or avowed by themselves.

Art. 38. *Rights of the People; or, Reasons for a Regicide Peace, &c. &c.* By William Williams, of Gray's Inn; Student at Law; Author of Redemption, a Sacred Poem *. 8vo. 1s. 6d. Jordan. 1796.

It is natural enough for a student in law to commence in politics, and try his hand at that declamatory rhetoric, which he means hereafter to practise at the Old Bailey or the King's Bench. Mr. W. taking the advantage of the expectation raised by an announced work of Mr. Burke, employs, by anticipation, his eloquence in counteracting the supposed tenor of that work, and in laying down principles, both general and particular, diametrically opposite to those of that champion of established power. We think it unnecessary to follow him through the wide range which he has taken, from the origin of all government, to the French revolution, and the circumstances of the

* See p. 266 of this Review.

Present time; since we find nothing, either in the *facts*, or in his manner of reasoning from them, which can induce us to recommend his publication to the notice of our readers.

Art. 39. *Proceedings in the House of Commons on the Slave Trade, and State of the Negroes in the West-India Islands: with an Appendix.*

By Philip Francis, Esq. 8vo. pp. 106. 2s. 6d. Ridgeway.

The public are here presented with a copy of Mr. Francis's speeches, during the last Session of Parliament, on the subject of the slave trade. Mr. F. strongly supported Mr. Wilberforce's bill for preventing the farther importation of slaves into the British Colonies in the West Indies; and when, notwithstanding the resolution of the House in 1792, "That, from and after the first day of January 1796, it shall not be lawful to import any African Negroes into any British Colonies or Plantations," Mr. Wilberforce's bill was thrown out, Mr. Francis moved for leave to bring in a bill for the better regulation and improvement of the situation of the negroes in the British Colonies, and introduced his motion by a sensible and animated speech of very considerable length. Whether an act for regulating and improving the situation of the negroes might not indirectly afford countenance to a trade which has been declared contrary to the principles of justice and humanity, and might not retard its abolition, may well deserve the consideration of those who 'have the cause of the negroes seriously at heart.'

Art. 40. *Authentic Correspondence with M. le Brun, the French Minister, and others, to February 1793 inclusive, published as an Appendix to other Matter not less important; with a Preface, and explanatory Notes.* By W. Miles. 8vo. 6s. sewed. Debrett. 1796.

Various pamphlets of this author have of late years attracted no inconsiderable share of public attention. The ardor of his style, the courage with which he lays bare the sores of rank and office, and the information acquired in his continental excursions concerning the interior mechanism of public events, have severally contributed to produce this interest. His political views are not very intelligible; in argument and precision he does not excel; and he has accordingly been more successful in his diatribes, when contented to follow than when attempting to lead the public mind. His *Expediency of prescribing Bona's to the Russian Empire*, and his *Letter to Earl Stanhope*, were little heeded in comparison of his *Letter to the Prince of Wales*: see Rev. Vol. xvii. N. S. p. 337; and Vol. xviii. p. 226.

The work before us consists of a preface addressed to the author's daughter, who serves for the Lodoiska of this English Louvet; of some preliminary observations not very important; of a review of Mr. Pitt's administration, which forms the bulk of the performance; and of an Appendix, containing a correspondence with M. le Brun and others. This last article has every mark of authenticity, and throws light on the origin of the war. After having perused the matter of the correspondence, it would be difficult not to infer that the author was at some period, by no means remote, a secret agent of the British government. Notwithstanding some tendency to acrimony, he appears to have at heart the real interests of mankind.

Art,

Art. 41. *A Letter from a Chancellor out of Office to a King in Power.*

Containing Reflections on the *Æra* of his present Majesty's Accession to the Throne of his Ancestors; on the War with America; the Spanish and Russian Armaments; and the present War with France; Thoughts on National Establishments; forming an Enquiry into the immediate Expediency of Reform, political, religious, and moral; in the Course of which are examined the relative Points about which Trinitarians and Unitarians chiefly differ, as well as Thomas Paine's Assertions concerning Jesus Christ: lastly, on the Laws that were, and the Laws that are; interspersed with occasional Retrospectives of Associations, National Bankruptcy, Revolutions, and Universal Patriotism. The Whole being a solemn Appeal to the Justice, Benevolence, and political Wisdom of our gracious King George the Third. 8vo. pp. 172. 3s. 6d. Eaton.

To the information given very much at large in the title, concerning the contents of this ill-digested pamphlet, little needs to be added; in order to assist the reader's conception of its character and spirit. It is a confused mass of bold, rude, and vulgar talk, if not wholly without reason, certainly without much discretion, on the various topics which might be supposed to call forth the oratorical powers of a flaming mal-content in some political club.

Art. 42. *Sketch of a Political Tour through Rochester, Chatham, Maidstone, Gravesend, &c.* Including Reflections on the Tempers and Dispositions of the Inhabitants of those Places; and on the Progress of the Societies instituted for the Purpose of obtaining a Parliamentary Reform. By John Gale Jones. Part the First. 8vo. 2s. 6d. Jordan. 1796.

The travels of a political missionary offer, at least, something new; and whether their purpose be approved or condemned, the student of men and manners will find something in the relation that will either amuse him; or give birth to more serious reflections. This *citizen-writer* is abundantly communicative; and we may regard it as a proof of the conscious innocence and good intentions of the London Corresponding Society, that they entrusted with their intimate concerns a person apparently so little versed in the practice of political intrigue. Indeed, if we may judge of the *senders* from the *sent*, they must be more distinguished for zeal than wisdom. The work, bating some occasional frippery, is not ill written, nor deficient in entertainment.

Art. 43. *Remarks preparatory to the Issue of Lord Malmesbury's Mission to Paris.* 8vo. 6d. R. White.

Like a true born, sound-hearted Briton, this anxious politician strenuously exhorts us to resist the French as firmly in the field of negotiation as we have ever done in the field of Mars; and not to suffer them to dictate to us any terms of peace that may appear in the least degree to affect the extension of our commerce, the security of our independence, and the perpetuity of our power. He is very right: but there is nothing in his observations that will not readily occur to every coffee-house politician, solicitous for the honour and welfare of Old England. He especially considers the *possibility* that France may ~~will~~ be sufficiently *insane* to require terms (such as he here supposes) to

which we cannot, for a moment, listen; especially after the examples which she has lately exhibited to the world in her treaties with Foreign Powers. He therefore strongly urges us manfully to anticipate this possibility, and vigorously to prepare ourselves for its arrival!—This seems to be the great end of the present very brief but earnest address to the public.

POETRY and DRAMATIC.

Art. 44. *The Iron Chest*; a Play, in Three Acts. Written by George Colman, the younger. First represented at the Theatre Royal, Drury Lane. 8vo. 2s. Cadell jun. and Davies. 1796.

Some very good writing, and many good sentiments, are here thrown away on a very unpleasant and absurd story, extracted, without improvement, from Godwin's *Adventures of Caleb Williams* *. The town, it should seem, was somewhat puzzled between its approbation of what was found of value in the *Iron Chest*, and its just dislike of its other contents. Hence the play was alternately condemned and reprieved, with some appearance of caprice in the judges; and it now remains to be seen what will be the fate of this very singular drama, in the next summer's campaign. As to Mr. Colman's prefatory attack on Mr. Kemble, on account of his manner of performing the principal character, we can say little to it, not having been present at the representation: but, to that gentleman's performance, the resentful author ascribes the ill success which attended the exhibition at Drury Lane.

Art. 45. *Remarks on Mr. Colman's Preface*: also a Comparison of the Play of the *Iron Chest* with the Novel of *Caleb Williams*. By a Gentleman of the Middle Temple. 8vo. 1s. Cawthorne, &c.

The principal aim of these strictures appears to have been the defence of Mr. Kemble, in reply to the charges brought by Mr. Colman against that deservedly eminent performer, in his long and vengeful preface to the *Iron Chest*. The remarker insists that 'no one can attribute the condemnation of the play to Mr. Kemble, since the bare perusal of the character he had to sustain will convince him that the finest actor that ever trod the stage, by the most powerful exertions of his talents, could never produce, from such a subject, any dramatic effects on the minds of an audience.'

These remarks are not confined to Mr. Colman's 'virulent preface,' but are extended to the play itself; and the critic is indeed extremely severe on Mr. C.'s performance. A comparison (as the title-page expresses) of the play with Mr. Godwin's novel is subjoined. In this *Summary*, the remarker endeavours to shew that 'there never was a copy so miserably varied from its original as this; whether, says he, 'it proceeded from want of conception, or want of skill, or both, I will not pretend to determine; but surely there can be no stronger instance of consummate ignorance, or of corrupted taste.' Here we think our brother critic is by much too harsh, at least in the expression of his censure.

* See an account of this work, Rev. Oct. 1794, p. 145.

In his *Appendix*, he takes notice of the successful revival of the *Iron Chest* at the author's own theatre, after its condemnation at Drury Lane. That success he wholly attributes, without hesitation, to *managerial influence*, and not to any superiority in the acting,—although he very liberally allows the merit of Mr. Elliston, who supplied the part which, at Drury Lane, had fallen to the lot of Mr. Kemble:—But we ask pardon of our readers for so long detaining them concerning a dispute which the remarker himself seems to consider as merely “*de land caprine*.”

Art. 46. *Vortimer; or, the True Patriot: a Tragedy.* By Ab. Portal. 8vo. pp. 90. 2s. 6d. Kearsley. 1796.

We should deem this tragedy a tolerably good poem, if Horace had not denied to mediocrity a place in poetry. At least the style is smooth and elegant, and the sentiments, or interspersed apophthegms, are morally praise-worthy. The manners are faintly, yet not untruly marked; and the polished effeminacy of the Britons is well opposed to the overbearing hardihood of the Saxons. There is an instance of anachronism in the allusions to Hecate and the Furies: the Britons received *Christianity* from the Romans in exchange for Druidism, and were already converted to it in the time of Vortigern. The Saxons are justly described as heathens. The plot is full of incident: but the motives assigned are often insufficient to account for the conduct pursued; and the characters are of the ordinary kind, and not drawn with precision. We should prefer the total omission of the fifth act, and the happy catastrophe which precedes.

Art. 47. *Reusby; a Poem.* 4to. 3s. Johnson. 1796.

The place celebrated in this publication is a gentleman's seat near Warrington in Lancashire, at which town, we understand, the author resides,—a youth only nineteen years old. The piece exhibits no inconsiderable powers of fancy and description; which, matured by judgment and practice, may arrive at the production of something that may claim attention beyond the narrow circle of a country neighbourhood. We would not, however, be understood to encourage the young man to quit any useful “*calling*” for the “*trade*” of poetry; which, if not an “*idle*” one, is at least very hazardous in its success, and barren in its product.

Art. 48. *The Old Serpentine Temple of the Druids, at Avebury, in North Wiltshire.* A Poem. 4to. 2s. 6d. Sewell.

We are informed that this is the first poetical attempt of a very young man. We think it a friendly wish when we express a hope that it may also be his last.

Art. 49. *The Triumph of Innocence; an Ode.* Written on the Deliverance of Maria Theresa Charlotte, Princess Royal of France, from the Prison of the Temple. By Eyles Irwin, Esq. M.R.I.A. 4to. 2s. 6d. Nicol. 1796.

Amid the wonderful scenes which have passed, and are still passing, the event here celebrated, though pleasing to the friends of humanity of every party, seems scarcely of magnitude enough to make an interesting subject for a separate poem; nor has it appeared in fact, as this writer would insinuate, that the liberation of the Princess of France

was intended as a kind of peace-offering from that nation to the powers combined against her, or as a harbinger of her return to former sentiments. It was, in reality, an *exchange*, by which the French obtained the deliverance of their commissioners from an Austrian dungeon, in return for the liberty of an innocent orphan, who was of no sort of consequence to their political condition. The circumstance, however, has afforded Mr. Irwin an occasion of expressing his attachment to the cause of royalty, and his abhorrence of the French convention; objects probably more in his view than any accession of poetical fame; which, we apprehend, he will not acquire by the present effort. His ode is, indeed, principally characterised by the stiffness and obscurity which usually distinguish that species of composition. The concluding stanza may serve as a specimen both of the poetry and the politics.

‘ To treaties old the [Britain] bow’d,
 No British warrior swell’d the hostile crowd,
 ‘Till France aggress’d, and conquest was avow’d.
 The hypocrite unmask’d,
 In treachery’s sunshine bask’d,
 Bafe bribes till Prussia won, and Holland, fear.
 But, quickly check’d the meteor’s course,
 Austria respires with doubled force,
 Her faithful ally near.
 O, worthy of imperial sway !
 Deal to Democracy dismay :
 To his old bounds the Gaul confine,
 Who challenged late the Alps and Rhine ;
 While Britain holds the balance on the main,
 Her flag, the olive-branch, no shore receives in vain !’

Some notes are added, to explain obscure allusions, and to usher in certain fragments on topics connected with the subject of the ode.

The poem is given to the world with the now usual elegance of paper and typography.

Art. 50 *The Poetical Monitor*: consisting of Pieces select and original, for the Improvement of the Young in Virtue and Piety: intended to succeed Dr. Watts’s Divine and Moral Songs. 12mo. pp. 154. 2s. bound. Longman. 1796.

We recommend this pleasing volume to the particular notice and attention of our readers, as adapted, with excellent judgment, to the purpose of furnishing children and young persons with proper compositions to commit to memory, or frequently to peruse, in order to impress their minds with pious and virtuous sentiments. Inequalities must in course be found in a collection from a considerable variety of sources. Many of these pieces are excellent: others do not rise above mediocrity: but none are so mean, in point of versification, as to discredit the taste of the compilers. We remark with pleasure that the collection, though abounding with pieces highly devotional, and peculiarly Christian, does not bear the badge of any particular sect. Several of the hymns are appropriated to the use of children in charity-schools. The miscellaneous articles preserve the leading characters of the collection:

lection : if some are amusing, all are instructive. Many original productions are introduced, which, if not highly poetical, are correct and harmonious. The following lines are a pleasing specimen :

“ THE PROPER RETURN FOR MATERNAL TENDERNESS.

‘ Thy Mother honour—for her arms
 Secur’d thee from a thousand harms :
 When, helpless, hanging on her breast,
 She sooth’d thy infant heart to rest :
 Thoughtful of thee, before the day
 Shot through the dark its rising ray ;
 Thoughtful of thee, when sable night
 Again had quench’d the beams of light ;
 To Heaven, in ceaseless pray’r for thee,
 She rais’d her hand, and bent her knee.
 Neglect her not, when feeble grown ;
 Oh ! make her wants and woes thy own :
 Let not thy lips rebel ; nor eyes,
 Her weakness, frailty, years, despise.
 From youthful insolence defend :
 Be patron, husband, guardian, friend.
 Thus shalt thou sooth in life’s decline,
 The mis’ries that may all be thine.’

The volume closes with a variety of well-chosen epitaphs. A better collection of religious and moral verses, for the use of charity-schools and private families, will not easily be found.

Art. 51. *State of the Poll*: an Excentric Poem. 12mo. pp. 48.
 1s. Lowndes. 1796.

Excentricity, which is the error of genius, is not the character of this poem. Its fault is rather that of creeping along in one regular tract of easy and pleasant but familiar rhyme, raised only one step above the beaten path of plain prose. The writer exhibits electioneering characters with some degree of humour. The style of satire assumed in these verses will be exemplified by the following passage, describing an *useful* senator :

‘ Ye Sons of Business, who pursue
 One common track, the twelvemonth thro’ ;
 Ye Sons of Science, who explore
 Things quite unheard of, heretofore ;
 Ye Sons of Toil, who sweat all day,
 And listless snore the night away ;
 Ye who in Arts with Freedom soar
 Higher than your fathers did of yore.
 Oh ! ye, my countrymen, who claim
 The warmest tribute I can name,
 Ye little know what toil and pains,
 And how much racking of the brains,
 It always takes to constitute,
 A Senator, or loud or mute.

To make him learn'd in all the tricks
 That appertain to politics;
 To place him on a par with those
 Who manage well their Aye's and No's;
 To know the time, or thereabouts,
 To join the In's and join the Out's;
 And having slyly learnt his cue,
 To muster courage to go thro'
 Both thick and thin to aid his party,
 With patriot zeal both staunch and hearty;
 Heedless of any thing at all
 But that which some Consistence call.
 — Yes, this is he, O! chuse him, hail him,
 Whose parts, so noted, never fail him!
 This is the man, who knows his duty:
 O! chuse him, chair him, he will suit ye.'

The author, though evidently no stranger to electioneering intrigues,
 is no friend to parliamentary reform.

Art. 52. *Arviragus*, a Tragedy. (Never performed.) By the
 Rev. Wm. Talker, A. B. 12mo. pp. 60. 2s. R. White,
 Piccadilly.

We do not find in this dramatic poem that strong exhibition of character and passion, nor those splendid poetical embellishments, which might entitle it to distinction among the productions of the Tragic Muse. The subject, the contest between the antient Britons and the Romans, terminated by the marriage of Arviragus with the daughter of the emperor Claudius, will bring to the reader's recollection, not much to the advantage of the present play, the *Cymbeline* of Shakespeare. The piece, however, is not destitute of fancy, as the reader will perceive from the following emblematic prediction of the Bard Clewellyn:

' I saw the Roman eagle soar,
 I heard the British lion roar;
 But no sure augury from hence
 The mystic deities dispense.
 Again I slept beneath a branching oak,
 Near, where the Druid-temples rise
 All open to the sacred skies;
 E'er my refreshing slumber broke,
 The following vision pass'd before mine eyes—
 Young eagles, in their aery, slept,
 While unperceiv'd two dragons crept:
 Assaulted in th' unguarded rear
 The frightened eagles scream and tear,
 Fight with their beaks, and wound the air.
 While lo! the rocks and caverns ring,
 As either dragon flaps his wing,
 And fierce inflicts his deadly sting.
 The birds of Jove
 All vainly strove,

Then

Then turn'd to shameful flight,
Escap'd beneath the shades of night.'

To introduce, into the *dramatis personæ* of a plot belonging to the first century, a mayor of Winchester, is a strange anachronism. If Mr. Taker properly estimated his own talents, he would confine himself to such excursions as he has formerly attempted, in his Odes to the Warlike Genius of Great Britain, and to the Spirit of Alfred.

Art. 53. *Poetical Essays (Latin and English) intended for Instruction and Amusement*, the Production of an Adventurous Muse, in the Moments of Contemplation, Leisure, Mirth, and Fancy. By the Rev. William Wainhouse, M. A. Rector of Badgworth, near Axbridge, Somerset. Small 8vo. pp. 192. 5s. Boards. Dilly. 1796.

When an anxious candidate for fame condescends to urge his own claims, it is not without regret that a board of criticism,—at which, we trust, candour and good-nature are no strangers,—find themselves obliged to bestow their applause with a less liberal hand than the writer's self-partiality may encourage him to expect. This poet's account of himself is that he has, constantly, from his youth, been taking a step to Parnassus; that 'he has spared no pains to climb this sacred mount, but fears he never did its summit reach;'—yet 'he entertains the conceit, that, at times, sparks of genius have flashed from his pen, bursting from the fervour of his mind, or the animation of his subject.' We wish that it were in our power to echo this judgment: but we must own that the sparks of genius in these poems have not been sufficiently bright to attract our dull optics. Many of the Latin verses are neatly constructed, and are a proof of the author's skill in prosody, which will do credit to his grammatical education: but, even in these, we find little of the *mens diviniæ* of the genuine poet; and the English verse we must pronounce, in general, still more deficient in poetical excellence. We do not pass this censure because many of the subjects are trifling: for it is the province of poetry to embellish and dignify trifles; nor because we meet with some sentiments which we do not exactly approve; for, besides that we blame no man for differing in opinion from us, many false sentiments have been beautifully clothed in the dress of poetry: but because, with the occasional exception of a few lines, we find a prosaic flatness running through these pieces, which, notwithstanding the writer's facility in rhyming, obliges us to characterise the work as,

—*nisi quod pede certo*
Differt sermoni, sermo merus.

The following verses, on Friendship, will be a fair specimen:

'How sweetly Friendship cheers the pensive hours
Of her true vot'ries under sorrow's smart!
With tender skill the balm of comfort pours
Into the drooping and desponding heart!
'When a friend's care dispels a bosom grief,
Or plucks out disappointment's deadly sting,
In the full heart, that tastes this glad relief,
A sudden overflow of joy will spring:

'No

- ‘ No less a transport fills the noble mind
Of him whose spirit cold distress can warm :
Thus grateful sentiments and actions kind
A strong and undissembled friendship form.
- ‘ Compliant tempers, mutual fix’d esteem,
Congenial souls in closest bands unite:
Thrice happy union ! animating theme !
The very thought yields exquisite delight.
- ‘ Pleasures, imparted, give a double zest ;
Fond intimates their joys together share :
Their sorrows, tho’ they wound the troubled breast,
Affection lessens, and divides their care.
- ‘ In these sad times how weak is credit grown !
Old English honesty—how rarely found !
The seeds of base suspicion, widely sown,
Too rankly vegetate in British ground.
- ‘ How many put on Friendship’s fair outside !
Mark their fine words, and smiles serenely gay !
In your affliction let their truth be tried,
Bright flattery’s sunshine quickly fades away !
- ‘ Give me a friend that’s honest, gen’rous, true,
Who can the little passions well command :
My virtues praise, my faults with candour view,
And open in distress his heart and hand.
- ‘ Hail, Friendship ! source of pleasure, love, and mirth !
From thee all social gifts and blessings flow,
That man’s expanded heart enjoys on earth :
’Tis Heav’n alone can purer bliss bestow.’

Among the pieces contained in this volume, are pleasing Latin versions of Byrom’s “ My time, O ye Muses,” &c. and Pope’s *Messiah*.

Art. 54. *Redemption ; a Sacred Poem* : with Notes, Doctrinal, Moral, and Philosophical. By William Williams, Esq. of Gray’s Inn, Student at Law. 4to. 1s. 6d. Dilly.

The extreme difficulty of exhibiting religious subjects in a poetical dress has long been seen and confessed. The present writer does not, however, appear to be sufficiently aware of this difficulty ; otherwise he would not probably have undertaken the work, of which the *first book* is here published. We can find in these verses little encouragement to expect that he will be able to reach “ the height of this great argument ;” and therefore we must not, by any flattering commendation, furnish him with an additional inducement to pursue his “ adventurous song.” Those who have read—and who has *not* read ?—Milton’s *Paradise lost*, and *Paradise Regained*, will not, we should think, be able to endure such a “ falling off” as that of this poem. The following lines, descriptive of the first presentation of Eve to Adam, may serve as a specimen of the writer’s talent for the sublime :

‘ But

‘ But if the General Sire such wonder felt
 Distend his grateful breast, when he beheld
 Mere earthly Paradise ; what joy supreme !
 What ravishment ! and transport infinite
 Thrilled through each trembling nerve ; when at one view
 The very charm of his All-perfect bride,
 Burst in full blaze on his enraptur’d sight !
 No fabled Venus then before him stood
 Such as Apelles’ breathing canvas feigned.
 No Medicean statue then displayed
 Her well turned limbs, pride of the sculptor’s art.
 Had these been there no single thought, not even
 The slightest glance, had been on them bestowed ;
 Their faded beauties they’d not dared to have shewn,
 But to a humble distance far withdrawn,
 Veiled in dim darkness their diminished heads.’

So, the statue and the picture, had they been there, would have modestly and blushing retired into *dim darkness* at the presence of madam Eve ! — Now for a touch of the familiar, addressed to the luxurious devotees of pleasure :

‘ — — ought (aught) of happiness
 Do you ere find ? You know not what it is.
 The intoxicating madness of an hour
 Is all of joy you taste. Nor is it joy.
 True joy consists in reason : attribute divine !
 Bestowed by God on man. But yours consists
 In dissipating thought. Happy you are
 Merely because you’re not unhappy.’ —

Surely this poet may be said to write verse, merely because he does not write prose. — The notes are perfectly suited to the text. The author proposes to publish a book every three months.

Art. 55. *The Pleader’s Guide*, a Didactic Poem, in Two Books, containing the Conduct of a Suit at Law, with the Arguments of Counsellor Bother’um and Counsellor Bore’um, in an Action betwixt John-a-Gull and John-a-Gudgeon, for Assault and Battery, at a late contested Election. By the late John Surrebutter, Esq. Special Pleader, and Barrister at Law. 8vo. 1s. 6d. Cadell jun. and Davies. 1796, Some “ wag of the law ” has here played the false brother, and has made a piece of very good diversion out of the technical language and proceedings of a law-suit, and the profession of a special pleader. With less wit than the inimitable Butler, but with a more cultivated strain of humorous verse, and with much appropriate knowledge of men and things, he has opened a vein of pleasantry, which will probably make his professional brethren laugh in their sleeves, while other readers laugh aloud. The first book, which alone is yet published, contains in eight *lectures* the preliminary proceedings of a suit at law, with some historical memoirs of the personated author, Mr. Surrebutter. We shall treat our readers with the seventh lecture, giving an account of Mr. S.’s commencement in his legal career :

' Whoe'er has drawn a Special Plea,
 Has heard of old TOM TEWKESBURY,
 Deaf as a post, and thick as Mustard,
 He aim'd at Wit, and bawl'd and bluster'd,
 And died a *Nisi prius* Leader—
 That Genius was my SPECIAL PLEADER—
 That great man's office I attended
 By HAWK and BUZZARD recommended,
 Attorneys both of wondrous skill
 To pluck the Goose, and drive the Quill;
 Three years I sat his smoky room in,
 Pens, paper, ink, and pounce consuming,
 The fourth, when *Effoign Day* begun,
 Joyful I hail'd th' auspicious Sun,
 Bade TEWKESBURY and Clerk adieu,
 (* Purification, Eighty-two)
 Of both I wash'd my hands; and though
 With nothing for my cash to shew,
 But Precedents so scrawl'd and blurr'd,
 I scarce could read one single word,
 Nor in my books of Common Place
 One feature of the Law could trace,
 Save BUZZARD's nose and visage thin,
 And HAWK's deficiency of Chin,
 Which I while lolling at my ease
 Was wont to draw instead of Pleas;
 My chambers I equip'd complete,
 Made Friends, hired Books, and gave to eat;
 If haply to regale my friends on,
 My Mother sent a haunch of Ven'son,
 I most respectfully entreated
 The choicest Company to eat it,
 To wit, old BUZZARD, HAWK, and CROW,
 Item, TOM THORNBACK, SHARK, and Co,
 Attorneys all as keen and staunch
 As e'er devour'd a Client's haunch;
 Nor did I not their Clerks invite
 To taste said ven'son hash'd at night,
 For well I knew that hopeful Fry
 My rising merit would descry,
 The same litigious course pursue,
 And when to fish of prey they grew,
 † By love of food and contest led,
 Would haunt the spot where once they fed;
 Thus having with due circumspection
 Form'd my professional connexion;
 My desk with Precedents I strew'd,
 Turn'd critic, danc'd, or penn'd an ode.

* * Purification—The morrow of the Purification of the Blessed Virgin Mary is one of the return days of Hilary Term.'

† Egit amor Dapis atque Pugnae. Hor.'

Studied

Studied the *Ton*, became a free
 And easy man of Gallantry :
 But if while capering at my Glass,
 Or toying with some fav'rite Lads,
 I heard th' aforefaid Hawk a-coming,
 Or BUZZARD on the staircase humming,
 At once the fair angelic maid
 Into my Coal-hole I convey'd,
 At once, with serious look profound
 Mine eyes commercing with the ground,
 I seem'd like one estrang'd to sleep,
 " And fix'd in cogitation deep,"
 Sat motionless, and in my hand I
 Held my * *Doctrina Placitandi*,
 And though I never read a page in't,
 Thanks to that shrewd well-judging Agent,
 My Sister's husband, Mr. SHARK,
 Soon got fix Pupils and a Clerk,
 Five Pupils were my stint, the other
 I took to compliment his Mother ;
 All round me came with ready money
 Like Hybla bees surcharg'd with honey,
 Which, as they prefs'd it so genteelly,
 And begg'd me to accept so freely,
 Seem'd all so fond of SPECIAL PLEADING,
 And all so certain of succeeding,
 I, who am always all compliance,
 As well to Pupils as to Clients,
 Took as genteelly as they paid it,
 And freely to my purse convey'd it ;
 That I might practically shew,
 And they in *special* manner know
 Ere they began their Pleas to draw,
 What an † ASSUMPSIT meant in Law—
 To wit for divers weighty sums
 Of *lawful cash* at Pleader's Rooms,
 By me said Pleader, as was prudent,
 ‡ *Had and received* to use of Student ;

* * *Doctrina Placitandi*, " or the art and science of Special Pleading, a book so entitled, shewing where and in what Cases and by what Persons, Pleas, as well real as personal, and mixed, may be properly pleaded."

† *Assumpsit*—A form of Action so called. When one man becomes legally indebted to another, the Law implies a Promise of Payment, for which, what is called *indebitatus assumpsit* lies.'

‡ The action for *money had and received*, lies only for money which, *ex æquo et bono*, Defendant ought to refund. Com. Dig. tit. Action on the Case—in assumpsit, a. 1.

' For money paid by mistake or on a consideration which happens to fail. *Id.*'

In short, I acted as became me,
 And where's the Pleader that can blame me?
 Not one of all the trade that I know,
 E'er fails to take the Readyrino,
 Which haply, if his purse receive,
 No human art can e'er retrieve.
 Sooner when Gallia's credit's flown
 To some *Utopian* world unknown,
 * *ASTRÆA* shall on earth remain
 The last of the celestial train,
 To tender *Assignats* at *Par*
 Triumphant in the *Champ de Mar'*,
 And when their deep-laid projects fail,
 And *Guillotines* no more avail,
 Her baffled Statesmen shall excise
 Some new found region in the skies,
 And tow'ring in an air balloon
 Pluck *Requisitions* from the Moon;
 Sooner the daring wights who go
 Down to the watery world below,
 Shall force old Neptune to disgorge
 And vomit up the ROYAL GEORGE,
 Than He who hath his bargain made
 And legally his cash convey'd,
 Shall e'er his pocket reimburse
 By diving in a Lawyer's Purse.'

We question not that the lovers of humour and good-natured railery will join us in wishing for the sequel, which is to appear on the condition of a favourable reception of the first part. Many of the notes are really instructive; at least they have proved so to us, who happily are little conversant with the modes of attack and defence in legal warfare.

Though well satisfied on the whole with the author's accuracy of versification, and particularly with a correctness in his rhymes beyond that of common writers in burlesque; we were somewhat shocked with a strange slip in a man of education, that of making *law* rhyme to *abor*. This must have been owing to a gross provincialism prevailing in some of our counties, by adding *r* to the end of words terminating in *aw*, when followed by a vowel—as, "the lawr of the land."

EDUCATION, SCHOOL BOOK.

Art. 56. *An Appendix to the Eton Latin Grammar*, consisting of Explanatory Notes, and other useful Additions to that valuable Work. 8vo. 1s. bound. Hamilton and Co.

This may be an useful Appendix to the Eton Grammar: but there is nothing more in it than what every Grammar of the Latin tongue ought to contain.

Art. 57. *The Pleasures of Reason: or, the Hundred Thoughts of a sensible Young Lady; in English and French.* By R. Gillet,

* Ultima cœlicolum Terras ASTRÆA reliquit.

VIRG.
 Lecturer

Lecturer on Philosophy and F. R. S. Small 12mo. pp. 168. 3s. sewed. Wallis. 1796.

Moral maxims and fables were, it is well known, in common use among the ancients, as modes of instruction; and each method has its distinct advantage; the former tends to fix moral truths on the memory; the latter, to render them interesting and amusing by the aid of the fancy. The neat little volume before us is not unsuccessful in the application of both these methods to the purpose of female instruction. The maxims are not always, indeed, expressed in that concise and pointed manner which this kind of writing seems to require: but the language is correct and perspicuous; and—which is of still more consequence—the thoughts, if not so perfectly distinct as to be, like the paragraphs, an hundred in number, are just and important, and peculiarly proper to be impressed on young minds. They teach, particularly, the value of intellectual and moral accomplishments, the necessity of self-command, and the benefit of habits of resolution and industry. On the subject of friendship, we find an excellent observation, which we shall copy as a specimen:

‘I have learned to distinguish three kinds of Friendships: that of the Mind, among persons that amuse each other; that of Character, between persons who please each other; and that of the Heart, among persons who love each other.—In the first, I find the pleasure of being entertained or instructed; in the second, that of being suffered and borne with: but in the third, I find much nobler sentiments which interest and affect me; I find in it a support that I should seek in vain elsewhere.’

Under the division of Moral Miscellanies, are several pleasing and instructive fables in prose; and both in sentiment and style, this is a very proper book to be put into the hands of young ladies.

AGRICULTURE.

Art. 58. *Foreign Agriculture*: or, an Essay on the comparative Advantages of Oxen for Tillage in competition with Horses. Being the Result of Practical Husbandry by the Chevalier de Monroy, of the late Corps of Chevaux Legers of the Ordinary Guard of Louis XVI. Selected from Communications in the French Language, with additional Notes. By John Talbot Dillon, Esq. M. R. I. A. Under Secretary of the Board of Agriculture, and Honorary Member of the Literary and Philosophical Society of Manchester. 8vo. 2s. Nicol, &c. 1796.

Gratitude will ever excite esteem, and incline us to think favourably of whatever is connected with it. M. de Monroy, in a Dedication of this Essay to the President of the Board of Agriculture, says, “I am prompted to lay it before the public, solely with a view of testifying my sense of the protection I enjoy, in this benevolent country.”—Had we, from this declaration, received no degree of prepossession in the author’s favour, we should have gone through his paper with alacrity, merely as being descriptive of a favourite branch of husbandry, as practised in a foreign country:—but we must confess that, although we have received through these means considerable gratification, we have reaped little instruction, either from the Essay itself,

itself, or from the notes that are attached to it. The subject, so far as calculations and arguments go, may be said to be exhausted. Indeed, all calculations on it are, in a degree, vague, if the individual animals, on which they are formed, be not accurately specified. Some oxen are of double the value of others; in regard to work; and in horses, also, there is great disparity.

We have not a doubt of the superiority of oxen, properly bred and properly managed, over horses, in the ordinary works of agriculture: yet we are of opinion that there is little probability of their being readily introduced into these works, by any arguments that can be offered in their favour.

MISCELLANEOUS:

Art. 59. *The Peeper*; a Collection of Essays, Moral, Biographical, and Literary. 12mo. pp. 347. 4s. Boards. Allen and Welf: 1796.

A volume of Essays, though it may be considered as belonging to the class of "light summer reading," seems to require a more than common degree of exertion in the writer. If very profound speculation be not sought in productions of this kind, something above the ordinary level, both in sentiment and style, may reasonably be expected. The public taste has been already so much refined; in this kind of writing, by the ease of Addison, the terseness of Hawkeſworth, and the strength of Johnson, that it reluctantly stoops to inferior entertainment. We are sorry not to introduce with greater advantage the name of Mr. Watkins, announced in the dedication as the author of these Essays, in comparison with those of his predecessors. The general style of his performance is not marked with any peculiar characters of elegance; it never rises above neatness; it is often mean and slovenly; and it is sometimes grammatically inaccurate. Of the latter fault, the following expressions are examples: 'the reader need not go far;'—'men may be prejudiced *equally as foolish* against an opinion, &c.:'—'from that period should their studies be turned towards *those* subjects as shall best qualify them,' &c.;—'have entirely forgot.'

Many of the papers on moral and religious subjects differ little from the ordinary run of sermons; scarcely any are enlivened with strokes of wit or pleasantry; the reader will seldom find his attention arrested by novelty of remark, and he will sometimes be offended by strong expressions of religious and political bigotry. Literary papers are announced in the title: but we find only one paper which can with propriety be classed under this denomination; this is, "On the rise of foreign phrases in writing and conversation;" in which this fashionable practice is properly censured. The best papers are the biographical: viz. memoirs of Mrs. Ann Ayscough*; of that extraordinary man, John Henderson of Oxford; and of our *quondam* able coadjutor, the Rev. Samuel Badcock.

* A Protestant lady, of uncommon and excellent accomplishments, who was inhumanly racked, and afterwards burnt, for her religion, in the reign of that *pious defender of the faith*, Henry VIII.

- Art. 60. *Hints for promoting a Bee Society*. 8vo. 6d. Darton and Harvey. 1796.

It is the purpose of the benevolent writer of this little tract, whom we understand to be Dr. Lettsom, to excite the attention both of the economist and the lover of natural knowledge to the pleasing labours of that valuable and wonderful insect the bee; and while it is his wish to render them equally profitable and amusing, he seems desirous of affording a service of gratitude to the industrious little workman himself, by pointing out a mode of obtaining his spoils without at the same time depriving him of life. The author observes that, while horticulture is increased to such a degree round the metropolis, the opportunity which it offers of gaining unbought riches from the products of the hive is almost totally neglected; and after having hinted, in a few words, the utility which might result from a society of *friends to the Bee*, he describes (with the aid of a plate) a very commodious and pleasing *Colony hive* for these insects, now existing in the bed-chamber of a Mr. Lover; which we cannot but warmly recommend to the notice of our curious and humane readers. We shall add that we have been favoured with such an ocular proof of the success of this ingenious contrivance, as leaves us no room to doubt of its fitness for the intended purpose.

- Art. 61. *Letters from Mr. Fletcher Christian*, containing a Narrative of the Transactions on board his Majesty's Ship *Bounty*, before and after the *Mudny*, with his subsequent Voyages and Travels in South America. 12mo. 3s. 6d. sewed. Symonds. 1796.

This publication, for the authenticity of which no other voucher is offered than that of the writer, assuming the name of Mr. Fletcher Christian, *pledging his honour*, is evidently manufactured from descriptions taken out of other voyages, with the addition of a few improbable and uninteresting incidents, written apparently with no other design than the hopes of profiting by the credulity of the public. Mr. Edward Christian, brother of Fletcher Christian, has publicly denounced the *imposture*, by an advertisement in the news-papers.

- Art. 62. *An Address to the Ladies from a Young Man*. The Second Edition. 12mo. pp. 100. 2s. Cadell jun. and Davies. 1796.

The office of censor of female manners—an office of great importance to the public, but of great difficulty and delicacy—has never been stately occupied since the days of the *Spectator*. A few writers have occasionally assumed this station: but they have been, commonly, either too grave to amuse, or too flippant to instruct: they have wanted that happy union of good-sense with easy pleasantry, and of exactness of delineation with pertinency of remark, which introduced Addison's female lectures, with so much credit and effect, to the breakfast tables of the age in which he lived.

We cannot so far flatter this lecturer on female manners, as to call him a second Addison. The present mode of female dress, indeed, which must be allowed to approach towards indelicacy, is a very proper subject of animadversion; and this fashionable folly is, in the present address, censured with perfect decorum, and with a degree of respect for the female character which is highly commendable. Yet—and

let not the remark be construed into an improper indulgence to female frailty—we cannot but think that the young man has treated the subject somewhat too gravely. Instead of being of opinion, with the author's friend mentioned in the preface, that the style is too colloquial, we should have been better pleased had it been less luxuriant in poetical allusion and quotation, and been rendered more captivating by delicate and playful humour. However, the tendency of the piece, we have said, is good; and its effect, as far as it attracts attention, must be useful. The errors of modern female education are well represented in the following passage:

‘ Let us candidly examine in what respects the education of a woman qualifies her for the performance of the duties of *matrimony*: Does she learn these duties at the boarding-school? No, surely: the principal part (I had almost said the whole) of her time is occupied in learning to be *accomplished*. Is she the best dancer, or musical proficient? She is the mistress's darling, the cleverest girl, the envy of her school-fellows: She is seldom employed in reading books of historical information, or moral instruction; and even female virtue seems to be inculcated more from a fear of shame, than as a principle of morality. At sixteen or seventeen she leaves school, and is *introduced into the world*; that is, she goes to every rout, and to every dance, to which she is invited; a dissipation of thought, a relish for trifles, and a habit of expence, are the inevitable consequences; she cannot marry unless she marries a man of fortune; she is much, very much, attached to the “ dear fellow,” but he must keep her a carriage, and indulge her in all her former expences, or *she is prudent*, and must endeavour to forget him; the conflict is violent; but, poor soul, she must endure it; her duty to her family requires it.—Is this, or is it not, a fair statement? If it be, good heaven, what a school is *this world* for wives and mothers! Is it to be expected that the marriage-ceremony is a charm against the inveteracy of habits? We find, alas! that it is not:—wonder we then, that

— “ marriage vows

“ Are false as dicers' oaths?”

Let it be reported that a marriage is to take place; is it enquired whether the dispositions of the parties concerned are congenial, or what are the prospects of happiness? No; but it is asked, Has she a good *establishment*? Is the match an *advantageous one*? Do they *keep their carriage*?—But I have done; for I am treading on dangerous ground, and will e'en change my station.’

The young female world will find, in this address from their young male friend, many kind cautions, and much good advice, which we recommend to their serious consideration.

Art. 63. *An Appeal to Popular Opinion*, against Kidnapping and Murder; including a Narrative of the late atrocious Proceedings at Yarmouth; with the Statements, Hand-bills, &c. *pro & con*. By John Thelwall. 8vo. 1s. Jordan. 1796.

We profess ourselves to be among the number of those, who think that employing violence to controul opinion is one of the greatest

‘ • Shakespeare's Hamlet.’

offences

offences that can be committed against the spirit of a free constitution ; and that the outrage becomes infinitely more dangerous, when its instruments are the armed and disciplined bodies maintained for the public security. We cannot, therefore, but look on the late attempt on the person of Mr. Thelwall at Yarmouth (the nature of which we believe to be sufficiently known and avowed) as a very criminal and scandalous transaction, which no man of sense, whatever be his party, will regard without detestation. That in the breast of the intended sufferer himself it should excite peculiar indignation, is no matter of wonder ; and, if his rhetoric on the occasion somewhat passes the bounds of good taste, and of sober representation, we think him excusable as a man, and shall not crucify him as a writer.

Art. 64. *Catechism of Health*: for the Use of Schools, and for Domestic Instruction. By B. C. Faust, M. D. Counsellor and Physician to the reigning Count of Schaumburg Lippe, &c. &c. Translated from the last German Edition. By J. H. Basse. 12mo. 2s. Dilly.

Nothing is less our intention than to discourage those attempts at enlarging the circle of juvenile acquirements, which have of late years greatly conduced to the real improvement of systems of education. The state of mankind absolutely requires this extension ; and they who, through pride or prejudice, obstinately refuse to accommodate their methods to the progress of opinion, will find themselves left behind in discredit. Yet it is obvious that there must be limits in the selection of proper subjects for early instruction, and that no lasting good can be effected by anticipating the periods in which the mind expands and the judgment acquires due strength. Perhaps no topic could easily be suggested, which is less adapted for children than the principles and detail of medical management ;—a matter either of recondite science or of complicated experience, and concerning which even professional men are far from having come to an agreement. A few simple rules respecting their conduct, in matters necessarily left to their own discretion, might, indeed, usefully make a part of familiar and domestic instruction : but what have they to do with regulations which fall under the province of the parent, master, nurse, or physician, and of which they must be the objects, not the authors ? The present work, therefore, appears to us entirely mis-named or mis-conceived ; it is rather a catechism for parents than for children ; and to make it a part of the instruction of the latter would be only to occupy their minds with a number of things which it is impossible they could properly comprehend, and the use of which commences at a much later age.

The author is evidently a man of knowledge and humanity ; too fond, perhaps, of certain notions which, under the plausible idea of *following nature*, have been latterly inculcated, but which, without actual experience, may lead to a dangerous dogmatism. Is it not, for instance, an imprudent deduction from the general doctrine of the benefit of exposure to cool air, to assert that ‘ from the hour of birth the head of a child ought to be kept uncovered ?’—and is a man of prudence warranted to direct that ‘ all infants should be immersed in

cold water every day?" It would be easy for us to point out many assertions and directions, of which the theoretical truth, or the practical propriety, may be very problematical; even setting aside the objection of their erroneous address to children. On the whole, if the purpose of the translation be to promote the adoption of the work in the education of youth here, as has been done in Germany, we do not hesitate to say that, in our opinion, both the design and the execution are injudicious: but, as a collection of precepts on important points in the nursing and rearing of children, and the training them to the possession of a healthful body and sound mind, we think it may usefully be consulted by those who read with due caution and reflection.

Art. 65. *Genealogical Tables of the Sovereigns of the World*, from the earliest to the present Period; exhibiting in each Table their immediate Successors, collateral Branches, and the Duration of their respective Reigns, so constructed as to form a Series of Chronology; and including the Genealogy of many other Personages and Families distinguished in sacred and profane History; particularly all the Nobility of these Kingdoms descended from Princes. By the Rev. William Betham, of Stonham Aspel, Suffolk. Folio. Common Paper 3l. 13s. 6d. Fine Paper 4l. 14s. 6d. Boards. Robb, Son, &c. 1795.

These Tables must have cost the indefatigable compiler prodigious labour and attention. As a book of occasional consultation and reference, it will rank (we imagine) with the most esteemed productions of the kind. We say this, presuming entirely on its correctness, of which we have no doubt: but as it is not a work for perusal, like a history or a dissertation, a reviewer can only speak from general appearances; and these are all very much in favour of the publication. Indeed we scruple not to give Mr. Betham's work the preference even to Anderson's "*Royal Genealogies* *," (the most considerable of our former complements, of this kind,) on account of the greater simplicity and neatness of his method, and the disengagement of his performance from extraneous historical matter: we have often found ourselves rather confused than enlightened by consulting Anderson. The volume is printed with uncommon neatness, and with every indication of accuracy and care. In a short prefatory advertisement, Mr. Betham gives an account of the materials of which he has made use in the complement; and by which it appears that he has consulted all the best authorities; viz. the Bible, the Universal History, the Classics, Anderson, Rollin, the Peccages, &c.—His chief guides in chronology were Newton and Blair.—The work is dedicated, by permission, to THE KING.

SINGLE SERMONS.

Art. 66. *Christian Philanthropy*; preached before the Associated Friendly Societies of the City of Bath, May 16, 1796. By the Reverend Richard Warner, Curate of St. James's Parish. 8vo. 1s. Dilly.

* Printed in 1731, for W. Innys, &c. Large Folio.

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A sensible, liberal, and elegant discourse, in which the character of Christ and the genius of his religion are well portrayed, and the great law of Christian benevolence is strongly enforced. The preacher very pertinently applies this doctrine to the circumstances of his auditors; recommending to the associated societies the reciprocal exercise of candour, amid an unavoidable diversity of political and religious opinions.

Art. 67. *The good Man, and faithful Minister, made eminently useful.*

A Funeral Sermon, preached at Stepney Meeting, June 19, 1796; occasioned by the Death of the Rev. Samuel Brewer, fifty Years Pastor of the Independent Church in that Place, who departed this Life June 11, 1796. Together with the Oration delivered at the Interment. By George Ford. 8vo. 1s. Mathews.

This discourse is written in the usual manner of funeral sermons among the Independents; pious and affectionate; orthodox, and, in the appropriate language of the sect, evangelical; and full of scriptural allusions and quotations. An account of the religious experience and ministerial labours of Mr. Brewer is introduced. The oration at the grave is in the same strain.—Mr. Brewer was a person of considerable eminence and respectability, particularly among the dissenters of the above-mentioned denomination.

Art. 68. *The Principles and Duties of Christianity inculcated and enforced.* Preached at Sunbury, Middlesex, May 25, 1796, being the Anniversary Meeting of two Friendly Societies of poor Tradesmen and Day Labourers in that Parish, instituted for their mutual Support in case of Sickness, Accident, or Old Age. By James Cowe, M. A. Vicar. 4to. 1s. Robson.

This is a practical discourse, happily suited to the occasion and to the audience. Without descending to low familiarity, Mr. Cowe instructs his hearers, with great plainness, on various topics of Christian duty. His advice, concerning the behaviour which ought to prevail with respect to persons of different religious sentiments, is very liberal and candid; and he gives his audience excellent instruction on their conduct towards each other in the *friendly societies*, formed for their mutual benefit.

Art. 69. *The Social Worship of the One God agreeable to Reason and Scripture:* preached in the Chapel in Prince's Street, Westminster, March 27, 1796, on undertaking the Pastoral Office in that Place. By Thomas Jervis. 8vo. pp. 32. 1s. Robinsons.

Rational sentiments concerning the Supreme Being, and concerning the obligation, the pleasure, and the benefit of religious worship, are, in this discourse, illustrated in clear, strong, and animated language. The preacher has preserved the due medium between dry argument and flimsy declamation, and has presented the public with a judicious yet popular discourse on a very important and seasonable topic. Mr. Jervis speaks in terms of very high but certainly deserved respect of his predecessor, the late excellent Dr. Kippis:

'A name,' says he, 'which will not be mentioned without exciting in your breasts, as well as my own, the heartfelt emotions of friendship,

friendship, veneration, and regret; a name, which will be remembered in the world as long as manly abilities, solid learning, sterling worth, and unaffected benevolence shall continue to retain a place in the esteem of mankind. In him, the personal virtues and talents of the man were so admirably blended with the acquirements of the scholar, and the elevated sentiments and principles of the Christian, as to constitute a rare, valuable, and accomplished character. In him, science has lost an ornament, religious liberty and truth an able advocate, and humanity a disinterested friend.

CORRESPONDENCE.

We have received the following benevolent Proposal from a Correspondent who signs his letter, which accompanied it, *CLERICUS*. We are happy in making room for it, [though necessarily somewhat abridged] heartily wishing success to so excellent a design:

‘*PROPOSAL for lending small Sums of Money, for a short Time, without Interest, to virtuous and industrious Persons labouring under temporary Difficulties.*

‘*VARIOUS are the methods which humanity has suggested for the relief of poverty and distress, while too little attention has been paid to plans for preventing those evils, which so large a portion of mankind are born to suffer. It is certain that the unhappy transition from competence to indigence is commonly occasioned by a temporary difficulty, which may be removed by a small assistance from the hand of the benevolent, and all the consequent misery avoided. The labourer or manufacturer, whose daily industry is barely sufficient to support a numerous family, is perhaps laid on the bed of sickness, or, without any misconduct, for a short time, may happen to be unemployed; his wife and children immediately want bread; and shortly after comes an unfeeling landlord, who sells the little furniture, and turns out the poor wretches either to starve or become a burthen to the parish. This fixes the destiny of the unfortunate family for the whole remainder of life; for though there is a laudable pride even in the lowest individual, which makes him abhor the idea of being dependent on parish-rates, and excites him to every exertion, lest the dear little objects of his affection should be stigmatized by the badge of paupers; yet when he finds the disgrace wholly unavoidable, and his name is once registered in the parochial records of the poor, he never strives to regain his independence, because he thinks his reputation irrecoverable. Too often also it happens that for a small debt the poor man is shut up in prison great part of his life, and rendered useless to his family and the public: and though the society for liberating persons confined for small debts has been much, and deservedly applauded, yet if charity should begin her god-like work a little earlier, and prevent those unfortunate men from being dragged from useful employments, and the arms of their lamenting families, much greater good would be done. This is evident on the slightest consideration; for when the father is committed to prison, the children must be provided for by the parish, or they will become vagrants and a pest to the public, while the wife is overwhelmed by their calamity, and perhaps abandons herself to despair. The prisoner, in the mean while, forgets the habits of industry, and learns those vices which*

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the illiterate indolent acquire in all situations, but particularly in that school of immorality, a gaol. Very seldom indeed it happens, that after being discharged from confinement he collects his scattered family, resumes his former calling, and recovers his credit as an honest and industrious man. Now could occasional relief be given to such a person while struggling with his adverse condition, he might not only continue to be the support of his family, but in all probability would be soon able to repay a small sum of money, which might be lent him from a fund, if it should be instituted for such a benevolent purpose. And, as the basis of such an institution must entirely depend on a careful discrimination of character, the Petitioners should come well recommended by three or more respectable neighbours for their honesty and industry, and as being persons who will probably be able to discharge the loan within months. As there must be some debtors to this institution, whose misfortunes by long continuance will keep them insolvent, it will be necessary to have an annual subscription to support it.—There are many benevolent persons who are not rendered so giddy in the vortex of pleasure, nor so deafened by the clamour of politics, but they can still hear the cry of human distress, and are ready to give every possible succour. To such only is this proposal addressed, and they are earnestly requested to give it a mature consideration, and not hastily dismiss it on account of some apparent objections. The proposer is sensible that some difficulties would attend the execution of this plan, but he does not think them insuperable; and surely the benefit to be derived from it to the virtuous and industrious poor, is of such importance as would well justify an experiment how far it is practicable. The common objection will be, that few will be able and willing to repay the money they shall borrow from such funds; but if a proper regard be paid to character, it is likely this will not be found true. But even supposing this to be the case, certainly it is not a sufficient reason for rejecting this proposal. For should a considerable part of the sums thus advanced be sunk, it must be allowed that charity can never be exercised in a more beneficial manner. The assistance we give the poor is generally by alms to those who either receive parish pay, or live in a state of indolence and vagrancy, and whose impudence makes them intrude on and harass the benevolent. By such persons the money is usually misapplied to the purposes of intemperance, or unnecessary indulgence; or at best affords but a short relief. For much more discretion and economy in the management of alms cannot be expected from those whose imprudence and extravagance have, perhaps, contributed to reduce them to their unhappy situation. But now if the money so bestowed should be applied to extricate sober and diligent persons embarrassed by casual difficulties, the effect would be very different; for we may lay it down as a rule, that where there is no prospect but that of constant want, a temporary relief will be transient and ineffectual, but if the want be only temporary, assistance will be attended with the most happy consequences.—

* Should these ideas coincide with the sentiments of those persons, who, like the Divine Founder of Christianity, are actuated by that genuine philanthropy which shews itself by doing good, the author of this address will think himself greatly obliged if they will be kind enough to let him know to what extent such an institution should receive their support; and they are humbly requested at the same time to favour him with their opinion on this subject, and give him some hints for improving this scheme, and guarding against its abuses. Be pleased to direct to the Rev. M. H.

to be left with Mr. C. Buckton, Printer, 38, Great Pulteney-street, Golden Square, London.*

We beg leave earnestly to recommend the charity proposed by this unknown Correspondent; as it appears, in every view, to be one of the most useful kind, and may, possibly, become one of the most extensive. Dean Swift appropriated, in a similar manner, from his own income, a considerable sum; and it is well known that much good was effected by that mode. "To insure the reward of industry is to bestow a benefit at once on the individual and on the public*."

We have received letters from our old correspondent A. Z. and from a friendly writer who signs C. D. respecting the various opinions entertained of the moral character of Queen Elizabeth and Mary Queen of Scots; occasioned by some remarks on that subject; which occurred in our review of Mr. Norgate's *Essays*. (See Rev. for Sept.) We must decline, however, any prosecution of an argument which does not appear susceptible of decision; and concerning which, therefore, various opinions will, after all, be entertained.

Clytander will see that we have availed ourselves of his obliging correction of an inadvertency. We thank him also for his information.

We are informed that the price of Mr. Brydson's heraldic work was misprinted in our last number. It should be 10s. 6d. instead of 6s.

W. H. refreshes our memory, in a case in which we confess there has been some neglect.

W. R.'s letter, we are sorry to say, has been accidentally overlooked, till it was too late to afford it proper notice in this Number.

Mr. Wansey's letter is received; and proper attention will be paid to it.

Historicus is informed that the *Continuation* of our *General Index*, bringing that work down to the end of the 81st vol. or first Series of the Review, is just published, in one vol. 8vo.

In the Rev. for Sept. p. 49. l. 27. put a semicolon after 'preceding'; p. 53. l. 11. for 'Oxford,' r. *Cambridge*.

In the Appendix, p. 494. Art. V. l. 11. for 'performed on,' r. performed in; p. 520. l. 26. dele the words 'our poetry;' p. 551. l. 12 from bottom, for 'though less,' r. which are less.

* Hawkefworth's Life of Swift.



T H E
MONTHLY REVIEW,

For NOVEMBER, 1796.

ART. I. *Studies of Nature.* By James-Henry-Bernardin de Saint-Pierre. Translated by Henry Hunter, D. D. Minister of the Scots Church, London-Wall. 5 Vols. 8vo. 1l. 10s. Boards. Dilly. 1796.

WE have had repeated occasion to bear our willing testimony to the merit of the ingenious, amiable, and pious *Saint-Pierre*. His work in defence of the goodness of God, entitled *Le Plan de Dieu envers les Hommes, &c.* was noticed in our Rev. Vol. lxxviii. p. 238. where we recommended it to our readers, as abounding with rational and delightful sentiments, expressed in clear and forcible language, and as evidently dictated by a mind sincerely and zealously desirous of promoting the interests of religion and humanity.

The work of which a translation is here presented to the public was announced soon after its first appearance in 1785, in our lxxvth Vol. p. 522, as a production of great originality and merit. As this valuable performance is now, through the well-bestowed industry of Dr. Hunter, rendered accessible to the English reader, it may serve to attract farther attention to an excellent defence of religious belief, if we briefly give a connected view of the contents of the volumes.

The great object of the work is to furnish, from the actual contemplation of nature, a series of proofs of an universally existing order, and a superintending providence. In pursuit of this object, the author takes a wide range; examining and refuting the various objections which have been raised against Providence, from partial views of the works of nature. In the first part, in which the writer replies to the objections founded on the disorders of the globe, he advances several new hypotheses: he controverts the Newtonian doctrine of centripetal and centrifugal forces; he ascribes the direction of the chain of mountains on the Continent to the regular winds which blow over the ocean; the position of islands to the confluence of the seas and rivers; the constant supply of fuel to volcanos, and to the bituminous deposits on the shores; and the currents of the seas,

VOL. XXI.

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and motion of the tides, to the alternate freezing and melting of the polar glaciers. This latter theory, though it has not displaced the Newtonian explanation of the tides from the attraction of the moon, is supported with great ingenuity.

M. de St. Pierre next refutes the objections against Providence which respect the vegetable and animal kingdoms, by shewing that we cannot account for their various productions and phenomena by mere mechanical laws, and that they afford indubitable proofs of a directing intelligence in the wise adaptation of means to ends. A great variety of curious facts in natural history are collected in this part of the work. The intelligence bestowed by nature on the animal creation is happily illustrated in the following paragraph : (Vol. ii. p. 12.)

‘ The torpedo defended himself from his enemies by means of the electric shock, before Academies thought of making experiments in electricity ; and the limpet understood the power of the pressure of the air, and attached itself to the rocks, by forming the vacuum with its pyramidal shell, long before the air-pump was set a going. The quails which annually take their departure from Europe, on their way to Africa, have such a perfect knowledge of the autumnal Equinox, that the day of their arrival in Malta, where they rest for twenty-four hours, is marked on the almanacks of the island, about the 22d of September, and varies every year as the Equinox. The swan and wild duck have an accurate knowledge of the latitude where they ought to stop, when, every year they re-ascend, in Spring, to the extremities of the North, and can find out, without the help of compass or sextant, the spot where the year before they made their nest. The frigate which flies from East to West, between the Tropics, over vast Oceans interrupted by no Land, and which regains at night, at the distance of many hundred leagues, the rock hardly emerging out of the water which he left in the morning, possesses means of ascertaining his Longitude, hitherto unknown to our most ingenious Astronomers.

‘ Man, it has been said, owes his intelligence to his hands ; but the monkey, the declared enemy of all industry, has hands too. The sluggard, or sloth, likewise has hands, and they ought to have suggested to him the propriety of fortifying himself : of digging, at least, a retreat in the earth, for himself and for his posterity, exposed as they are to a thousand accidents, by the slowness of their progression. There are animals in abundance furnished with tools much more ingenious than hands, and which are not, for all that, a whit more intelligent. The gnat is furnished with a proboscis, which is at once an awl proper for piercing the flesh of animals, and a pump by which it sucks out their blood. This proboscis contains, besides, a long saw, with which it opens the small blood-vessels at the bottom of the wound which it has made. He is likewise provided with wings, to transport him wherever he pleases ; a corset of eyes studded round his little head, to see all the objects about him in every direction ; talons so sharp, that he can walk on polished glass in a perpendicular direction ; feet supplied with brushes for cleansing himself ; a plume of feathers

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on his forehead ; and an instrument answering the purpose of a trumpet to proclaim his triumphs. He is an inhabitant of the air, the earth, and the water, where he is born in form of a worm, and where, before he expires, the eggs which are to produce a future generation are deposited.

‘ With all these advantages, he frequently falls a prey to insects smaller, and of a much inferior organization. The ant which creeps only, and is furnished with no weapons except pincers, is formidable not to him only, but to animals of a much larger size, and even to quadrupeds. She knows what the united force of a multitude is capable of effecting ; she forms republics ; she lays up store of provisions ; she builds subterraneous cities ; she forms her attacks in regular military array ; she advances in columns, and sometimes constrains man himself, in hot countries, to surrender his habitation to her.’

From the inferior animal creation, the author proceeds to man, in order to prove that the greater part of the ills which oppress the human race are to be ascribed to the defects of our modes of education, and of our political institutions, and not to those of nature.

Instead of following the principles of physical science, which tend, in his opinion, to make us lose sight of intellectual ends in the order of nature, the author has recourse to what he calls the *sublime instinct of sentiment* ; by means of which we perceive the correspondencies and harmonies that govern the world. The law of *convenience*, conformity, or the exact adaptation of one thing to another, which furnishes the principal argument for the being of God, is largely and beautifully illustrated by a variety of natural facts, in which a *designed* relation between the several parts of nature is apparent. From this most interesting part, we shall select, out of a vast mass of valuable matter, two or three striking passages : (Vol. ii. p. 362. & seq.)

‘ There is seen, on the shores of India, a large and beautiful bird, white and fire-coloured, called the *flamingo*, not that it is of *Flemish* extraction, but the name is derived from the old French word *flambant*, (flaming) because it appears, at a distance, like a flame of fire. He generally inhabits in swampy grounds, and salt marshes, in the waters of which he constructs his nest, by raising out of the moisture, of a foot deep, a little hillock of mud, a foot and a half high. He makes a hole in the summit of this little hillock ; in this the hen deposits two eggs and hatches them, with her feet sunk in the water, by means of the extreme length of her legs. When several of these birds are sitting at the same time on their eggs, in the midst of a swamp, you would take them, at a distance, for the flames of a conflagration, bursting from the bosom of the waters.

‘ Other fowls present contrasts of a different kind on the same shores. The pelican, or wide throat, is a bird white and brown, provided with a large bag under its beak, which is of excessive length. Out he goes every morning to store his bag with fish : and, the supply of the day having been accomplished, he perches on some pointed
rock,

rock, on a level with the water, where he stands immovable till the evening, says Pather *Du Tertre**, "as in a state of profound sorrow, " with the head drooping, from the weight of his long bill, and eyes " fixed on the agitated Ocean, as motionless as a statue of marble." On the dusky strand of those seas may frequently be distinguished herons white as snow, and in the azure plains of the sky, the pailleur of a silvery white, skimming through it almost out of sight: he is sometimes glazed over with a bright red, having likewise the two long feathers of his tail the colour of fire, as that of the South-Seas.

'In many cases, the deeper that the ground is, the more brilliant are the colours in which the animal, destined to live upon it, is arrayed. We have not, perhaps, in Europe, any insect with richer and gayer clothing than the stercoraceous scarab, and the fly which bears the same epithet. This last is brighter than burnished gold and steel; the other, of a hemispherical form, is of a fine blue, inclining to purple: and in order to render the contrast complete he exhales a strong and agreeable odour of musk.'—

'Nature has bestowed at once, in the colours of innoxious animals, contrasts with the ground on which they live, and consonances with that which is adjacent, and has superadded the instinct of employing these alternately, according as good or bad fortune prompts. These wonderful accommodations may be remarked in most of our small birds, whose flight is feeble, and of short duration. The gray lark finds her subsistence among the grafs of the plains? Does any thing terrify her? She glides away, and takes her station between two little clods of earth, where she becomes invisible. On this post she remains in such perfect tranquillity, as hardly to quit it, when the foot of the fowler is ready to crush her.

'The same thing is true of the partridge. I have no doubt that these defenceless birds have a sense of those contrasts and correspondencies of colour, for I have remarked it even in insects. In the month of March last, I observed, by the brink of the rivalet which washes the Gobelins†, a butterfly of the colour of brick, repofing, with expanded wings on a tuft of grafs. On my approaching him, he flew off. He alighted, at some paces distance, on the ground, which, at that place, was of the same colour with himself. I approached him a second time; he took a second flight, and perched again on a similar stripe of earth. In a word, I found it was not in my power to oblige him to alight on the grafs, though I made frequent attempts to that effect, and though the spaces of earth which separated the turfy soil were narrow, and few in number.

'This wonderful instinct is, likewise, conspicuously evident in the camoleon. This species of lizard, whose motion is extremely slow, is indemnified for this, by the incomprehensible faculty of assuming, at pleasure, the colour of the ground over which he moves. With this advantage, he is enabled to elude the eye of his pursuer, whose speed would soon have overtaken him. This faculty is in his will,

* • History of the Antilles.'

† A small village in the suburbs of Paris, noted for its manufactures in fine tapestry, and superb mirrors.

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for his skin is by no means a mirror. It reflects only the colour of objects, and not their form. What is farther singularly remarkable in this, and perfectly ascertained by Naturalists, though they assign no reason for it, he can assume all colours, as brown, gray, yellow, and especially green, which is his favourite colour, but never red. The cameleon has been placed, for weeks together, amidst scarlet stuffs, without acquiring the slightest shade of that colour. Nature seems to have with-held from the creature this shining hue, because it could serve only to render him perceptible at a greater distance; and, farther, because this colour is that of the ground of no species of earth, or of vegetable, on which he is designed to pass his life.

‘ But, in the age of weakness and inexperience, nature confounds the colour of the harmless animals, with that of the ground on which they inhabit, without committing to them the power of choice. The young of pigeons, and of most granivorous fowls, are clothed with a greenish shaggy coat, resembling the mosses of their nests. Caterpillars are blind, and have the complexion of the foliage, and of the barks, which they devour. Nay, the young fruits, before they come to be armed with prickles, or inclosed in cases, in bitter pulps, in hard shells, to protect their seeds, are, during the season of their expansion, green as the leaves which surround them. Some embryos, it is true, such as those of certain pears, are ruddy or brown; but they are then of the colour of the bark of the tree to which they belong. When those fruits have inclosed their seeds in kernels, or nuts, so as to be in no farther danger, they then change colour. They become yellow, blue, gold-coloured, red, black, and give to their respective trees their natural contrasts. It is strikingly remarkable, that every fruit which has changed colour has seed in a state of maturity.’

The same subject is pursued at great length, in the consideration of the consonancies which appear in human nature; and of the harmony of plants with the sun, with the water and air, with vegetables, animals, and man; illustrated by numerous details which afford the naturalist much entertainment. We shall give an extract from the chapter which treats of the harmony of plants relative to man. (Vol. iii. p. 294.)

‘ It is in the countries of the North, and on the summit of cold mountains, that the pine grows, and the fir, and the cedar, and most part of resinous trees, which shelter man from the snows by the closeness of their foliage, and which furnish him, during the winter season, with torches, and fuel for his fire-side. It is very remarkable, that the leaves of those ever-green trees are filiform, and extremely adapted, by this configuration, which possesses the farther advantage of reverberating the heat, like the hair of animals, for resistance to the impetuosity of the winds, that beat with peculiar violence on elevated situations. The Swedish naturalists have observed, that the fattest pines are to be found on the dryest and most sandy regions of Norway. The larch, which takes equal pleasure in the cold mountains, has a very resinous trunk.

‘ *Matbiola*, in his useful commentary on *Dioscorides*, informs us, that there is no substance more proper than the charcoal of these trees, for

promptly melting the iron minerals, in the vicinity of which they peculiarly thrive. They are, besides, loaded with mosses, some species of which catch fire from the slightest spark. He relates, that being obliged, on a certain occasion, to pass the night in the lofty mountains of the Strait of Trento, where he was botanizing, he found there a great quantity of larches (*larix*) bearded all over, to use his own expression, and completely whitened with moss. The shepherds of the place, willing to amuse him, set fire to the mosses of some of those trees, which was immediately communicated with the rapidity of gun-powder touched with the match. Amidst the obscurity of the night, the flame and the sparks seemed to ascend up to the very heavens. They diffused, as they burnt, a very agreeable perfume. He farther remarks, that the best agaricum grows upon the larch, and that the arquebusers of his time made use of it for keeping up fire, and for making matches. Thus nature, in crowning the summit of cold and ferruginous mountains with those vast vegetable torches, has placed the match in their branches, the tinder at their foot, and the steel at their roots.

‘ To the south, on the contrary, trees present, in their foliage, fans, umbrellas, parasols. The latanier carries each of its leaves plaited as a fan, attached to a long tail, and similar, when completely displayed, to a radiating sun of verdure. Two of those trees are to be seen in the Royal Garden. The leaf of the banana resembles a long and broad girdle, which, undoubtedly, procured for it the name of Adam’s fig-tree. The magnitude of the leaves of several species of trees increases in proportion as we approach the Line. That of the coconut-tree, with double fruit, of the Sechelles Islands, is from twelve to fifteen feet long, and from seven to eight broad. A single one is sufficient to cover a numerous family. One of those leaves is, likewise, to be seen in the Royal Cabinet of Natural History. That of the talipot of the Island of Ceylon is of nearly the same size.

‘ The interesting and unfortunate *Robert Knox*, who has given the best account of Ceylon which I am acquainted with, tells us, that one of the leaves of the talipot is capable of covering from fifteen to twenty persons. When it is dry, continues he, it is at once strong and pliant, so that you may fold and unfold it at pleasure, being naturally plaited like a fan. In this state it is not bigger than a man’s arm, and extremely light. The natives cut it into triangles, though it is naturally round, and each of them carries one of those sections over his head, holding the angular part before, in his hand, to open for himself a passage through the bushes. The soldiers employ this leaf as a covering to their tents. He considers it, and with good reason, as one of the greatest blessings of Providence, in a country burnt up by the Sun, and inundated by the rains, for six months of the year.

‘ Nature has provided, in those climates, parasols for whole villages; for the fig-tree, denominated, in India, the fig-tree of the Banians, a drawing of which may be seen in *Tavernier*, and in several other travellers, grows on the very burning sand of the sea-shore, throwing, from the extremity of its branches, a multitude of shoots, which drop to the ground, there take root, and form, around the principal

principal trunk, a great number of covered arcades, whose shade is impervious to the rays of the sun.

‘ In our temperate climates, we experience a similar benevolence on the part of Nature. In the warm and thirsty season, she bestows upon us a variety of fruits, replenished with the most refreshing juices, such as cherries, peaches, melons; and, as winter approaches, those which warm and comfort by their oils, such as the almond and the walnut. Certain naturalists have considered even the ligneous shells of these fruits, as a preservative against the cold of the gloomy season; but these are, as we have seen, the means of floating and of navigating. Nature employs others, with which we are not acquainted, for preserving the substances of fruits, from the impressions of the air. For example, she preserves, through the whole winter, many species of apples and pears, which have no other covering than a pellicle so very thin, that it is impossible to determine how fine it is.

‘ Nature has placed other vegetables in humid and in dry situations, the qualities of which are inexplicable on the principles of our Physics, but which admirably harmonize with the necessities of the men who inhabit those places. Along the water-side grow the plants and the trees which are the dryest, the lightest, and, consequently, the best adapted to the purpose of crossing the stream. Such are reeds, which are hollow, and rushes, which are filled with an inflammable marrow. It requires but a very moderate bundle of rushes to bear the weight of a very heavy man upon the water. On the banks of the lakes of the North are produced those enormous birch-trees, the bark of a single one of which is sufficient to form a large canoe. This bark is similar to leather in pliancy, and so incorruptible by humidity, that, in Russia, I have seen some of it extracted from under the earth which covered powder magazines, perfectly sound, though it had lain there from the time of Peter the Great.’

Man is considered by our author as possessed of two opposite powers,—the one, animal,—the other, intellectual; which, by their union, constitute human life. The varieties in human existence are referred to these sources; and hence the necessity of social and religious affections to the happiness of a human Being is demonstrated. The evils of society are shewn to originate, not from nature, but from wrong education, and absurd institutions and customs. In conclusion, the author proposes various projects for the improvement of human life.

In these volumes, with some ingenious theories, which may at least serve to amuse the reader, will be found a large collection of physical and moral facts, all tending to establish the first principle of religion. As a caveat against atheism, this work is of great value; as a miscellany of natural history, it is highly entertaining; and the English public is much indebted to Dr. Hunter for giving a translation of it.—The fifth volume is *supplemental*, and contains two amusing works of fancy, the well known and much admired tale of Paul and Virginia, and Arcadia.

ART. II. *Letters from Scandinavia, on the past and present State of the Northern Nations of Europe.* 8vo. 2 Vols. pp. 470 in each. 14s. Boards. Robinsons. 1796.

THE necessity, or even the propriety, of *prefaces, introductions, or advertisements*, has sometimes been disputed, and the prevalence of the custom has been ridiculed. In a book of any consequence, however, some prefatory information seems almost as desirable as the usual form of exchanging names, when strangers are introduced to each other in company. We do not mean to say that the *name* of an *author* should every where be given to his reader: for, agreeable as the information might be to the latter, we are aware that very allowable motives may induce the former in many cases to withhold it: but we think that the reader of such a work as that which is now before us requires that some *passport*—some few introductory lines—should inform him of the nature and pretensions of the guest whom he is about to admit to his desk: without obliging him to seek that satisfaction from an intimacy which he may, afterward, regret that he has cultivated. On this point, however, let every man judge for himself.

The present volumes commence their epistolary details without any other preface than the short title-page itself affords. The style in which they are written is easy and animated, but inaccurate; and, when the author confines himself to the description of what he has seen, he is in general entertaining and instructive: but his reflections are too long, and occur too frequently: many of those which are of a political tendency shew too little respect for the feelings of mankind; and the greater part of his observations consist of *truisms*, with erroneous or inconsiderate deductions. The letters are chiefly written from Petersburg, and relate principally to the manners and customs of the Russians, Finlanders, &c. which are already well known to us. Details, also, of the late naval combats between the Russians and the Swedes are inserted.

In the first letter, is an account of the office of *Knout-meister general*; from the dread of whose correction, neither fortune nor rank affords exemption:

‘ I have been told, (says the writer,) that when this officer is ordered to Moscow, which sometimes happens, as most of the disaffected or disappointed nobles have their winter residence there, his appearance operates like the breaking out of the plague. The public places are shut up; social intercourse is almost wholly suspended, and the city waiting in fearful expectation where the blow is to fall; for it is well known that the knout-meister never makes such journeys in vain. Censure is totally inadequate to such a villanous police. Read the account of it, and, with me, thank Heaven that you were born an Englishman!’

We

We could not help feeling some indignation when the author, in the next letter, endeavoured to palliate this detestable kind of discipline; and too frequently we had occasion to notice a want of liberality and justice in his reflections. Of this cast are his remarks on the generosity of the Empress to the Wolkots, two eminent actors, and men of very considerable merit. Sometimes, however, we meet with observations that seem to flow from a different and more happy disposition of ideas. The history of the political state of Poland in the second volume, though wanting method in the arrangement, argues a mind more matured than when the earlier letters were produced.

Russia affords one of the strongest instances of the certain progress towards civilization and improvement, which the introduction of commerce and letters invariably produces. Though still subject to the most perfect despotism, yet, since the time of Peter the Great, the author observes, the government has in every reign been more mildly administered than in the reign preceding: an amendment more to be attributed to the gradual alteration in the character and manners of the nation, than to the different disposition of the sovereigns. 'Were Peter the Great to rise from the tomb and seize his former sceptre, his courtiers and officers would not submit to be publicly beaten by him without resistance.' The situation, however, of some of the lower classes, particularly of the peasants, is most deplorable: not only the poor man, but his wife and family, may be commanded by their master (the proprietor of the land) to perform any service which he pleases to command them to execute. 'If the children are to be taught a trade, the master orders what that trade shall be;' and without the permission of the master they may not marry. 'The masters may order *their slaves* to be knouted by the public executioner without assigning any reason but their own pleasure. The nobility and gentry make their attendants wait with their carriages wherever they go, for one, or for ten hours, as it happens, let the cold be ever so violent. The miserable grins of these half-frozen wretches convince me it is not their choice: the coachmen are sometimes frozen to death upon their boxes.' By a regulation of their police, however, 'the theatres, and all places of public amusement, are shut when the cold is seventeen degrees of Reaumur.'

Of their food, the author writes, 'the poor people, in summer, cannot afford to live upon beef; and the fish, at this season, are dearer, too, than in winter. The peasantry, as substitutes, use vegetables, especially the cucumber, which they eat with black bread.' After a picture of so much misery, we little expected to meet with a comparison between the situation of the British
and

and that of the Russian peasants; in which the preference is given to the latter, with the following curious remark: 'If the Russian peasantry, forming the mass of the nation, are so well provided for, &c. what advantage from a free constitution, when the situation of the mass of a nation we call slaves is *proved* to be more agreeable and happy than our own!'

Notwithstanding these and many other absurdities, the reading of these letters (from whatever sources derived) affords both information and amusement. The writer's partiality for the Russians, indeed, has inclined him to praise, too indiscriminately, every thing belonging to their nation. The character which he has given of the present Empress, Catharine II. as far as relates to the administration of the interior concerns of the nation, she appears to have merited. Many instances are related of her moderation, and of her regard for the welfare and happiness of her countrymen. 'In the emancipation of the peasants on the crown lands, she has set an example which, it is to be hoped, many of the Russian gentlemen will soon follow;' and, says the author, 'the first object in her mind, in times of peace, and *next perhaps after that of foreign conquest*, is the diffusion of liberty and equality among the subjects of her vast empire.' How much it is to be lamented that qualities, which might be and are so productive of benefit, should be counterbalanced by that *vulgar* vice of sovereigns, the love of dominion; for the irrational and indefensible gratification of which, such widely extended ruin and misery are so unjustly and so unfeelingly inflicted!

ART. III. *Sermons on several Evangelical and Practical Subjects.* By the late Reverend and learned Samuel Morton Savage, D.D. To which are prefixed, *Memoirs of the Life of the Author.* 8vo. pp. 342. 6s. Boards. Johnson. 1796.

THE worthy author of these sermons, though not known to the world by any other publications than a few single discourses, is entitled to biographical honours on account of his respectable talents and character, and of the important station which he occupied as an academical preceptor. From the memoirs prefixed to this volume we shall extract a few particulars.

Dr. S. was born in London, July 19, 1721. His family was related to Dr. Boulter, the Lord Primate of Ireland; and Dr. S. considered himself as not only the direct lineal descendant of John Savage, the first Earl of Rivers of that family, by Mary daughter of Thomas Ogle, Esq. his second wife, but also, all the male-heirs of the first marriage having failed, as undoubted heir male and representative of the family.

• His

• His friends had a design to place him in the church, under the patronage of the Lord Primate of Ireland: but this intention was dropt in deference to his own sentiments, which determined him against conformity to our establishment, and led him to take his lot among the dissenters: particularly as his mind revolted from the thought of subscribing articles of faith, without previous study and conviction of their truth. After his grammar learning was finished, he spent a year or two in the house of an uncle, Mr. Toulmin, an eminent apothecary, in Old Gravel Lane, Wapping. But the bent of his mind to the ministry rendered this situation unpleasant to him, and he introduced himself, having no friends or connections to assist his wishes, by a letter to the great and excellent Dr. Watts, soliciting his friendship: who, on receiving it, sent for him; and, discovering in conversation the strong traits of learning, genius, and seriousness, engaged to second his views, became his patron, and honoured him with an intimate friendship to the day of his own death.

• Encouraged and assisted by Dr. Watts, he quitted his uncle, and entered on academical studies under the learned Mr. Eames, the principal tutor of a seminary in London. On whose death, in 1744, Dr. David Jennings, being chosen divinity professor, made it a condition of his filling that post, that Mr. Savage, who had not then finished his academical course, should be his colleague, to lecture on mathematics, natural philosophy, and other branches of literature and science. He supported this province with reputation till 1762, when Dr. Jennings died, and the seminary, under the direction of Mr. Coward's trustees, assumed a collegiate form, and was removed to Hoxton. Mr. Savage was placed in the divinity chair, and had for his colleagues, in other branches of science, Dr. Kippis and Dr. Rees.

• In 1742, he was chosen assistant to the "justly esteemed" Mr. Samuel Price, uncle to the late Dr. Richard Price; and afterwards was ordained co-pastor with him in the congregation of protestant dissenters, in Bury-street, St. Mary Axe. On Mr. Price's death in 1756, he became, January 2, 1757, the sole-pastor; which office he held with various assistants in the pulpit, till he resigned it, after a connection of five and forty years, at Christmas, 1787.—

• At Midsummer 1785, Dr. Savage quitted the academy, "not of necessity," as he expressed it, "but of choice, chiefly to have my time to myself to employ it now late in the evening of life (above 64) in studies for my own personal satisfaction and improvement."—

• The degree of Bachelor in Divinity was conferred on him, at the desire of Dr. John Chalmers, principal and first professor in the College, by the Royal College of Aberdeen, April 28, 1764. Within a few years this compliment was followed by the grant of the *biggest* academical honour from the Marischal college of the same university, who created him Doctor in Divinity in November 1767. This deserved mark of respect to his literary character he acknowledged in an handsome *Latin* letter.—

• Close application and studies, in the earlier periods of life, protracted beyond midnight, greatly affected the health of Dr. Savage, and injured his constitution; which yet, being in itself of the firmest tone, held out to an advanced period. Towards the close of life his health gradually

gradually declined; but his death was occasioned by a peculiar disease. This was a singular obstruction in his throat, thought by the physician who attended him to be an internal swelling of the *Œsophagus*: which gave the painful apprehension, that he must be starved to death. The *Œsophagus*, gradually, became so contracted, that he was unable to swallow any nourishment, except by single drops: so that his family and friends had the mortification of seeing him dying by inches, and at length reduced to a skeleton, and literally starved to death. He was at last so emaciated, that the bones absolutely fretted the skin to soreness, and all but came through it*. He died February 21, 1791, in the seventieth year of his age.—

“ His own religious principles were those of a moderate Independent, free from the bigotry of the high Calvinists, and guided by candour in his intercourses with his brethren of all denominations, without suffering himself to be transported with the warmth of many of them*.”—

“ His character was, peculiarly, marked by “ the most strict and inflexible integrity, in which he was confirmed by a noble independence of spirit, that would never suffer him to stoop to flattery, or any thing he thought mean or base, whereby he might have advanced his fortune and glided through the world with fewer rubs than a man of such a temper as his,” it was justly observed, “ must expect to meet with †.” Every appearance of deceit and duplicity inspired him with disdain and roused his indignation: which would often express itself in strong censures of persons whom he thought chargeable with it.

“ The unjust aspersions, which it has been the fashion of the day to cast upon the whole body of dissenters, certainly did not apply to his name. An early attachment to the House of Hanover seems to have disposed him, at all times, to view the measures of its cabinet in the most favourable light, and to vindicate those which many true friends of the constitution, both in the established church and out of it, have been ready to consider as not most reconcileable to its spirit and principles. But Dr. Savage's judgment on political measures was that of the upright man, uninfluenced by court favour, which he scorned to solicit. He has often strongly expressed an honest and patriotic abhorrence and contempt of any application of the royal bounty, as it has been called, to serve ministerial purposes and to carry an election design.”—

“ In his capacity as a tutor, besides the many acts of friendship which he performed for particular students, as their necessities might require, or their merit recommended them to his patronage, he acted with a truly liberal spirit. As the friend of truth he encouraged free enquiry, and throw no difficulties in the way of those who honestly pursued their enquiries, though they embraced views of Christianity different from his own. It may be considered as a proof of his wishes to dispossess the young mind of ALL improper biases, and of his love of impartial discussion, that he fixed on Dr. Watts' chapter concerning

* Gentleman's Mag. Feb. 1791. p. 191.

† Gentleman's Magazine, p. 190.

"Prejudices," in his *Logic*, as the subject of a *classical exercise*, appointing it to be translated into *Latin* by his pupils.

His own course of reading was free and unrestrained: but wishing to see every difficulty solved, and every objection obviated, he was sometimes brought into a state of fluctuation between the different arguments on controverted points; and this, notwithstanding that his natural abilities were above the common size, his apprehension quick, his memory retentive, and his judgment discriminating. His literary attainments were a treasure. He was possessed of a valuable library, and he made a proper use of it. His reading was careful and diligent; and his books, by the references and remarks written in the margin, bore on almost every page strong proofs of the care and judgment with which they were perused.

Of the Sermons here published we cannot give a character more consonant to our own judgment, than that which Dr. Toulmin, the writer of the memoirs, has prefixed:

'As a preacher, Dr. Savage's discourses were distinguished by good sense, perspicuity, precision, and accuracy. A serious evangelical spirit, according to his ideas of the Christian scheme, diffused itself through them.'

In sentiment, without any appearance of bigotry, Dr. S.'s discourses have a tincture of what is called orthodoxy; they are very well characterised in the title by the epithets evangelical and practical. In method, they follow the practice of the divines of the old school, in arranging the distinct thoughts under several heads numerically distinguished. It may not be improper to add that the editor assures the reader, that, in carrying these sermons through the press, he has scrupulously adhered to the author's copies, and has by no means wished to suppress sentiments repugnant to his own. Only three of the sermons here published have before appeared in print.

ART. IV. *The Poems of Walter Savage Landor.* Crown 8vo. pp. 217. 4s. Boards. Cadell jun. and Davies. 1795.

THIS volume contains the 'Birth of Poesy,' in three cantos—'Apology for Satire'—'Pyramus and Thisbe'—'Abelard to Eloise'—'An Ode on the Departure of Mary Queen of Scots from France'—another ode 'to General Washington,'—some 'occasional Verses,' epigrams, imitations from Catullus, Latin Poems, &c.

To deny that there are many smooth lines in the 'Birth of Poesy' would be unjust; yet we cannot compliment the author by saying that he possesses any great portion of poetic genius. His imagination, though frequently wild and eccentric, does not appear to us to be strong and vigorous; nor is it always directed

directed by judgment. Our readers may form some idea of the general versification of this poem by the following extract :

• Then thou, O LINUS ! o'er thy pupils gone
Didst pour melodious thy funeral moan.
Within the temple's consecrate abodes
Thou thus appealest to the cruel Gods :
“ Ye Gods ! directing all terrene affairs
From pure Olympian domes, devoid of cares !
Lo ! to your shrine, oppress'd by grief I come,
From strong ALCIDES' and sweet ORPHEUS' tomb !
Where, heav'nly POWERS ! O where were ye when died
My tender care, your progeny and pride :
From thee, O Jove ! the valiant Hero sprung,
The tuneful poet from the God of Song.
Well I remember in my youthful years
The joys they gave, now equall'd by my tears !
Well I remember, too, the warlike dance,
The sounding bow-string, and the quivering lance.
Thro' Time's dark mist and Sorrow's baneful dew,
Our friendly strife for Glory still in view :—
But thee, my ORPHEUS ! thee I hear rehearse
Our Argonautic deeds in deathless verse.
O cruel Muses ! playing on what hill,
Or dancing heedless near what favour'd rill,
Were ye, O where, when Death's dark cloud disspread
Around your child, your ORPHEUS' hallow'd head !
Or whom now deem ye worthy to succeed
With beauteous lip to blow th' unequal reed !
For *that*, at least, in yonder grott remains,
Tho' mute and joyless to the drooping swains :
O may his lyre in heav'n obtain a place
To charm the Gods, and *their* abodes to grace.
For thee, O Bard ! the tear shall duly flow,
The nymphs around thee vernal honors strow.
When my cold ashes shall forgotten lie,
And all of LINUS, but the name, shall die—
In distant ages be it only said
The last regards to Orpheus be has paid.
My ghost shall wander *then* from troubles free,
Then gladly fly to HERCULES and thee.
While they who follow our pursuits on earth,
Shall sing, bold Hero ! thy stupendous worth :
Thy fatal pow'r exultingly shall sing
O'er every monster, every lawless king,
Thus, thro' the vists of ten thousand years,
If once, perchance, the dreaded form appears ;
Their impious fury stands by silence checkt,
Nor palaces, nor dens, can hide them or protect.’

The Apology for Satire is a very unequal imitation of one of Pope's Satires ; its objects are, THE WAR ; and its ADVOC-

CATES. In the story of Pyramus and Thisbe, from Ovid, we meet with some alterations, which, we conceive, might well have been spared: the versification is in general feeble. That Mr. Pope's admirable Epistle of Eloisa to Abelard should excite some emulation among succeeding poets is not surprising: but it might be suspected that those who have attempted to rival his fame, by writing an Epistle from Abelard to Eloisa, have been rather injudicious. Every one who is acquainted with the history of those unfortunate and celebrated lovers, must know that all the love was on the side of Eloisa. Abelard was cold, vain, and selfish; little susceptible of the tender passions; and perhaps incapable of any warm or generous emotion*. Of all the epistles from Abelard to Eloisa that we have seen, Mr. Cawthorne's is the best.

Of Mr. L.'s pretensions to wit and satire, we will lay before our readers the following specimens, from his lighter strains:

INVOCATION TO THE MUSE.

• Tho' Helicon! I seldom dream
 Aside thy lovely limpid stream,
 Nor glory that to me belong
 Or elegance, or nerve of song,
 Or Hayley's easy-ambling horse,
 Or Peter Pindar's comic force,
 Or Mason's fine majestic flow,
 Or aught that pleases one in Crowe—
 Yet thus a saucy suppliant bard!
 I court the Muse's kind regard.
 O whether, Muse! thou please to give
 My humble verses long to live;
 Or tell me *The decrees of Fate*
Have order'd them a shorter date,—
 I bow: yet O may every word
 Survive, however, George the Third.*

Of Mr. Landon's skill in Latin poetry, the following extract will enable the learned reader to judge:

DE POETARUM INFORTUNIIS.

• Eheu! *væ tibi! væ tibi! O Poeta!*
Qui curæve vel æstimationi
Te Diis esse, miselle, prædicâris.
Olim—væ tibi! væ! Senex Poeta!
Æquè sancta Poësis ac Senectus
Æquè nunc inopes jacent. Quid, oro,
Valent, ingenium, joci, lepores,
Lusus, deliciæ, dicacitates,
Atque omnis chorus Elegantiarum
Quæ molli pede quò lubet vagantur?
Dum tu, quò jubet illa sæva Diva
*Illâ quæ regit Antium, vagaris.**

* Vide Berrington's Life of Abelard.

ART. V. *The Story of Dooshwanta and Sakoontalā*. Translated from the Mahābhārata, a Poem in the Sanskreet Language, by Charles Wilkins, Esq. Originally published in the Oriental Repository by A. Dalrymple. 12mo. pp. 115. 3s. sewed. Wingrave. 1795.

THE late Sir William Jones some years ago favoured the public with a translation of an Hindoo play, called *Sakoontala*, or the *fatal ring*, from the original Sanscrit of Calidas, the Indian Shakspeare, which was reputed by the Pandits to be his master-piece*. The same subject is here dressed up in the form of a story or novel, although the original *Mahābhārata* is called a poem. A short introduction on Hindoo mythology by Mr. Dalrymple is prefixed.

The sum of Dooshwanta's story is this.—He was a valiant prince—the protector of the earth—a great conqueror—and a just sovereign. In his days there was no fear of thieves, no dread of poverty, no apprehension of disease.—The clouds rained in due season, the fruits were full of juice, and the earth abounded with every precious thing.—The king, in might, resembled *Wishnoo*; in glory, *Baskhara*: he was undaunted as the ocean, and patient as the earth: he reigned over a people made happy by acts founded on religion and justice.

It one day happened that he went to hunt in a thick forest, attended by thousands of horsemen and elephants.—The forest was delightful, yet uneven and choaked up with rocks; without water and human inhabitants, but infested with lions and other beasts of prey. Among these Dooshwanta and his heroes made a dreadful havoc, and strewed the forest with arrows and dead carcases.

From this forest they proceeded to another; which was endowed with all the beauties of nature. There was not a tree without fruit or flowers, not one that bore thorns, nor one that was not covered with birds or bees. As the king was viewing the beauties of this forest, he espied a consecrated grove and hermitage. It was the resort of the *Moonees*†. Thither he resolved to proceed, but caused his retinue to halt at the entrance of the grove. “I am going (said he) to visit the hermit *Kantwa*; tarry here until I return.” On entering the grove he was lost in pleasure: he forgot hunger and thirst: he fancied himself in the regions of the blest. At length he reached the hermitage. The hermit was not within: but “a damsel, beautiful as the goddess *Sree*‡, bearing one call, “came forth,” dressed in the habit of religious austeri-
ty, and

* See Rev. Vol. IV. N. S. p. 121.

† Hindoo saints or prophets.

‡ The Hindoo *Ceres*.

bade him welcome, brought him a seat, and served him with refreshments. Dooshwanta, charmed with her manner, exclaimed, "Who, and of whom art thou, Fair-one! and for what purpose art thou come to this forest? I long to know thy story—thou hast already stolen away my heart."—"I am regarded, (said she,) as the daughter of Kanwa." "How becamest thou *his* daughter?" replied the prince.—"Attend, (said Sakootala,) and thou shalt hear me relate all things relative to my birth." Here she gives a long narrative of her origin, as she had heard it related by her supposed father Kanwa. The god *Sakra*, otherwise called *Eendra**, jealous of the high sanctity of *Feermameetra*†, entreated the nymph *Menaka* to "tempt him with youth and beauty, with honey-words, with graceful airs and bewitching smiles," and so divert him from his super-eminent devotions. The wanton nymph played her part so well, that the saint was overcome; and the fruit of his amour was a daughter, whom *Menaka* bore, and left on the banks of the *Maleene*. There she was found by *Kanwa*, surrounded by a flock of *sakuntas*, (a species of vulture,) who had defended her from beasts of prey; for which reason he called her *Sakootala*; and he adopted her for his own child. "Such (said Sakootala) is the story of my birth: and in this manner, O king of men, am I the daughter of the pious Kanwa."—"It is evident, (said Dooshwanta,) that thou art born of the regal order: consent, fair damsel, to be my bride—yield to be my wife, and my whole kingdom shall be thine. Come, beautiful, timid maid, let us be united by the *gandharva*‡." Sakootala consents without much reluctance, on condition that her child shall be heir to his dominions. To this he agrees; and they are instantly "united in the bands of mutual love." When he has appeased her troubled mind, he takes his leave, repeatedly assuring her that he would send an escort to conduct her to his palace.

Three complete years after his departure, Sakootala was delivered of a son, of inconceivable strength and beauty. At six years of age, he could bind lions and tigers to the trees about the hermitage. It was now thought full time to send him and his mother to Dooshwanta. Sakootala, approaching the king, addresses him in the following words: "Let the ceremony of sprinkling with holy water be performed on this boy, O king! as a solemn introduction to the dignity of *Towva-raja*§: for this my son, so like a divinity, is the offspring of

* God of the visible heavens. † An ancient Indian king.

‡ The *gandharva* is the private union of a mutually loving pair, without the ceremony of prayer or invocation.

§ Apparent heir to the throne.

"our mutual love. Proceed according to thine own engagement—it was in the sacred groves of *Kanwa*." Although Dooshwanta well remembered all this, he exclaimed: "I have no remembrance of thee! who art thou, false pilgrim! I have no recollection of any nuptial union with one like thee*."—At these words, the pious mother stood motionless. She pondered for a while, and then, casting her eyes directly on her husband, she thus gave vent to her affliction:

"O mighty King, why dost thou, wittingly, and, like some vulgar wretch, fearless of reproach, make this declaration so contrary to truth?—In this affair consult thine own breast, which is the repository of truth and falsehood; declare that which is just, and do not despise thy soul, and the Monitor who is within it!—Thou believest thyself an independent being, and seemest ignorant of that ancient and holy spirit, who is within thee, and who is the discloser of the sinner's evil ways. In his presence thou doest evil. When thou committed a crime, thou thinkest no one perceiveth thee; but the Divinities, and the inward man perceive thee.—*Yama Vivasvata* is the Divinity who blotteth out the transgressions of him, with whom the divine spirit, who is the witness within him, is well pleased; but he, in like manner, punisheth that evil doer, with whose deeds the said spirit is not satisfied. The Gods will not be propitious to him, whose soul is not an object of their favour. O, do not despise me, thy dutiful wife, whom thou, of thyself, didst choose! why dost thou not shew some regard for me thy lawful wife, who am worthy of thy attention? why dost thou thus slight me in the midst of this assembly, as though I were some low-born wretch? Surely I am not uttering my complaints in a desert! Then why dost thou not hear me? If, O *Dooshwanta*, thou wilt not answer me, who am thus thy petitioner, I feel that my distracted head will presently burst in pieces!"

She then quotes many common-place sayings from ancient bards, and continues thus:

"Then suffer this boy, who gazeth on thee with so much affection, to embrace and touch thee, since there is not in nature a sensation so pleasant as the touch of a child.—From thy members proceeded this child: from one man is produced another man. As in a clear fountain, beheld, in this thy son, thy second self! As from the domestic hearth is brought a spark to kindle the sacrificial fire, so this boy is but a divided portion of thyself. Alas! A sportsman, wandering about in pursuit of game, caught me, a virgin in my father's peaceful cell! *Oorvasī*, and *Poorvācheste*, and *Sabaryā*, and *Mēnakā*, with *Yogvāchē*, and *Gretāchē*, are six great ones among the *Apśarās*; but of all these, the whose name is *Mēnakā* is the greatest, being of the race of *Brahmā*. This *Apśarā*, quitting the heavens, descended

* This part of the story is more natural, but it is also more cruel, than that of the Drama of Calidas. There the king has forgotten every thing: here he remembers every thing, but affects ignorance, for reasons of state.

upon the earth, and by *Veefwameetra* conceived and bore me. She was delivered of me upon the side of the mountain *Heemawat*; where, destitute of natural affection, she left me, as if I had not been hers, and went her way! Alas! what evil deeds did I formerly commit, in my pre-existence, that I should have been abandoned by my parents in my infancy, and now again by thee! But seeing I am thus forsaken by thee, if it be thy will, let me return to my peaceful hermitage; but it doth not become thee to abandon this my child, who is thine own son."

Doochwanta is still inexorable, abuses her and her mother, and bids her go whither inclination leads her. Sakootala makes a warm reply, vindicates her own and her mother's honour, and tells him that, even without his aid, her son shall reign over the world. She is now about to depart, when the voice of an incorporeal being, issuing from the heavens, declares that she has spoken the truth, and that her son is the son of Doochwanta.—On this the king said to his attendants: "Ye hear what the messenger of the Gods reveals. I knew full well that this boy was mine own offspring; but had I received him as such, upon bare assertion, the people might have doubted; and he might have been deemed of spurious birth."—Such is the catastrophe of this little story; which, in some respects, we cannot help thinking superior to the Drama of Calidas. The translation may be judged by the extracts.

ART. VI. *Almeyda, Queen of Granada.* A Tragedy in Five Acts. By Sophia Lee. As performed at the Theatre Royal, Drury-Lane. 8vo. 2s. Cadell jun. and Davies. 1796.

THIS tragedy is not written with the tameness of the modern school: the heroes can love and hate, can hazard actions of the sublimest generosity and crimes of the deepest die: the situations are often fine and sometimes new; and it deserves to be improved into a stock-play. The story is this: Ramirez king of Castile has tenderly educated his captive, Almeyda, heiress of the Moorish kingdom of Granada, and is about to relinquish her person, having concluded a peace with her country. Abdallah, the Moorish regent, unwilling to resign his authority to the young queen, projects her marriage with his son Orasmyn, and designs to continue ruling in their name. Almeyda is in love with Alonzo, a son of Ramirez.

At this period the play opens. The introductory scene between Ramirez and his daughter Victoria is too long: as these personages are dropped in the progress of the poem, they should arrest attention as little as possible. The separation of Almeyda from her friend Victoria might have put in vibration a softer chord. The Moorish procession, investing her with the diadem, closes

the first act by a fine pageant. The scene between Abdallah and Orasmyn well contrasts two vigorous characters; displaying the undisssembling profligate ambition of the father, and the impetuous sentimental generosity of the son. His interview with Almeyda, also, is well-imagined: her scorn for a lover whom she supposes to disdain her consent, and his gallant regret that policy should have indicated him as her suitor, which she mistakes for a threat of compulsion, form an ethic embarrassment which is very interesting.

In the third act, Alonzo arrives in disguise, and obtains an interview with Almeyda, but they are overheard by Abdallah, who seizes and imprisons the rival of his son. Almeyda attempts, with her attendants, to liberate Alonzo,—which is degrading; and to obtain a private interview with him in prison, which, being obviously imprudent, is somewhat improbable. By assuming the queen, she might equally have obtained access.

The fourth act produces Abdallah offering life to Alonzo on the condition of his resigning Almeyda, which, with calm dignity, he refuses. Then follows the master-piece of the poetess, the truly heroic scene between Alonzo and Orasmyn, in which the latter sacrifices his national enmity, his ambition, his filial deference, and his love, to the pure pleasure of preserving a rival hero, a fellow pupil of virtue. In the greeting of Alonzo, the harsh expression,

‘Why would’st thou know a name like thine renown’d,
But oh! *unlike thine, never stain’d with murder.*’

should be effaced; and of several passages the effect might be much heightened. After the escape of Alonzo, Almeyda visits his dungeon, and supposes him murdered: Abdallah surprises her there. Of this whole scene the effect is not altogether attributable to the poetess; and the loquacity of Almeyda’s grief, the narration of her dream, the suddenness of her insanity, and its obstinacy, give room for censure. When the warm Orasmyn tells her that Alonzo lives, why does he not, to complete the proof, tell her that he himself had attended his escape; in order to obtain thorough belief, at least for a time, and receive a clasp of grateful exultation from the heroine? Such transitions of feeling are the moments that electrify an audience.

In the fifth act, Abdallah has induced Almeyda to resign the crown, and the Cortes of Granada to accept it under pretext of her insanity. When she finds that Abdallah is the heir at law, not Orasmyn, she breaks off the ceremony:—this is a fine moment. The rest is a common catastrophe,—the vindictive Abdallah poisons her and himself.

Of the passages omitted in the representation, there are few which contribute to the pleasure of the reader.—The change of scene is unnecessarily frequent.—The speeches of Almeyda, previously to her frenzy, are in the best style of tragedy:

Hamet.—Yet be advised—sweet Princess quit this place!

Almeyda (pressing her forehead vaguely)

Wilt thou then kill me?

Hamet. Rather would I save—

—Time will dry up these tears—restore your peace

And make you joy in safety—

Almeyda (turning with horror to the chasm.)

Look there—look there!

Then talk to me of peace, of joy, of safety.—

Hamet. The savage who dares wound his sov'reign's heart,

Would lacerate each vein of wretched Hamet's—

For my sake then, if not thine own, sweet Queen,

Fly hence!—

Almeyda (with increasing delirium.)

Say'st thou to heav'n?

Hamet. Alas! alas!

Her reason surely wanders! hark, I hear him.

—By all the nameless agonies you feel;

Oh! pity him, destroy'd by pitying you!

Almeyda. Hence—hence—whoe'er you are—I will not go!

But reign forever here! supreme in sorrow!

—The sun no more shall visit these sad eyes,

Nor the wan moon present one soft reflection—

Winter no more shall chill—or summer warm me;

Nor innocence, nor heav'n itself supply,

One moment of delight!—but damp, cold, drops,

Thus petrify my heart! and night eternal,

(shivering and looking up.)

Make vain the sense of sight!—now come, Abdallah,

Behold in me Alonzo's monument!

Hamet. Abdallah comes indeed!—his voice resounds—

It grows upon my ear—one chance is mine—

—Could I regain the cleft that lately hid us,

He might pass on—and I, in flight, find safety!

(He treads on the torch, and flies hastily.)

Almeyda (in frenzy.)

How suddenly the night falls!—Oh, my heart!

Will no one knit thy loosen'd strings, and staunch

The vital blood yet flowing?—yes one hand—

—Ah! no—Ramirez will to death abhor

Almeyda's fatal name— *[Guards light in, and follow Abdallah.]*

The retreat of this play from the stage seems, in some degree, a proof that tragedy is not, at present, countenanced by the public.

ART. VII. *The Life of Thomas Ruddiman, A.M. the Keeper, for almost fifty Years, of the Library belonging to the Faculty of Advocates at Edinburgh: To which are subjoined New Anecdotes of Buchanan.* By George Chalmers, F.R.S. S.A. 8vo. pp. 467. 6s. Boards. Stockdale.

BIOGRAPHY is in general a most pleasing as well as instructive branch of literature. When properly and honestly written, it unveils man to man; it discovers the virtues and the vices, the nobleness and the meanness, of which he is capable; and it shows how the original sameness of human nature is varied by the operation of external causes into ten thousand different shapes, and assumes as many shades and hues. Man, to be known, must be viewed in every situation; and whenever he is fairly exhibited, whatever may have been his rank, station, or circumstances of birth or fortune, a valuable addition is made to science. Whether the record respects the struggles of talents and worth through the chilling regions of obscurity and penury, up to the glittering eminences of fame and reward; or whether it details the operations of pride and ambition on minds born to wealth and power: it presents an useful lesson, which those who are exposed to exertion and virtue will not read in vain. It should be remembered, however, that the utility of biography must depend on the integrity and good sense of the biographer. He should consider that he is not undertaking a panegyric, but a *life*; that he should assume a style adapted to his subject, and guard against the temptation of swelling it to an undue importance. Sometimes friendship, and sometimes the vanity of authorship, drives the biographer on these rocks.

In our opinion, Mr. Chalmers has not been sufficiently attentive to these points, in the volume before us. Much pains, we are ready to allow, have been taken in its composition; and it abundantly evinces Mr. C.'s abilities, learning, and loyalty; but there was no necessity for its being so much protracted; nor was it requisite that the narrative of Ruddiman the grammarian, printer, and librarian, who occupied no very brilliant situation, should be written with so much Johnsonian pomposity. Here the stately march of syllables, and the *seſquipedalia verba*, should have been rejected. Yet here we find a studied imitation of Dr. Johnson, throughout the volume; and no opportunity of sporting a Johnsonian period is neglected. We have '*paucity of scholars*,' '*numerosity of foes*,' and '*effluxion of years*;' of one newspaper we are told that '*it continued its hebdomadal round*;' and of others that '*they were sent abroad to inflame by their vehemence, or to conciliate by their*

wit; to convince by their argument, or to delude by their sophistry; and the trivial circumstance of an engraving being prefixed to the title of a book is narrated in this pompous phrase! 'Splendor was added to usefulness!' We could not but smile at the attempts of the biographer to elevate common and ordinary events to peculiar notice, by the solemnity of diction and the glitter of metaphor; or by diving to recondite reasons in order to account for them. After having mentioned Dr. Pitcairne's advancement in science and medical practice, Mr. C. gravely tells us that, 'while he was walking on these eminences, he cast his eyes on Margaret, the daughter of Colonel James Hay, of Pitfour, whom he married;' respecting Ruddiman, Mr. C. acquaints us 'that with all his propension to study he was fond of matrimony;' and that, though unable positively to account for so *singular* a fondness, he (Mr. C.) thinks he has discovered two reasons, one of which must have urged his hero to it; it must have arisen, he thinks, 'either from a desire of the society it gives, or from a conviction of the usefulness it brings.' When Ruddiman grew old and thought of settling his affairs, Mr. C. thus notices the circumstance: 'The time had *meantime* arrived, when Ruddiman was to turn from the contests and amusements of literature to more serious objects;' and after having informed us how Mr. R. disposed of his property, which was by no means in an uncommon way, he adds, 'Such was the settlement of Ruddiman! and such a settlement every wise man will make, before that period approaches, when fruition can no longer please, and hope looks forward to brighter joys.' In one place he speaks of a clergyman being made a Bishop, and then gravely informs us 'that this promotion did not prevent sickness from falling on him.'

Many little circumstances are here collected respecting Ruddiman and his family. Mr. C. tells us that James Ruddiman (the father) when he heard of the demise of Charles II. shed many tears; that Thomas Ruddiman, our hero, remembered this burst of loyalty in his father; that, through a long life, he had a succession of dogs which were invariably called *Rascal*; that they were springing animals; that he loved a chearful glass, (but was never drunk,) yet was not fond of clubs; that he rose early, and retired from dinner at four o'clock, when tea was sent to him; that he played *chess*; that he lived chiefly in his library; and that he used a common-place book on all occasions, and did not approve of the Revolution.

'His dress of ceremony is described to me as follows, by the Rev. David Love, who saw Ruddiman, in August 1747, at the examination of his father's school, sitting between George Logan, who was a little, neat, man, and professor Mackie, who was tall, and thin: he

had on a grizzle wig, which was much curled, and but slightly sprinkled with powder. His coat was of cloth and of a mixed orange colour; his waistcoat, like the waistcoat of Johnson, when he attended his Irene, was of scarlet cloth, and decorated with broad gold lace. His shirt was ornamented with very deep ruffles.'

Let it not, however, be supposed that this *Life of Ruddiman* contains nothing else than trifling incidents exhibited in elevated language. Little things properly form a part of the narrative of a man who was in the common rank of life; and it is only to be lamented that the learned author did not reflect that the style of Johnson, which he so frequently imitates, was not the best adapted to the occasion.

The *Life of Ruddiman* (who was born October 1674, and died January 9, 1757) includes an important period of Scottish history; and it is but justice to say that Mr. Chalmers has been indefatigable in his endeavours to illustrate it, to trace the progress of literature, which is interwoven with the life and labours of his hero, and to throw as much light as possible on the controversy respecting Buchanan and Buchanan's history, which Ruddiman for many years sustained. Perhaps, by the generality of readers, he may be thought to spin out this theme to a tedious prolixity, but in Scotland it may still interest. Mr. Chalmers regularly follows Ruddiman through all the periods or memorable epochs of his life, as a student, as a teacher at a grammar school, as a grammarian, as an editor, as a learned printer, as a librarian, and as the proprietor of a newspaper; he particularly notices his several publications, and warmly vindicates the part which he took as a controversial writer. It appears that Ruddiman was accustomed to calculate, from time to time, the state of his finances; and his biographer, wisely thinking that these proofs of the effects of diligence, prudence, regularity, and form a most instructive lesson to the rising generation, records them with peculiar satisfaction. He observes that

'The prudence of Ruddiman, which was equal to his industry, was meantime careful to accumulate for his family what he had acquired, during several years, by his labour. He grew rich, without the loss of character, in proportion as he extended his industrious occupations. By the minute account, which he made up of his affairs, on the 1st of October 1735, it appeared, that he was then worth 1882l. 5s. 2½d. sterling. His opulence was at that period in a very increasing progress: for, when he took an account of his riches, on the 20th of May 1736, he found his wealth had increased to 1985l. 6s. 3d. sterling. And it is to be recollected that, when he settled his debts and his credits, in 1710, he valued his worldly goods at no more than 24l. 14s. 9d. sterling. He had in the meantime maintained his family, educated his children, and sustained the usual losses of compli-

ented business. I have exhibited these statements of considerable riches, at that period, for the benefit of those, who may follow the track of Ruddiman, from dependent penury, through the paths of honest diligence, and careful attention, to independent opulence.'

Interwoven with the account of Ruddiman as the printer of a newspaper, the reader will find (in the Appendix, No. 4.) an amusing and instructive history of the origin and establishment of these useful vehicles of intelligence, both in the northern and southern parts of Great Britain. Here Mr. Chalmers, associating them in his mind with the idea of his tea and coffee, talks of the luxury of a newspaper. No doubt newspapers are a source of general pleasure and information. To many they are a real luxury, and to such this account will be amusing. Indeed the history of newspapers is connected with that of the progress of knowledge; and in the investigation of this subject Mr. C. has taken great pains.

Besides the Life of Ruddiman, various biographical sketches of other persons are occasionally introduced: but to no one has our author so much directed his attention as to Buchanan, whom he has exhibited somewhat at length, but not in the most amiable colours. Of that writer's talents and literary acquirements, he speaks with sufficient admiration; while his heart and conduct are depicted as worthy of execration. Mr. C. accuses him of the basest ingratitude towards the unfortunate Mary, his kind benefactress, in attempting to convict her of murder; and of so far entering into intrigues against her as to offer to swear that the well-known letters, sonnets, and contracts, were of Mary's handwriting, though he knew them to be forgeries; and of becoming afterward the instrument of Elizabeth's deceit and Murray's villanies. Mr. Chalmers observes that 'they who cannot with Ruddiman admire Buchanan's abilities as a writer, yet at the same time despise his character as a man, have many prejudices of party to conquer, and many lessons of morality to learn.'

To this pair of portraits is appended a comparative estimate of the characters of the two persons depicted. The work finishes with observing that

'If we were to institute a comparison between Buchanan and Ruddiman, as to their *moral* characters, an accurate estimate would produce a remarkable diversity. Enough has been already stated to prove, that the reputation of Buchanan has equally to apprehend the rattle of an injudicious friend, as the researches of an unpropitious adversary. Like other virtuous men, Ruddiman may be injured in his name by the follies of a friend, but, such was his life! that his worth has nothing to fear from the scrutinies of an enemy. It is the peculiar privilege of truth, and the comfortable reflection of innocence,

cence, that they need dread, neither the inquiries of the present, nor the detections of the future—

‘ Truth laughs at death,
And terrifies the killer more than kill’d.
Integrity, thus armless, seeks his foes,
And neves needs a target, or a sword,
Bow, or envenom’d shafts.’

Some will probably think that Mr. Chalmers is too severe on Buchanan, and too enthusiastic in his admiration of Ruddiman; but it must be confessed that, in contrasting the object of our love with that of our hate, absolute impartiality is nearly an impossibility.

In the Appendix, copies of curious papers and many interesting particulars occur, which prove that Mr. C. has spared no trouble in collecting materials for the work which he undertook.

ART. VIII. *The Greek Verb analysed.* An Hypothesis; in which the Source and Structure of the Greek Language, and of Language in general, is considered. By W. Vincent, D.D. 8vo. pp. 116. 2s. 6d. Ginger. 1795.

WE have already taken notice of this little ingenious work in another form, and under another title. (See Rev. vol. xviii. N. S. p. 308.) It is here new-modelled, improved, and considerably enlarged.

It had been objected to the author that, although his application of *ew*, in the formation of Greek verbs, should be admitted, yet the inflexions of *ew* itself are still a mystery. This led him to the contemplation of *ew* and *ewu* in their first form; and he trusts that he has not contemplated in vain.—His system is briefly this:

Taking it for granted that *Existence* is the primary idea of the mind, and consequently the element of the verb, he infers that the expression of that idea must be the simplest sound which Nature can produce. He next assumes that the sound expressed by the vowel E is the most simple of all sounds, and, as such, the most suitable to express the primary idea; and now he not only assumes, but asserts, that ‘ the Greek epsilon, whatever be its sound, is, singly, the basis for enunciating the idea of existence :

‘ Let it be here observed that I seek for a basis in nature, and the usage of all the languages I am acquainted with, confirms this assumption. The Hebrew *היה* becomes *היה* *היה* *היה* *היה* *היה*, Haia, Heia,

• • G. Sharpe. And Article Philology, in the *Encyclopædia Brit.*
Eheie,

Eheie, where we pronounce the *e* like an English *y*. The Persian is **SHUM**, **ES**, **EST**. Latin, *esse*. Italian, *essere*. French, *être*. English, *is*, *be*. Saxon, *com*, which is pure Greek.

‘In the mention of these I do not seek for derivation, but similarity of sound; but if I were obliged to recur to a Hebrew origin, it should not be **היה** which Dr. Sharpe, and the author of the article, *Philology*, in the *Encyclopædia Britannica*, have assumed, but **יש** which, without points, is our English, *is*; with points, the **EEAI** of the Greeks; the **ES**, **ESSZ** of the Latins. A word, says Bythner, *omnis generis et persone*, Psalm vii, ver. 4. A property, which gives it a better title to become an universal basis, than any I can discover. But I seek not for causes of derivation from foreign origins, hoping to find my sources clear in the language I have assumed.’

We confess that we are at a loss to perceive the force of this collateral sort of reasoning. There is, no doubt, some similarity between the Hebrew **EIE** and the Greek **ΕΩ**, but none at all between the latter and the Persian **SHUM**, or the Arabic **CHAN**. Will it be said that these, also, are the simplest, or among the simplest sounds that Nature can produce? What then shall we think of the simplicity of such sounds as **ΟΙΜΑΚ**, **ΔΥΡΜΑΚ**, **ΒΥΛΥΝΜΑΚ**, and similar Oriental substantive verbs? which, however, if the substantive verb be ‘a natural basis of existence,’ have as good a claim to the appellation as the Greek *Epsilon*.

Having assumed the letter **E** for his natural basis of *existence*, Dr. Vincent now assumes the letter **O**, as the next in simplicity to **E**, for his basis of *cause*; and he then falls to work thus:

‘I say **ΕΩ** represents the basis of two ideas, **CAUSE**, **EXISTENCE**: I want to express these two ideas without reference to part of speech. Language does not allow this; and therefore I must adopt a solecism, and at present translate **ΕΩ** by these two words, **CAUSE**, **BE**. Here language lays me under another difficulty, for **BE** is an anomaly as well as a solecism, and I use **BE** for **AM**, as I must continue to do, till I have constructed my verb.

‘But it will be asked from whence I acquire my notion of *Cause* being universal in the Greek verb. I answer from those verbs in which it is still expressed, **ΠΑΥΩ**, **ΒΑΙΝΩ**, **ΦΑΙΝΩ**.—**ΠΑΥΩ**, I cause another to cease, as II. Φ, 314, *ὅτε πάντοτε ἀγγεῖον ἀνδρα*. **ΠΑΥΟΜΑΙ**, I cause myself to cease. II. Θ, 295, *ὅση δύναμις γὰρ πάρεστι*.—**ΠΑύεμαι**, that is, in a neuter sense, *I cease*. Apply this now to the primitive basis; **ΕΩ**, I cause to be. **ΕΟΜΑΙ**, I cause myself to be; that is, in a neuter sense, *I am*. Explain this by the verb *Exist**, it will appear still more evidently; **ΕΩ**, I cause another to exist; **ΕΟΜΑΙ**, I cause

‘* Stephens says in his *Thesaurus*, **ΩΝ**, **ENS**, **NON EXISTENS**. I do not understand him: for though I can render **ENS** being, and **ENS EXISTENS**, being in existence; I can use them mutually for each other.’

myself

myself to exist; that is, in a neuter sense, I exist. I shall presently shew in what respect EOMAI and EIMI are the same, but I now assert, that in every tense where MAI*, ΣΑΙ, ΤΑΙ, are terminations, they are constantly the object of the action expressed in the verb; as the person is the cause whence the action originates. These terminations are only the representatives of ME, ΣΕ, Ε; they are the fountain of the passive verb, and the middle verb vanishes out of the language.

Let us now examine how EOMAI stands in its structure; Ε, existence; Ο, cause; Μ or ΜΑΙ, me. I say Μ or ΜΑΙ, because I doubt of the property of ΑΙ, and shall neglect it for the present. The verb therefore appears in this form, $\begin{matrix} \text{Ε} & \text{Ο} & \text{Μ} \\ \text{be,} & \text{cause,} & \text{me,} \end{matrix}$ } who is the cause? I. What is the action of which I is the commencement? ΕΞ. Who, or what is the object? me. Now put these together, EOM; I am the cause that existence [be] is to me; I cause existence to me; I cause me be; I cause me to be.

We really cannot help wondering at this metaphysical structure of a verb, which is supposed to represent the most simple of all ideas. Is it in the smallest degree probable that, when men began to articulate words which should be expressive of their ideas, (i. e. their sensations,) they would form them by a process like this? We believe quite the contrary. Des Cartes thought that he had traced logic to its ultimate source, when he got to his *cogito, ergo sum*: but he might have reasoned as soundly, and much more naturally, if he had said *sentio, ergo sum*; or *moveo, ergo sum*. Indeed, if there be in Nature any primitive idea, from which the substantive verb is to be derived, *motion* seems to bid the fairest for that privilege; and we suspect that ΕΩ in Greek, as well as ΕΟ in Latin, had originally that meaning: in which respect we are not unwilling to let them both have a part in the formation of tenses at least: but that the two letters, of which they are composed, express *cause* and *effect*, appears to us such a paradox as even the "shield of hypothesis" can never fairly defend.

Dr. V. himself allows that the Greek verbs τυπω, λεγω, &c. are not, in their present form, the real roots; and this we deem certain: but then is it not more natural to think that the real roots, suppose τυπ, λεγ, are changed from nouns into verbs, by the simple addition of another noun or pronoun, (give it any term,) either prefixed or affixed, than by such subtle operations as our author employs? For our part, we have no doubt that the Greek verb is formed in the same manner as the Hebrew, Chaldee, and Arabic verb, and that in the most simple manner possible; namely, by the combination of two sounds, expressing two distinct ideas or things; one of which, at least in the first

* Μ for ΜΕ is in reality the object, and ΑΙ inceptive: but I speak at present according to common usage.

and second persons, is always what we call a pronoun, either joined in its full length, or shorn of some of its parts.

With regard to pronouns themselves, although we cannot think with Dr. V. 'that they came late into language,' we can easily conceive a language to have at first existed without them. Infants use them not, and savages rarely:—but, as soon as any language began to be cultivated, we believe that language soon had pronouns: at least we know not of any language without them, from the earliest period of its being a written one. How were first formed, we pretend not to say: were we to build an hypothesis, it would be very different from that of our author. His system is this:

- * First person, *One*, or *first*.
- * Second person, *Two*, or *second*, or *double*.
- * Third person, *That man* or *person*.

* The first person is represented by *iota*, *I*; and if I shall not be thought fanciful, I will say, *I* is the basis of the idea expressed by the word *UNITY*. Nay it represents an unit in all the writings I am acquainted with, except Greek, in which the letters become numerals in their order. Still, however, in Greek* inscriptions, we find *I* as expressing an unit. The Latin† numerals taken from the Dorick or Æolick stock confirm this, and explain the word *πρωταξις* better than any Greek evidence remaining.—'I am now only endeavouring to prove that *I* was used to indicate an unit; and the next step is to introduce it into the language. This is ready done to my hands in the word *ΙΩΝΤΑ* or *ΙΩΝΤΕ* the original Dorick form composed of *1 one*, *ΩΝ* being, *ΤΕ* or *ΤΑ* truly, namely. Namely the one existing; or, the first existing; that is, the first person. I now repeat that *Ο*, the cause, is not a fragment of *Ιωτα* or *Εγω*; but used antecedent to either, simply as the Cause; and I think in the place of all the three persons. I add, that *ΙΩΝΤΑ*, compounded as it is, accounts for the *τ* in *ΕΓΩ*, *ΕΓΩΤΕ*, and *ΕΓΩΝΤΕ*. But if *Ι* has a derivation, and is not a basis; it is to be found in *ΕΙΣ*, the participle of *ΕΙΜΙ*, and signifies the same as above, the existing, the one; and *ΕΙΣ*, the one, *he*; *ΙΑ*, the one, *she*; *ΕΝ*, the one *it*; declined thus, still as an adjective; and *ΕΙΣ*, *ΕΙΣΑ*, *ΕΝ*, as the participle, which is the same inflexion; for the *Ε* in *ΕΙΣΑ* is an interloper, as will be shown. *ΕΙΣ*, *ΤΕ*, *ΩΝ*, *ΕΙΩΝ*, *ΕΓΩΝ*, *ΕΓΩ* are therefore exactly the same as *ΙΩΝΤΕ*. *Ι*, namely, being the first; namely, *I* the first, person.'

This is certainly as fanciful a theory as the former; and, in our opinion, it is equally unfounded. In no antient language does *I* represent *unity*, except in the Latin: but, if it represented unity in every language, we cannot see how that would serve the author's purpose. How often soever the Doctor may

* * Marb. Choiseul Gouffier, by Barthelemy, page 41. See also Herodianus de numeris.'

† † Sharpe's Structure, page 55.'

repeat that Ω in the Greek verb is not a fragment of *eyes*, but a cause antecedent to either; we persist in believing that it is nothing else than *eyes* *ipissimum*, abridged: one of those winged words which fly too fast to leave a permanent image of all its component parts.

His second person the Doctor derives from ΔΥΟ or ΔΥΩ, *two*:

‘Who is the second cause? Thou. ΔΥ*, ΣΥ, and in Latin ΤΥ approaching nearer than ΣΥ, to ΔΥ, from its Dorick origin ΤΥ, still in use. I find the second cause of an action to be the second person, and as it was less easily understood or referred to, by the question, Who? so, is it more universally introduced into the verb, as ΕΙΣ, thou be; where Σ is as clear, as ΤΗΟΥ, in English.

The reader will now probably expect to find the third person derived from ΤΡΙΣ; and this is indeed what we imagined; but no:

• III^d person, ΟΣ, does not exist in the nominative of the pronoun substantive, either Greek or Latin; but is found in the adjective, ΟΣ, *suus*; the reason is plain in all languages. Try it in English: He self said of himself: is quite as strange as *ος* *αυτου αυτου*. Or if there were such a nominative, in Latin, *su* *dicit de se*. But, *is dixit de se*, may be strengthened by *se*; as, *ipse † dixit de se*. And here we may observe, by the way, that as the Latin first and second person are merely Greek, so the third person, *sui*, is merely ΟΥ, with the aspirate ς, instead of ς or h. *Sibi* is ος, with the substitute Β, for ν, or w, the Æolick digamma, and the old Latins wrote *suos* for *suos*, and *sibi* for *suovi*, from ΟΒΙ, or in old letters ΒΟΒΙ†. The progress of this word runs ος, hoi, foi; ος, οβι, hoi, foi, sowi, sobi, sibi; which to those who are acquainted with the power of the digamma, is self-evident; for in the initial aspirate of ος we find an f, as in *ὄψω*, *super*; and in the middle digamma we find a w, a ν, or a β, *ad libitum*.

‘But as we have no nominative case for the third pronoun substantive, we must apply to its substitute, ΟΣ, the pronoun adjective; and I find that ΟΣ, used either as an article relative, Pronoun substantive, or adjective, is exactly the same word. Ο, ΟΝΣ, *causa quæ est*; who is the cause? the person? *Ille qui est*. Then Ο, ΟΝΣ, the article relative, is ΔΙΟΥ ὅς ἐστις. Dion was [Ο,] the person whom I saw [ΟΝΤΑ, existing, being,] Ο, ΟΝΣ the pronoun substantive, if it were extant, would be, *Ille qui est*, *Ille Ens*, the same as the pronoun adjective.’

This conclusion, the author thinks, ‘puts an end to the whole dispute of grammarians, whether *Qui* is [be] an article

* By the intervention of Ζ.

† *Is per se*, is the etymology of some grammarians. And so in Greek, *αυτος* *ipse*, for *ος*.

‡ See Gruter, 509. Index Gram. Q. Sanctius, 950. Vossius in *Nævis*. Gruter's Inscript. Prætor quom foveis viatoribus. Prætor cum suis viatoribus. See also, Terentianus Maurus Digamma.

relative,

relative, or a pronoun ;' and in a note he thus analyses it : ' *Qui* is $\kappa\alpha\iota\ \omicron$; *quis* $\kappa\alpha\iota\ \omicron\varsigma$; and $\kappa\alpha\iota$ may be always rendered : *Legi Ciceronem qui dicit* : I read Cicero $\kappa\alpha\iota\ \omicron$, and he says.' We grant that in this and similar instances *qui* may be expressed by *and he* : but we can by no means allow that it may always be so expressed. In *Qui fit Mæcenas*—or *Et quis fuit ille*, and in a thousand such examples, can we resolve the *qui* into $\kappa\alpha\iota\ \omicron$, or the *quis* into $\kappa\alpha\iota\ \omicron\varsigma$? Indeed we are as firmly persuaded that *quis* and *qui* are the Greek $\tau\iota\varsigma$ and $\tau\iota$, as that *quinque* is $\pi\epsilon\upsilon\tau\epsilon$, and *quatuor* $\tau\epsilon\tau\tau\alpha\rho\alpha$. We are, moreover, clearly of opinion that the Greek articles, as they are commonly called, or pronouns as they should be called, \omicron and η , are nothing more nor less than the Hebrew \aleph and η .

Although we think Dr. V.'s basis a fanciful substructure, we acknowledge that he has raised on it an ingenious system : his remarks on the permutation of letters, and the application of his *ew* and *ewi* to account for the *tenses* and *moods*, manifest a mind capable of deep thought and subtle combination. The philologist will certainly profit from reading this book, whatever he may think of its principles ; and therefore, though we concur with the Doctor in scarcely any of his assumptions, and certainly not in many of his conclusions, we recommend it to the attention of all Greek scholars ; some of whom, perhaps, may relish his hypothesis.

A. T. IX. *Hermes Unmasked* ; or, the Art of Speech founded on the Association of Words and Ideas. With an Answer to Dr. Vincent's Hypothesis of the Greek Verb. By Captain Thomas Gunter Browne. 12mo. pp. 128. 2s. 6d. sewed. Payne. 1795.

A. T. X. *Hermes Unmasked* ; Letters III. and IV. containing the Mysteries of Metaphysics. With an Answer to M. Le President de Broffes's System of Imitative Sound. By Captain T. G. Browne. 12mo. pp. 72. 1s. 6d. Ridgway. 1796.

ON reading these curious pamphlets, we were ready to exclaim, in the words of a Cardinal to Ariosto, *Dove diavolo, Messer Thomaso, avete pigliate tante coglonerie ?* The facetious Captain, quitting here his regimentals, assumes the garb of a literary merry-andrew ; and, in that character, he plays off his artillery with dexterity and success.—This little work is cast in the form of letters, addressed to James Greene, Esq. In the first, Captain Browne endeavours to shew that there is in reality but one part of speech ; and that, originally, there was no distinction between the Noun and the Verb ; a distinction which Mr. Horne Tooke seemed to admit. Man, he imagines, at first expressed all his sensations by mere involuntary sounds : these

these must have been various, according to the strength or peculiar formation of the individual ; and hence the same instrument, acting with equal force on two men of different sensibility, would produce different sounds : but this difference consisted in tone, not in articulation : as the inarticulate groans of a person in pain differ from the inarticulate sounds of the same person in an extacy of delight. The interjection OH ! in all languages, signifies either pain or pleasure ; and, as far as the ear is concerned, its different senses can be ascertained only by the *tone* with which it is uttered.—Captain B. thinks it probable that all words were once monosyllables, spoken and understood by the association of ideas ; partly by *tone*, partly by *articulation*, and partly by *action*. This power of association the savage had, before he could attempt to speak a sentence ; the same power the child must have, before he can begin to converse.

• Let us try the art of speech by this test of association—first in the woods and wilds, and afterwards in the nursery.

• I imagine that *any* sound or word, well assailed by tones, and by the action of the hands, eyes, and legs, might represent to an intelligent savage, either the figure, or the action, or the voice of any thing or person, which he had formerly seen and observed, although the man might not be so divine-minded, or so religious, as some savages have been supposed.—Such is the force of the association of ideas !

• Thus it appears, that the same word will do the office of a noun in one sentence, and of a verb in another ; that is, when it is used to express the full and complete idea of a thing altogether, it is then said (by grammarians) to be a noun ; but when it is used to express, and to transfer to another word, some particular properties or actions only of the thing ; then, they would call it a verb, or an adjective, or an abstract word of some sort.—I, for my part, call it a metaphor, when used in this abstract manner.

• Now for a nursery scene.—The child begins to talk, long before his power of association is as strong as his savage forefather's was, when he began in the woods—the child begins to talk before his mind is fully stocked with ideas. The European child is the hot-house plant; the savage is a forest tree.—The well-taught mother does for her child what pure nature did for the first talkers in the deserts.

• The mother is the object closest in the child's sight ; the mother, when she shews herself to him, purposely sounds the word Ma ! Ma !—and many a stranger pointing to the mother, and sounding the same word, encourages the babe to cry Ma ! Ma !

• Hence the child never sees the mother, but the sound or word Ma ! is excited by association in his mind ; and if he wants to excite the same idea elsewhere, he cries Ma ! Ma !

• Again : the mother pointing to the fire, repeatedly sounds the word Fire ; and the child thence associates the sound, Fire, with the appearance of that element.—It is probable likewise that he associates the appearance of the iron grate, with the sound or word Fire : for the

two things are joined together, and he cannot distinguish one from the other—(Oh fatal source of error!)

Such is our author's theory; and his general conclusion is that verbs, even the substantive verb itself, are no more than the names of things, or nouns, metaphorically used.

In the second letter, he attacks Dr. Vincent's Analysis of the Greek verb, and turns that gentleman's *hypothesis* into ridicule by argument and irony. His arguments nearly coincide with those which we used in reviewing that work*.—As a specimen of his irony, we shall give his reflections on what Dr. Vincent says of the Greek augment, and of the future tense.

'In the name of common sense, what are we to understand by all this?—The present $\epsilon\mu\iota$, the future $\omega\mu$, and the perfect $\eta\kappa\alpha$, are all from ω ; yet the μ in $\epsilon\mu\iota$ is merely euphonic; the σ in $\omega\sigma$, is the representative of a hard breathing, he knows not why; the α in $\eta\kappa\alpha$ is purely epenthetic; and he allows he thinks lightly of every change of vowels. This is wonderful indeed!

'In page 71 and 72, the Doctor says what is tantamount to a country-dance of words—Hand here the basis! Cast off the cause! Quick with a fragment! Here the augment! κ euphonic! Now the digamma into sigma! T epenthetic! Now sigma into theta! Change the vowels! Bar collision!—And now, behold! Any word, any tense, any sense you please!

In the second part, which consists also of two letters, the author gives a whimsical account and sarcastic defence of the *Mysteries of Metaphysics*: putting it in the mouth of a cobbler of *Laputa*. There is much archness in the remarks of this pretended son of Crispin; with a number of allusions to our own state politicians,—not much to their honour.—The following extracts will give our readers a sufficient idea of the author's manner:

'Two foolish fellows were once disputing a point in Crispin's hearing, when one of them said to the other, with an affectation of candour, "It is by the collision of sentiments that we may expect to discover the truth at last;"—upon which the Cobler, who was very strong in the arms, laid hold of their two noddles, and battered them well together for some minutes;—this is the most powerful sort of collision, says he; now let us see the *truth*. The men begged repeatedly to be released; but finding the Cobler was resolute, they both confessed they knew nothing of the matter. Bravo! said the Cobler, I never got so near the *truth* before.

'Indeed his comments on the strangeness of this word *truth* were very remarkable, and I think, on the whole, preferable to Dr. Beattie's; at least they are more intelligible; for, said he, there are not two men or women, in either of the cities, who have annexed, or will annex, the same ideas to this word *truth*; although it is in every body's mouth.

* See Rev. vol. xviii. p. 308. and the preceding article in this N^o.
Rev. Nov. 1796. U 'Every

'Every body extols it to the skies; every body talks of the beauty, the *beliefs*, the *simplicity*, and the *immutability* of *truth*; and yet it is known to have cost the two cities more battles and bloodshed than any word in the two languages.'—

'Most of the comments on this word *truth* were heterodox, and cannot therefore be inserted with propriety in my *Letters*.

'It happened that one of the Cobler's friends was prosecuted for publishing some political opinions, exactly similar in substance to those formerly published by the Ministers who were then prosecuting him.—Upon which Crispin remarks, that it is scarcely possible to write or speak twenty sentences together, which may not be deemed criminal by an ingenious string of innuendos, by the rules of a good political grammar; or what in some free countries is called *constructive* treason—i. e. a malicious and far-fetched *association*, framed in the imagination of the prosecutor.

'Nay, said he, a single word, a groan, a hiss, or an exclamation of any kind, might be dangerous, if the Court lawyers of a country were good hands at the trick, and well fee'd by their employers.

'Besides, said he, when the Minister of a free country does not think it prudent to proceed *publicly* against a book, he need only *privately* employ a public periodical critic (whom he keeps in pay) to misquote and misrepresent the work, under the mask of candour, patriotism, and religion; and the book, and its author, will be sure to be treated accordingly, by all men, who are taught to fancy themselves friends of the church and state establishments.'

The last letter, a very short one, is an answer to President *De Brossé's System of Imitative Sound*; or rather a barter on metaphysical grammar.

On the whole there is a large portion of good sense and good reasoning in this work, but, surely, dressed too much in the manner of Harlequin.

ART. X. *The Paradise of Taste*. By Alexander Thomson, Esq. Author of *Whist*, a Poem &c. 4to. pp. 130. 6s. Boards. Cadell jun. and Davies. 1796.

VOLTARE's very elegant *Temple du Goût* seems to have suggested the plan of this performance; which, however, is much more comprehensive in its objects, and more fanciful in its design. The general idea is that of a visionary journey through a series of allegorical regions or compartments, in which are placed the most celebrated of antient and modern poets, together with a few prose-writers. Like Dante, the writer is accompanied by his shadowy guide, who conducts him from place to place, and explains the wonders which successively rise to view. The style and measure of the verse in the narration change according to the subject; a deviation

• See Rev. vol. vi. N. S. p. 401.

from uniformity which produces, perhaps, on the whole, a good effect, though we think it might have been more happily managed.

The poem is divided into Cantos: of which the first, entitled *The Library*, is rather awkwardly detached from the plan of the work, being antecedent to the commencement of the visionary tour. It is merely a brief survey of the several classes of books which compose a library, characterised in short varying clauses, in which the changes of strain and measure are, to our perceptions, rather fatiguing than agreeable.

Canto II. is entitled *The Vision*, and is employed in the usual description of the natural and supernatural circumstances of one of those poetical visitations. The *Power of Taste* appears to the poet under an angelic form, and, after some handsome compliments on his early studies and his disposition towards mental improvement, thus declares the purpose of his own presence:

'Tho' much of me, my nature, and my laws,
In various notes my tuneful sons have sung,
Not one has yet conceiv'd the bold design
To trace my progress from Creation's birth
Thro' all the changing scenes of place and time,
And lead his free and animated strain,
With equal vigour, thro' the circling maze
Of Manners and of Art.—For thee alone
Was this great theme reserv'd—nor shall the task
Be wholly left to thy unaided pow'r;
For I will dictate to thy list'ning Muse,
And prompt thy spirit with the daring song.
But come with me—for I will show thee first
The various wonders of my bright domain.'

It is to be observed that the plan here sketched out is vastly more extensive than that which the author has really executed; for which deviation, indeed, he makes an apology in his preface.

Taking him by the hand, the Power then instantly conveys his votary to a vast wall of adamantine rock, having one only gate, the entrance to the scenes hereafter to be described. It opens spontaneously at the will of the guide, and gives them admission. All this canto is written in blank verse, for which Mr. Thomson appears to have but an indifferent taste. Nothing can be more monotonous than the common run of the lines, which have, with very few breaks, a stop or pause at the end of each.

Canto III. begins the proper subject of the work, or that descriptive arrangement of authors and their performances which is dictated by *taste*. This word *taste* is undoubtedly very vague in its signification:—its principles are by no means settled; nor is there any reason to believe that they can ever be rendered so

precise and convincing, as to produce any thing near an uniformity of sentiment on the subjects with which it is conversant. At present, literary taste may be loosely considered as the aggregate of the opinions of persons liberally educated, and attached to study, on topics of literature:—but, though there is a kind of general agreement in these points, yet it is probable that no two men exactly agree in their taste as to individual authors, nor would make a perfectly similar arrangement of their characteristics and relative merits. This is, therefore, one of the subjects in which free allowance ought to be given as well as taken; and however we may differ in many particulars from the author before us, we shall be far from magisterially correcting his judgment by ours.

After this preliminary remark, we proceed to say that the title of this canto is *The Garden of Beauty*, represented as one of the divisions of the *Paradise of Taste*. A rapturous description of the charms of this enchanted place leads to a view of its inhabitants, who are mostly arranged by pairs. This arrangement, however, seems in some measure founded on contrast as well as resemblance; otherwise, Terence and Fontaine would scarcely compose the first couple. Theocritus and Gesner, Anacreon and Catullus, Tasso and Guarini, Racine and Rowe, Horace and Metastasio, and Virgil and Pope, are the other poetical pairs in this garden: but the uniformity of classification is broken by a quatrain of prose writers, Xenophon, Cicero, Addison, and Voltaire. This canto is chiefly versified in ten-syllable-rhyme, which Mr. T. manages with sufficient harmony and ease. The following lines will serve as a specimen both of his painting and his verse:

‘ But now the glorious cavalcade was past,
And we the distant river gain’d at last,
To which no torrent gave unwonted force,
Nor rugged rock detain’d its gentle course,
But smooth as glass the peaceful waves appear,
For ever silent, and for ever clear.
Across the stream one simple arch was hung,
And o’er the flood in slender beauty hung,
Full in the midst of which we paus’d awhile,
And turning to the left beheld an isle—
A charming isle—which, tho’ of smallest size,
Yet fix’d, and long detain’d our wond’ring eyes:
For lavish Nature had assembled there
Whate’er was costly, brilliant, rich, and rare;
With sweet reluctance there the bashful rose
Appear’d her virgin beauties to disclose,
While the bold tulip, flaunting by her side,
Display’d, unask’d, her many-colour’d pride;

There

There too the orange spread its golden bloom,
 And fill'd the circling air with rich perfume;
 And there the gorgeous peacock, proud and vain,
 Show'd the broad splendor of his starry train:
 Two graceful swans, in purest white array'd,
 Around the isle their silver circuit made,
 And Iris over all, for ever young,
 Her bright unfading arch of glory flung.
 In this delicious spot, by Fate confin'd,
 Past their sweet hours two TUSCAN Bards refin'd:
 The man who first array'd in tragic hæc
 The simple features of the Past'ral Muse,
 And raising next his voice to war's alarms,
 Sung the success of GODFREY's pious arms,
 And TANCRED's luckless love, and fair ARMIDA's charms. }
 He too was there, who taught his FAITHFUL SWAIN
 A language foreign to the rural plain;
 And whose refinement deck'd each brilliant part
 With much of nature, but with more of art, }
 Which always charm'd the ear, and sometimes reach'd the
 heart.' }

The Vale of Pity is the title of Canto IV. It is characteristically written in the elegiac measure, and presents elegant portraits of the following groupes and simple figures—Sappho, Tibullus, Petrarch, and Shenstone; Ossian alone; Euripides and Otway; Sophocles, Southerne, and Crebillon; Sterne alone; Richardson, Rousseau, and Göthe.

Canto V. describes *The House of Ridicule*. It is chiefly written in the short measure of Butler and Swift, and aims (we think, with little success) at the broad doggerel of the one, and the natural familiarity of the other. The inhabitants of this house are Aristophanes, Plautus, and Rabelais; Martial and Congreve; Juvenal and Boileau; Lucian and Swift; Butler and Prior; Cervantes, Moliere, and Fielding. We confess that we admire this the least of any of the compartments of *taste*; and surely the author was himself little under its influence, when he seated the first three of his comic heroes to a mess of hot porridge, which they amuse themselves by throwing into each other's face. We should desire to know, too, were the questions worth asking, how he makes *Chloe* rhyme to *joy*, and what authority he has for the pronunciation of *philosophic*?

The Mountain of Sublimity succeeds, in Canto VI. It is peopled by Statius and Young, Lucan and Corneille; Plato, Demosthenes, and Longinus; Lucretius, Thomson, and Akenfide; Pindar, Dryden, and Gray; Homer and Milton. These personages are characterised with more good sense than poetry, the writer's flat blank verse being a very unfavourable vehicle for the sublimity of conception which would naturally ad-

here to the subject. We shall take the liberty of suggesting that the term *rugged* is not properly applied to Lucan's verse; for, though he is often extravagant in his conceptions, and harsh in his construction, his versification is usually smooth and correct.

The writer's idea of poetical excellence makes him rise in a climax from the beautiful and sublime to the fanciful; and his VIIth and last canto is entitled *The Island of Fancy*. Of this he has made a very pleasing allegorical scene, exhibited in the stanza of Spenser. The poet and his guide are wafted by a living winged bark to the wondrous spot. We shall copy some of the description:

' Encourag'd thus, away my fears I threw,
And saw, without dismay, the strangest sight
Was ever yet reveal'd to mortal view;
Two Suns, at once, in Heaven's meridian height*,
Of equal splendor and of equal might—
But oh! what tongue can all the glories tell,
With which their influence cloth'd that land of light,
Or from each burning orb what ardors fell,
Where Heat's whole strength appear'd omnipotent to dwell †

' No common warmth, indeed, had equal been
To tinge the grass which there luxuriant grew,
Not, as in other lands, of vulgar green,
But painted rich with many a brilliant hue,
From the fierce crimson to the gentle blue.
Nor less of wonder did each flow'r disclose
That met our eyes, of shape and colour new;
The lily there in purple beauty glows,
And there, with thorns unarm'd, appears the azure rose.

' Nor were the trees like those of other soils;
Each barren branch was rough with golden ore,
And each prolific blush'd with precious spoils;
The plum with sapphire fruit was cover'd o'er,
And emeralds the vine and rubies bore;
Each quiv'ring leaf was a melodious tongue,
That still untir'd the sweetest notes could pour;
And ev'ry bird that on the branches hung,
Accordant to the sound, in human accent sung ‡.

' The rivers here no vulgar boons bestow'd;
Some taught their yellow waves with gold to shine,
While some with honey, milk, and nectar flow'd †,
And others, rolling down the richest wine,

* * Καὶ μὲν ὅρατ' μοι δύο μὲν ἡλίου δοκῶ. EURIPIDES, BACCH. 916.*

† † Vola fra gli altri un che le piume ha sparte, &c.

TASSO, GIER. LIB. C. xvi. St. 13.*

* † Flumina jam lactis, jam flumina nectaris ibant.

QVID. MET. LIB. I.*

Supplied their happy Lords with draughts divine.
Nor less the mountains huge did our's surpass;
One seem'd of glitt'ring gold a solid mine,
Of iron one, and one of burnish'd brass,
Of rugged diamond some, and some of polish'd glass.

' Thus far had Fancy wild her frolics play'd
Within the range of Matter's lifeless reign;
But wonders wilder still we now survey'd,
Encircled sudden by that endless train
Of monstrous shapes which ancient fables feldn.
Extended there the hideous Hound of Hell
Pour'd from his triple throat reproaches vain;
There shook their snaky curls the Virgins-fell *,
And made each living lock with deadly venom swell.

' To meet us next a motley monster came,
The Lion, Goat and Snake in one combin'd;
The brutal Bull here shar'd the human frame;
And with his Rider there the Horse was join'd.
Another Steed of Nature's genuine kind
In these strange climes my chief attention drew;
But while my feet a near approach design'd,
He stretch'd two pinions wide, and upward flew,
And soar'd among the clouds, beyond my dazzled view.

' But now to human forms we turn'd our eyes,
Of shape, and size, and substance manifold;
The Prince immoveable with marble thighs †,
The Groom of ston, resistless, iron mold,
And the fierce Carle compos'd of purest gold;
The Pygmies there we saw in dwarfish bands,
And all the haughty brood of Giants old,
From him in whose broad front his lone eye stands,
To him who threatens Heav'n, and waves his hundred hands ‡.'

The human personages with whom he meets in the island are Ovid, Ariosto, and Spenser; Æschylus, Dante, Lee, and Collins; and finally, Shakspeare alone. That Lee should be honoured with a place here, merely for ranting the mad Alexander, will probably surprise the reader: but that the climax of poetical powers should finish with Shakspeare, will gratify every true Englishman. The reason for which the author has seated our great bard in the island of Fancy, rather than on

* CERBERUS and the GORGONS are here alluded to, and in the next stanza are introduced the CHIMÆRA, the MINOTAUR, and the CENTAUR of antiquity, along with the HIPPOGRIF of ARIOSTO.'

† For this Prince see the ARABIAN TALES;—for the Man of Iron, the FAIRY QUEEN, B. v. C. i. St. 12.—The Golden Man is also from SPENSER, B. ii. C. vii. St. 40.'

‡ POLYPHEMUS and BRIAREUS.'

the hill of Sublimity, or in the regions of pathos, is given by the poet in these lines; which may be regarded as his critical profession of faith:

' For every line illum'd by Fancy's ray
Must still be priz'd, by those of genuine taste,
Beyond the sprightly, sweet, or lofty lay,
And ev'n from Passion's page will bear the palm away.'

Another stanza dismisses the vision, and ends the work; and we shall, likewise, close our account of it, by briefly observing that it has on the whole afforded us much entertainment, and impressed us with a very respectful idea of the talents and learning of the author; though we cannot safely recommend him, either from his judgment or his execution, as a supreme arbiter of taste. Be it, however, repeated and remembered that this is only opinion *versus* opinion, in a suit in which final sentence is not likely to be pronounced. Though Taste may have acknowledged laws, it has a supreme court of appeal, in which the votes are too numerous ever to be collected; for it consists of every human being,

ART. XI. *General View of the Agriculture of the County of Lancaster: with Observations on the Means of its Improvement. Drawn up for the Consideration of the Board of Agriculture and Internal Improvement, from the Communications of Mr. John Holt, of Walton, near Liverpool; and the additional Remarks of several respectable Gentlemen and Farmers in the County. 8vo. pp. 241. 5s. sewed. Nicol. 1795.*

THIS being the first of a series of publications on the same subjects, and on the same plan, it requires, at our hands, more than usual attention.

Though the institution of a Board of Agriculture was devoutly to be wished, yet we had but slender expectation, when the plan was first agitated in Parliament, that it would have been so readily and so *abruptly* carried into effect. Wheels within wheels, however, and causes of various kinds, but with which literary critics have no concern, brought the scheme to bear; and setting aside all intriguing or party motives, let every man, who has the permanent welfare of his country at heart, lend his best support to this society.

The object of an institution of this nature, we conceive, is twofold;—that of ascertaining the political state of the country in respect to its rural affairs, with the intent of being enabled, as occasions may require, to furnish Parliament with data for their deliberations;—and that of examining into its agricultural state, in order that the theory and practice of agriculture may be promoted with greater facility and effect.

'To forward these intentions, the Board was wise, we think, at the outset, in endeavouring to collect facts,—for their own government, in the first instance;—for the information of Parliament, or the executive power, whenever the occasions of state may call for them, in the second;—and, in the end, for the use of the practical farmer.

The first step taken by the Board was to put into the hands of intelligent practical men, if they could find such,—or into those of other intelligent individuals,—certain instructions, and a list of inquiries to be made in the different counties of the united kingdoms: from each of which, we understand, (a very few excepted,) they have consequently received a *report*. These several reports have been printed, for the use of the Members of the Board, and for the purpose of distributing in the counties to which they respectively appertain; and they are at present re-printing for public perusal. These published re-prints are what now demand our attention.

The primary object of our consideration is the *Plan* of these reports; for we are told that 'the other reports will be re-printed in the same manner.'—We can readily conceive that the labour of systematizing a subject so extensive as that which the Board have admitted within the pale of their plan, and this without any assistance from prior writers on the same subject, must be extremely arduous; and, under circumstances so embarrassing, we could have bestowed some praise on the plan adopted by the Board of Agriculture, *as a first attempt*:—but how the Board could adopt such a deformity as the plan which they here expose to public view, while they doubtless had before them a regular whole, which, to our knowledge, has now stood the test of nearly twenty years, and to which, we believe, no objection has yet been made, we are at a loss even to conjecture. This part of their undertaking, the plan of surveying by districts, is evidently that on which Mr. Marshall has been employed for many years; and the chapters and sections of their plan of publication are likewise adopted from his works,

In the geographical description of the county, the Board have retained Mr. M.'s subdivisions. On the management of estates, too, as contra-distinct from agriculture, we recognize many of his subjects; with the chapter on implements mixed among them. Next follow arable lands and grass, and after them woodlands and plantations. After these, the sections on manuring, weeding, and watering, are inserted. Next follows the chapter on live-stock; and, after this chapter xiv. *Rural Economy!* comprising *labour, servants, labourers, hours of labour, &c.* here placed far away from *implements*, and the operations
of

of agriculture!—Whether we should smile first at the arrangement, or at the title, of this chapter, it would be difficult to say. If an unlettered farmer, or one of his workmen, had conceived that there was some sort of affinity or relationship between rural *economy* and rural *frugality*! an excuse would readily have been granted to him:—but it is scarcely possible that a committee of the Board of Agriculture could fall into such an error; unless, indeed, they have confounded *rural economy* with *domestic economy*,—the *arrangements* and *management* of an household with the *arrangements* and *management* of a landed estate,—of a suite of woodlands and plantations,—or of a farm. Even this is not probable. We therefore conclude that the title of this subaltern chapter has some meaning in it which does not readily appear to the mind of the reader.

From the general plan, we now pass to the particular report before us. Should not the Board have favoured the public with some account of the pretensions of their surveyor, to the arduous task which he has undertaken? All that we can collect, from the volume itself, does not satisfy us that he has either an extensive practical knowledge, or an enlarged theoretic comprehension, of any one of the three principal branches of rural economy on which he has undertaken to convey information. In *Horticulture*, it should seem, the surveyor has had some experience; and we meet with several remarks, by a Mr. Harper, on *Agriculture*, which appear to be the result of extensive practice.

In endeavouring to convey to our readers some idea of the claim which the volume under review has to public attention, we will first point out a few of its more striking defects, and then endeavour to do justice to the more valuable parts of its contents.

As a specimen of the editorial pretensions of this literary production, we copy the two following passages, which occupy parts of the same page (the 26th), being separated only by a few lines:

‘Theory and practice, it must be confessed, are perpetually at variance, as well in Agriculture as many other pursuits. It might at first sight appear, that the custom of granting leases for three lives (a tenure that gives such probable security to a tenant) would excite a degree of spirit of improvement amongst the holders of these tenures. Experience however proves the contrary fact—For leaseholds upon lives are generally under the most wretched cultivation. Easy rents may have produced a careless indolence, and hence an aversion to enterprize.’—

‘The ancient custom of granting leases for three lives is beginning to disappear: It should seem probable that this tenure, which grants so much security to the tenant, would naturally excite a liberal and enterprising

enterprising spirit of husbandry: fact however proves the reverse of the proposition; the ancient leasehold estates being almost universally in a wretched state of cultivation, beyond all comparison less productive than those held upon shorter tenures. Easy rents, secure possession, and good land, have lulled the leaseholders into a careless indolence, an aversion to enterprise.'

We have noted other passages of a similar nature, but none that struck us so forcibly as the above. Such, however, in the estimation of a reviewer, are venial defects, compared with that of a total want of every means of reference: there is no *table of contents*,—no *running title*,—no *index*! to assist him in his labours, and alleviate his toil; which, to comprehend fully the chaotic mass now under analysis, is almost intolerable. If we pass over the other volumes of the intended series more slightly than some of our readers may think we should, the difficulty of a more close inspection must plead our excuse.

The following extracts, from the chapter on *Grass*, will shew how little the county of Lancaster is calculated to afford valuable facts to the Board of *Agriculture*:

'Although there is a mixture of arable and grass land, yet the latter must greatly preponderate, and that to such a degree, that it has been frequently asserted, that the corn raised in Lancashire would not support the inhabitants more than three months in the year; so that the easiest way of obtaining corn, until the county is improved, is to purchase it at other markets.

'The lands in the immediate vicinity of the great towns are chiefly employed in pasturage; at a remoter distance, in pasturage and meadow, immense quantities of hay being requisite for the number of horses and cows kept therein. Near some places, such as Bolton, besides the demand for lands under hay and grass, a great number of acres are occupied as bleaching grounds; and throughout the whole of the county there are, in different places, many acres of rich land, covered with yarn, or cloth, under various operations.'

'At this period (1795) the diminution of arable land is likely to become a serious calamity to the nation at large. The conversion of arable land into grass in this county may be imputed to seven causes.—1st. The enormous and immoderate wages to be obtained in the manufactories, which has wrested the arm of industry from the plough.—2d. The consequent encrease of the poor rates, because the manufactories do not support their own poor; and the manufacturers, if out of employment, when sick, or infirm, or aged, are supported by *taxes levied upon agriculture*.—3d. By all capitals being vested in the working cotton instead of raising corn.—4th. To the very absurd rotation of crops used throughout the county.—5th. To the barbarous custom of keeping the same land too long under the plough.'

How, then, could the respectable Board select this, from the other counties of England, to be sent into the world as the harbinger of their successful labours? Lancashire has long been

a celebrated

a celebrated seat of *manufacture*:—but, except in the culture of potatoes, it has never stood forwards in any branch of *cultivation*; and its pretensions as a *grazing* county will appear in the following short extract from p. 184 :

‘ The principal fattening districts in this county are from Claughton to Hornby, a rich pasture there called the Holmes, and from thence through that fertile vale as far as Kirkby Lonsdale* ; also some gentlemen’s parks, and private inclosures, but the whole of these amount to a mere trifle, compared to the consumption requisite. The deficiency is made up from the counties of Westmoreland, Durham, Yorkshire, Lincolnshire, Derbyshire, and Shropshire; the principality of Wales, the kingdoms of Ireland and Scotland are also applied to, to supply the county of Lancaster with beef and mutton. The county itself furnishes a very small proportion of the bread and meat actually consumed there. Nay, the poultry and the pigeons are supplied from distant parts.’

We will next produce a specimen or two of what falls within the department of authorship. In a prefixed advertisement, the Board disclaims all responsibility, in the following words: ‘ It is proper at the same time to add, that the Board does not consider itself responsible, for any fact or observation contained in the Reports thus re-printed, as it is impossible to consider them yet in a perfect state.’ If the Board be not responsible, to whom shall the public look for responsibility? If the work be yet imperfect, when may the public expect to see it otherwise? The surveyor may be said to be responsible *to the Board* for his own manuscript, but certainly not to the *public* for the rest of the compilation. The publication is professedly that of the Board; from whom, as men of science, the following round assertions might not, perhaps, have been expected: (P. 125.) ‘ Herefordshire is all marle;’ (P. 126) ‘ Corse Lawn and the Forest of Dean, in Gloucestershire, are all marle.’ Now in Herefordshire, and round Corse Lawn, there is much red clay, which is *called* marle, and some of it is of a calcareous nature: but very little of it indeed is sufficiently so to entitle it to the name of marle, such as is found in Norfolk and Lancashire (which, with many others, are here confounded). Corse Lawn itself is mostly lime-stone; supplying the country, many miles round, with lime for the uses of husbandry: on the Forest of Dean, too, there is much lime-stone:—but, if it were becoming to make broad assertions, we would say—there is not a load of *real marle* in the forest.

* * A calculation has been made by two persons, who seem competent for such work, by knowing every farm, its size, and nearly the number of stock kept on each; and their account is 2,000 head of horned cattle, and 5,000 of sheep.’

The Board (for we must consider it as responsible,) is equally unfortunate in the Specimen of Botany. A list of eight *genera* of grasses is printed; as the 'names of the grasses most common in the hay grass of the neighbourhood of Oldham; given by two members of the Botanical Society there;'—(page 230) and also of five *genera*; some of which are 'very common,' others 'not very common,' in the 'pasture lands' of the same neighbourhood;—without identifying the *species*. Of the genus *anthoxanthum*, it is true, we have only one species, and of *dactylis*, *holcus*, and *lolium*, only two species each: but of *poa fescua*, *bromus*, and *avena*, various are the species, and various their properties in agriculture. The genus *fescua*, for instance, contains, among a variety of others, the *hard fescue* or black couch, (a mean herbage, where any thing else will grow,) the *meadow fescue*, one of our best meadow grasses, and the *slate fescue*, in whose praise much has been written with propriety. Yet, which of these three species,—or whether any one of them or not,—is found very common in the hay grounds of Oldham, we know only by conjecture. It is not printing any thing and every thing that is sent to it, which can establish the reputation of the Board in the Courts of Literature, or render their labours beneficial to the public.

Enough of blemishes, however, to which there might be no end. We therefore proceed to examine the fairer side of this production.

It was on the culture of the potatoe, as we have before intimated, that we were led to expect useful information in a report of the agriculture of Lancashire; and in this respect we have not been disappointed.

In the section on *Climate*, we find the following curious information respecting the *potatoe*, which has here reached a refinement of culture; and which, in early spring, would seem, from the prices then given for it, to be an article of luxury.

'The following particulars were taken from the memoranda of D. Daulby, Esq. Birch House, Liverpool, respecting some articles produced on the grounds of Mr. Hill, of Wallasey, in Cheshire, about three miles from Liverpool. The articles mentioned were for the Liverpool market, the dates corresponding to the two days in the week on which the market is held, Wednesday or Saturday. It may be worthy of remark, that there is a general strife betwixt the Kirkdale and Wallasey gardeners, who can produce the first early potatoe at Liverpool market. They generally succeed both on the same day. In the year 1790 the Cheshire gardener had, however, the start by nearly a whole week.

' EARLY POTATOES.

1766.	June 7,	20 lb. sold for 5 <i>d.</i> and 6 <i>d.</i> per lb.
1767.	June 6,	3 lb. sold for 14 <i>d.</i> in the whole.

1768.

1768. May 14, 8lb. sold for 4s. 8d.

1769. May 13, 2lb. sold for 1s.

1770. May 23, 2lb. for 3s.

1771. May 18, $\frac{1}{2}$ lb. for 1s.

1772. May 13, 1lb. for 2s. 6d.

* *N. B.*—From this period the early potatoes have been regularly sold for 2s. 6d. per lb. when first brought to market.

* After this period the Register was extended to the following articles; namely,

ASPARAGUS.	POTATOES.	GOOSEBERRIES.
1773. April 10.	April 7.	May 5.
1774. 3.	30.	9.
1775. 1.	19.	April 26.
1776. 6.	17.	May 2.
1777. 4.	24.	12.
1778. 11.	25.	9.
1779. March 27.	3.	April 10.
1780. April 15.	20.	May 6.
1781. March 31.	14.	April 21.
1782. May 4.	May 11.	May 18.
1783. April 12.	1.	April 30.
1784. May 8.	17.	May 22.
1785. April 23.	14.	18.
1786. 22.	13.	10.
1787. March 28.	April 11.	April 28.
1788. April 19.	May 11.	May 7.
1789. 18.	9.	9.
1790. 3.	April 3.	April 24.
1791. 9.	16.	23.
1792. 7.	25.	25.
1793. May 1.	May 11.	May 18.
1794. April 15.	April 12.	April 18.

* From the above Register it appears, that the difference between an early or late spring is not less than six weeks; *e. g.*

ASPARAGUS.	POTATOES.	GOOSEBERRIES.
1789. March 27.	April 3.	April 10.
1784. May 8.	May 17.	May 22.

* From this Register may also be traced, the improved cultivation of the early potatoe upon common ground: but the potatoe at present may be truly said to be raised the whole year throughout, by the new method of heating the stoves with steam. Mr. Butler, gardener to the Earl of Derby, at his seat at Knowsley, has practised this some time; and Mr. Collins, late his lordship's gardener, who has ground near Liverpool, had, under glasses, forced by the heat of steam, Christmas, 1794, nearly, as he calculated, one cwt. of potatoes, ready to take up. But he observed, that the process by steam was too expensive to afford any profit at the price they were usually sold.

* It will at this day scarcely be credited, that when potatoes began to be brought to market so early as June, the gardeners were under the necessity of bringing the stems adhering to the potatoes, for without this no purchaser could be obtained.

* A gentle-

* A gentleman who has been particularly attentive to this subject, observed that, in this northern district, autumnal seeds require to be committed to the earth one fortnight at least earlier than is recommended by Mawe, in his *Kalendar*.

In the section on *Cottages*, we have an account of a method (an old one) of laying the young shoots of *potatoes*, by spreading them on the surface, and covering them, from time to time, with soil: thus multiplying the number of roots.

In the article *Potatoes*, the ordinary culture is given in detail. We find, little, however, here, that is new, or that requires notice; except that, in the subdivision *produce*, we find the following account of *raising* early potatoes. As it appears to be new, we copy it:

* Upon the same ground, from which a crop has already been taken, the early seed potatoes are in some places afterwards planted; which, after being got up about November, are immediately cut up into sets, and preserved in oat shells*, or saw-dust, where they remain till March, when they are planted, after having had one spit taken off, and planted with another, of a length sufficient to appear above ground in the space of a week.

* But the most approved method is, to cut the sets, and put them on a room-floor, where a strong current of air can be introduced at pleasure, the sets laid thinner, viz. about 2 lays in depth, and covered with the like materials, (shells or saw-dust) about 2 inches thick: this screens them from the winter frosts, and keeps them moderately warm, causing them to vegetate; but at the same time admits air to strengthen them, and harden their shoots, which the cultivators improve by opening the doors and windows on every opportunity afforded by mild soft weather: they frequently examine them, and when the shoots are sprung an inch and a half, or 2 inches, they carefully remove one half of their covering, with a wooden rake, or with the hands, taking care not to disturb, or break, the shoots. Light is requisite as well as air, to strengthen and establish the shoots; on which account a green-house has the advantage of a room, but a room answers very well with a good window or two in it, and if to the sun still better.—In this manner they suffer them to remain till the planting season, giving them all the air possible by the doors and windows, when it can be done with safety from frost: by this method the shoots at the top become green, leaves are sprung, and are moderately hardy. They then plant them in rows, in the usual method, by a setting-stick, and carefully make up the cavities made by the setting-stick; by this method they are enabled to bear a little frost without injury. The earliest potato is the superfine white kidney †; from this sort, upon the same ground, have been raised 4 crops; having sets from the repository ready to put in as soon as the other were

* * Vulgarly called meal fludes.

* † The early potato is a distinct species, of which there are yet great varieties.

taken up; and a fifth crop is sometimes raised from the same lands, the same year, of transplanted winter lettuce. The first crop had the advantage of a covering in frosty nights.

* The above excellent information was communicated by J. Blundell, Ormskirk, and has hitherto been known only amongst a very few farmers.

Under the head *Improvement of Mosses*, some interesting particulars respecting the *curl* of the *potatoes* occur:

* By a change of his potatoe sets from this moss, to his old inclosed lands, Mr. Chorley preserves his crops from the *curl*.—His sets are become famous on that account, and readily purchased for the purpose of planting by his neighbours.

* It is with regret we add, that the curl is a general complaint this year (1795); that there is greater appearance of this disease amongst the potatoe crops than have been observed for some years past.—Recourse must at last be had to the seed for renewal;—bulbous roots, it has been found by experience, decay after a certain number of years—“*Ranunculus* in twenty-five, *anemone* in fifteen, and *hyacinths* in “twenty-six years.” After which period, no art and pains can preserve them, though a change of soil in the mean time is useful.

In the chapter on *Gardens and Orchards*, we have some curious particulars respecting the *gooseberry* of Lancashire; which, though somewhat foreign from the subject of this volume, may not be uninteresting to general readers:

* The horticulture of this country is in many instances superior to its agriculture. The mechanic is generally furnished with a small patch of ground adjoining his cottage; and from this little spot is extracted not only health, but derived pleasure, and which may not a little contribute to sobriety; intemperance not unfrequently proceeding from want of recreation to fill up a vacant hour. This small space is devoted to nurturing his young seedlings, trimming his more matured plants, contemplating new varieties, in expectation of honours through the medium of gained premiums. Thus starting at intervals from his more toilsome labours, the mechanic finds his stagnating fluids put in motion, and his lungs refreshed with the fragrant breeze, whilst he has been thus raising new flowers of the *auricula*, *carnation*, *polyanthus*, or *pink*, of the most approved qualities in their several kinds, and which, after being raised here, have been dispersed over the whole kingdom.

* Not only flowers but fruit have been objects of their attention. The best gooseberries now under cultivation had their origin in the county of Lancaster; and to promote this spirit, meetings are annually appointed at different places, at which are public exhibitions of different kinds of flowers and fruits, and premiums adjudged. These meetings are encouraged by master-tradesmen and gentlemen of the county, as tending to promote a spirit which may occasionally be diverted into a more important channel.

* See Madox's Florist's Directory, p. 91.

* At these meetings, gooseberries have been produced which have weighed singly 15 dwts. 10 grains, *e. g.* Lomax's *Victory* *. *Woodward's Smith* * has weighed 17 dwts.; and the *Royal Sovereign* *, grown by George Cooke of Ashton, near Preston, at a meeting held 1794, weighed 17 dwts. 18 grains.

* A single gooseberry-tree, the Manchester rough red, in a garden belonging to Mr. J. Sykes, in Gateacre, in the year 1792, yielded twenty-one quarts of fruit in their green state, when they are sold at 3d. per quart. The whole quantity weighed twenty-eight pounds avoirdupois †. The space this tree-occupies was three yards, and allowing an equal space to walk round, and supposing an acre of eight yards to the rod planted with the same kind of trees, and producing the same quantity of fruit, and sold at the same price, the produce would amount to £. 426. 16s.

* Requiring but little attention, the gooseberry has less paid to it than it deserves; and the fruit being rendered in such abundance, with so little trouble, makes it of trifling estimation. But since it may be improved in flavour, increased in quantity, and its duration prolonged, by being allowed a solitary corner in a wall, *e. g.* on each side the nectarine or peach whilst in their infancy, and they only occupy a small space; the gooseberry may be nailed down, trimmed, and trained as their companions; but removed as soon as ever they appear to incommode those ancient tenants of the walls; for the first cost of a gooseberry-tree is so trifling, that it is not worthy of notice.

* These facts have been already proved by Daniel Daulby, Esq. of Birch House, near Liverpool, who for some years has had them planted against the walls, besides his other plantations of standards. Besides the advantages above noticed, the fruitage season may be advanced or prolonged according to the different aspects of the walls; and an increase of crop was thoroughly proved by this treatment in the year 1793, when there was a general failure throughout the kingdom, and gooseberries sold at the advanced price of 6d. per quart. Those trees which had the advantage of walls were loaded as fully as in the most plentiful years.*

In speaking of marling, which has long been a favourite and successful operation in this county, (notwithstanding the inferior quality of the Lancashire marle, as appears by the analysis of Mr. Renwick, of Liverpool,) we are furnished with the following anecdote, which we copy for the use of those whom it nearly concerns.

* Talking over the subject of marling one day in company, the following story was told, which ought to be preserved.

* * Names of gooseberries.*

* † To ascertain the weight of this fruit in different states of its growth, the surveyor made the following experiments upon the Manchester red gooseberry.—1794, May 3, one ale quart weighed 18½ ounces troy.—July 25, again from the same tree 20 ounces.—July 15, 21½ ounces.—July 29, 22 ounces.—August, 21½ ounces.—*N. B.* He has to regret that he did not number the fruit.*

* A Lancashire farmer, on observing the great advantage that might be obtained from the use of this article in a county where its use was not known, after some deliberation hired a farm, with intent to improve it by marle at his own expence. Having obtained a sufficient length of lease to be reimbursed, he began the operation at the proper season; but the practice was so novel in that neighbourhood, as to attract the attention of by-standers, and was soon conveyed to the ears of the steward, who immediately came over to stop such proceedings. Arguments were in vain; for what service could *dirt* laid upon *dirt* prove? besides the injury done to his lord's lands by the digging of holes, which, as a good servant to his master, it was his duty to prevent.

* The story concludes, as the farmer's designs were thus frustrated, he, for some trifling consideration, obtained a release from his contract, and left the county.*

On the Improvement of Mosses, this volume contains some particulars which may be worthy of the notice of those who have lands of that description to improve; and some experiments on manures, by Mr. Henry Harper, late of Bank Hall, (whose death is to be regretted,) are still more worthy of attention:—but the detail is much too long for our insertion.

Some remarks, at considerable length, on the Threshing Machine, are also given: but from Lancashire, where that machine is yet a mere stranger, the Board could not expect to find authentic and valuable information respecting this useful invention. To the borders of Scotland, where it had its origin, and where its use is established, we must look for instruction.

On Cowkeeping, we find, as might be expected in a populous manufacturing county, some interesting particulars: with a description of a *lactometer*, for trying the quality of milk: an invention of Mr. Dicus, mathematical instrument maker in Liverpool. It is very ingenious, and will, we doubt not, become an useful instrument. In this great metropolis, we think, assayers of milk would not be less useful than assayers of gold, or even of bread itself.

Besides a plate to assist in the explanation of the lactometer, we have in this volume four other plates representing a 'Lancashire bull,' a 'Lancashire cow,' a 'Lancashire mare,' and a 'Lancashire hog.' The bull and the cow certainly bear some considerable resemblance to the bulls and cows of every county, in which the long-horned breed is prevalent: but they are not at all characteristic, the cow more especially, of the *Lancashire* breed. The mare is just one of those half bred mongrel brutes, which we see in the hands of the lower ranks of farmers, in almost every corner of the kingdom. The hog is professedly of a mongrel breed. What is the value of *such* plates?

If the Board of Agriculture would devise the means of collecting the superior individuals of the animals themselves, and

of promoting an easy intercourse between the different parts of the kingdom, with regard to the improvement of these useful quadrupeds, such a measure would confer honour on their deliberations; and, by an association, properly conducted, and liberally supported, this and numberless other public advantages might doubtless be produced.

It is under a full conviction of this truth, that we again call on every man, who has the lasting prosperity of his country at heart, to give his support to the present Board; and to endeavour to preserve its existence, until some more favourable circumstances, than those which at present attend it, shall enable it to produce the most beneficial effects.

ART. XII. *Medical Extracts.* On the Nature of Health, with practical Observations: and the Laws of the Nervous and Fibrous Systems. By a Friend to Improvements. 8vo. 3 Vols. (with Plates) 6s. each, sewed. Robinsons, &c. 1796.

DURING the progress of discoveries and new systems, while the genuine philosopher keeps a careful guard over his mind, that it may not be hurried away by extravagant expectations and premature convictions, there are never wanting others, whose enthusiastic ardour cannot keep pace with the slow process of investigation; and who, greedily imbibing all splendid novelties, merely because they are novelties, and little solicitous about their consistency with each other, are forward disciples of every bold speculatist who dazzles their imagination. With such are often associated persons who seek a ready road to fame by allying themselves with the leaders of a new sect, and, with much parade, adopting their principles, and lending petty aid to their attempts. Subaltern writers, either through design or want of judgment, contribute by pompous epithets and exaggerated praises to lift these secondaries into consequence; and thus modest science is made the instrument of trivial vanity or dishonest pretension. By these proceedings, the truly ingenious are shocked with tulsome encomiums perpetually attached to their names, and still more with seeing equal commendations lavished on persons who are remarkable only for mediocrity.

We are sorry that these reflections should be called forth by a work which is by no means destitute of merit and utility, but which, in our opinion, singularly exemplifies most of the faults at which we have above hinted. Its great purpose is evidently that of effecting an union between the Brunonian and the pneumatic systems of medicine, and on that ground erecting a philosophical practice of physic, which shall supersede the

flow and often contradictory inductions of particular experience. That this conversion of medicine from an art to a science is a very desirable thing, no one will deny: but, if ever effected, it will certainly not be by that eagerness which hastily seizes every pretended fact that seems to coincide with a favourite hypothesis,—that passion for novelty which gives an instant preference to every thing new,—and that spirit of parade which sets off in glaring colours every thing on which it touches, whether trifling or important. In the extraordinary publication before us all is ostentation,—the language, composition, accompaniments, and even the mode of printing. The matter, too, is strangely heterogeneous; betraying in many parts great want of judgment and of true taste, not without strong symptoms of the *art of book-making*. Nevertheless, as we before said, the work has considerable value; and we shall therefore not pass it over without giving our readers more particular information as to its contents.

Vol. I. begins with the *Progress of Chemistry*; an entertaining though slight essay, and chiefly directed to the doctrines relative to air, and their introduction into medical theory and practice. A sketch is given of all the late discoveries in pneumatic chemistry, and of their termination in the establishment of the new or French theory. With this is singularly connected an account of the exhibition of calomel in fevers, attended with affection of the liver—a practical fact which appears to stand very much apart from the application of sacitious airs, and certainly was not derived from any conclusions respecting them. *A Summary of the Pneumatic Chemistry*, entitled *Part i.* succeeds; which is, in truth, an ingenious and useful abstract of all the revived doctrines and discoveries relative to heat, air, water, and animal and vegetable matter. *Part ii.* treats of *the Agency of oxygen Air in the animal Body, and the Cause of vital and involuntary Action*. It begins with a concise view of the whole animal economy; which, perhaps, might as well have been spared, since it is chiefly distinguished by its affected and rhetorical style. Then proceeding to the particular subject of the *Part*, it first relates the story of the black hole at Calcutta, touches next on the slave trade and its horrors, and brings various other facts to prove the necessity of a constant supply of fresh air—a matter which surely needs no additional proof! The doctrines of the chemical changes undergone by air respired, of the circulation of the blood, of the office of the lungs, of animal heat, of voluntary and involuntary motion, and of tone in the fibres, afford abundant topics for the remainder of the volume.

Vol. II. contains the third Part, which treats of *the Nature of Health and the Laws of the Fibrous System*. It suitably begins with a developement of the Hallerian doctrines of sensibility and irritability,—the true foundation of the Brunonian theory of stimuli, which immediately follows. This is displayed in a manner that is on the whole curious and interesting, under the heads of heat and cold, light, air, exercise, food, clothing, the external senses, the passions, and habit. Yet there is much in the volume that may justly be termed *sarrago*; and the long details of the plague in London, and of the late pestilential fever of Philadelphia, serve for little else than to ek out the book. Some poetical quotations, too, might as well have been omitted.

Vol. III. proceeds with Part iii, on *the Nature of Health, and the Laws of organic Life*. In this is formed the connection between the Brunonian doctrine of excitement, and the late notions concerning the part which oxygene air acts in the animal system. The laws of the former are distinctly treated, and occasional references to the doctrines relative to the latter are interposed. Many curious observations from various authors are introduced, which will *entertain* if they do not *convince* the reader:—but the long abstract of Captain Bligh's narrative of his voyage after the mutiny on board the *Bounty*, occupying nearly 80 pages, will be thought strangely disproportionate to its purpose,—that of illustrating the effects of hunger. The recovery of drowned persons, and the different cases of asphyxia, occupy the remainder of the volume; which, like the former, is a singular compound of facts and opinions from a great variety of sources, some applicable to the purpose, others wide of it. To each volume is prefixed a synoptical table of contents, the most minute that we ever remember to have seen; being indeed a repetition of all the matter of the book in an abridged form. Its effect is often that of giving a ludicrous importance to trifles; and it appears to us much more ostentatious than useful.

On the whole, we have seldom seen a work which affords such a mixture of contents to praise, and to blame. That the writer is capable of improvement, and that he *will* improve when judgment gains the ascendancy over fancy, and when a wholesome philosophical scepticism takes the place of credulity and the appetite for novelty, we do not question.

A fourth volume is announced for publication in January 1797.

ART. XIII. *Philosophical Transactions of the Royal Society of London*, for the Year 1795. Part. II. 4to. 15 s. sewed. Elmsly.

ASTRONOMY.

Description of a Forty Feet Reflecting Telescope. By Dr. Herschel.

NO adequate idea can be formed of the curious and complicated machinery, minutely described in this paper, without having recourse to the author's own account of it, and to the plates that are annexed. As his description extends through 63 pages, and the number of plates is 19, an abridgment of it, within our limits, would be impracticable, and, without the aid of the engravings, unintelligible. The construction of the telescope, and of the apparatus belonging to it, was begun in the year 1785; and, though 40 workmen were occasionally employed at the same time, it was not completed till August 1789, when the author obtained an immediate recompence for his time and labour by the discovery of a sixth satellite of Saturn.

Without pursuing Dr. H.'s description in detail, we shall select those parts of it which more immediately refer to the structure of his telescope, and to the mode of applying it. The form of the tube of this instrument is cylindrical. Its length is 39 feet 4 inches, its diameter is 4 feet 10 inches, and every part of it is made of iron. The author preferred iron to wood, because it is more durable, and because the weight of a wooden tube must have exceeded one of iron at least 3000 pounds. The body of the tube is made of rolled or sheet iron; and the small sheets, which compose the large one of the requisite dimensions, are 3 feet 10 inches long, and about $23\frac{1}{2}$ inches broad: they are joined together without rivets, by a kind of seaming, which is well known to those who make iron funnels for stoves. When the cylindrical form of the tube was secure, (the process for accomplishing which the author has particularly described,) he gave it 3 or 4 good coats of paint, both within and without, in order to preserve it from the damp air to which it was to be exposed. As we cannot attempt to describe the apparatus, nor the operations by which the tube was fixed in its proper position, and by which it was prepared for receiving the mirror; we proceed to mention that this mirror is of metal, 49 $\frac{1}{2}$ inches in diameter; and that the concave side of it is reduced by an offset on the rim to a diameter of 48 inches of polished surface. It is about 3 $\frac{1}{4}$ inches thick, and its weight, when it came from the cast, though it was afterward somewhat diminished by polishing, was 2118 pounds. The speculum is preserved from damp by a flat cover of tin soldered on a rim of iron, the diameter of which is equal to that of the iron ring which holds

holds the speculum ; and this cover is easily fixed in its place, or removed, by a contrivance which the author has described.

The method of observing with this telescope is by what the author calls the front view ; and the size of the instrument admits of a convenient seat fixed to the end of it for this purpose. This seat is moveable from the height of 1 foot 7 inches to 2 feet 7 inches, in order to adapt it to the alteration which is required at different altitudes, and which amounts to nearly one foot. At the opening of the telescope, near the place of the eye-glass, is the end of a tin pipe, to which a mouth-piece is so adapted, that it may conveniently come to the mouth of the observer, while his eye is at the glass. This pipe runs down to the bottom of the telescope, and thence it passes into a turning joint ; afterward into a drawing tube ; and out of this into another turning joint, from which it proceeds by a set of sliding tubes towards the front of the foundation timber. It then divides itself into two branches, which ascend through the floor ; one of them passing into the observatory and the other into the work-room, and each of them terminating in the usual shape of speaking pipes. By these pipes the observer may communicate any necessary information, without extraordinary exertion ; notwithstanding the numerous inflections of the pipes, and also their length, which is not less than 115 feet.

The whole apparatus rests on rollers ; and the foundation in the ground consists of two concentric circular brick walls. In the centre is a large post of oak, framed together with braces under ground, and walled fast with brick-work so as to make it steady. Round this centre the frame is moved horizontally by means of several rollers, a proper assortment of ropes and pulleys, and a machine adapted to the purpose. By other contrivances, a vertical motion is given to the telescope ; so that it may be set to any altitude up to the very zenith. With the assistance of these motions, and of a third lateral motion which the author has described, he was able to observe Saturn several times, in the year 1789, two or three hours before its meridian passage, and to keep it in view with the greatest facility till two or three hours after the passage ; and one person was sufficient to continue both the horizontal and vertical motions at the command of the observer.—For a variety of other particulars, relating to the structure and use of this extraordinary apparatus, we must refer to Dr. H.'s own elaborate and minute description.

MATHEMATICS and PHILOSOPHY, &c.

The Binomial Theorem demonstrated by the Principles of Multiplication. By Abram Robertson, M. A. of Christ Church, Oxford, F.R.S.

The importance and utility of the binomial theorem are sufficiently known ; and therefore every attempt to demonstrate it, on simple and obvious principles, is highly meritorious. It will be sufficient to observe, without entering into a minute detail of the contents of this paper, that the author's method of demonstration is very intelligible to persons accustomed to mathematical processes, and will be found equally satisfactory. He begins with investigating the theorem, as far as it relates to the raising of integral powers, and then proceeds to the more operative part of his plan ; which is to demonstrate the theorem, as it applies to the extraction of roots or the raising of powers, when the exponents are vulgar fractions. The first part, as he justly observes, might be inferred as a corollary from the diminution of the second. The paper admits of no abridgement.

An Account of the Trigonometrical Survey carried on in the Years 1791, 1792, 1793, and 1794, by Order of his Grace the Duke of Richmond, late Master General of the Ordnance. By Lieut. Col. Edward Williams, and Capt. William Mudge, of the Royal Artillery, and Mr. Isaac Dalby.

We have already noticed the progress of this survey, from its commencement to the death of General Roy, with whom it seemed to terminate. See Rev. vol. lxxv. p. 217, vol. lxxvii. p. 180, vol. lxxviii. p. 31. Rev. new series, vol. iv. p. 406, vol. vi. p. 15. Though it was the more immediate object of his survey to determine the distance between the Observatories of Greenwich and Paris, yet the situations of many places were ascertained, which would serve to facilitate the execution of the more enlarged plan of surveying the whole island of Great Britain. The prosecution of this important business was discontinued for a considerable time ; and it has been lately undertaken principally at the suggestion of the Duke of Richmond. The paper before us, of 177 pages, contains an account of the instruments employed in the execution of this design, of the stations selected, the various operations performed in these several stations, and the general result, as far as the business has proceeded. In the *first* section, we have an account of the measurement of the base on Hounslow Heath, with an 100 feet steel chain, in the summer of 1791. The apparatus provided for this measurement is described, and the particulars of it are exhibited in a table. The *second* contains an account of the improvement made by Mr. Ramsden in his great theodolite, and a relation of the progress of the survey in 1792, 1793, and 1794, together with the angles taken in these years. The several stations, which it would be tedious to recount, are marked by
stakes

Stakes and stones, in such a manner that they will serve on some future occasion in aid of the particulars recorded in this paper, for forming correct maps of the countries over which the triangles have been carried.

In the *third* section, we have a recital of the operations performed for accurately measuring 'the Base of Verification' on Salisbury plain, with a Reel chain of 100 feet, in the summer of 1794, and the particular results are exhibited in a table. The *fourth* contains a calculation of the sides of the principal triangles, which are distributed into 4 different classes according to the situation of the places which they comprehend. The *fifth* ascertains the direction of the meridians at Dunnose and Beachy Head, and the length of a degree of a great circle, perpendicular to the meridian in latitude $50^{\circ} 41'$; which, by a variety of calculations, is determined to be 61182,3 fathoms. From this measurement, several conclusions of considerable importance in estimating both the figure and the magnitude of the earth are deduced. The *sixth* contains an account of the distances of the stations from the meridians of Greenwich, Beachy Head, and Dunnose, and also from the perpendiculars to those meridians, together with the method of investigating them. In the *seventh* we have the secondary triangles, in which two angles only have been observed. The *eighth* shews the distances of the objects intersected in the course of the survey from the meridians of Greenwich, Beachy Head, and Dunnose, and from the perpendiculars to those meridians; with their bearings, at the several stations, from the parallels to the meridians; and also the latitudes and longitudes of those objects. The *ninth* gives us the heights of the stations and the mean terrestrial refractions in several tables, to which are subjoined a variety of curious and useful remarks.

The first object, which the ingenious conductors of this survey had in view, was to determine the situations of the principal points on the sea-coast, and those objects which are near it; and this important purpose having been accomplished, they have been able, by the intersections of churches and other edifices, to lay down the whole coast from Fairlight Head to Portsmouth. They farther propose to carry on a series of triangles to the Land's End; and with this view they have selected five new stations. We have reason to expect, from the abilities and application which have been already manifested, both in the observations which they have made, and the calculations which they have pursued, that a survey of the sea-coast will soon be completed, and lead to an interior survey of the country; to which object the gentlemen concerned propose, as speedily as possible, to direct their attention.

Observations

Observations on the Influence which excites the Muscles of Animals to contract, in Mr. Galvani's Experiments. By William Charles Wells, M. D. F. R. S.

These observations are designed to furnish answers to the following questions: "Does the incitement of the influence which, in Mr. Galvani's experiments, occasions the muscles of animals to contract, either wholly or in part depend upon any peculiar property of living bodies? What are the conditions necessary for the excitement of this influence? Is it electrical?" In reply to the first of these questions, the author observes, in consequence of several facts which he has recited, that, if the mutual operation of metals and moisture be fully adequate to the excitement of an influence capable of occasioning muscles to contract, it must follow that animals act by their moisture alone in giving origin to the same influence in Mr. G.'s experiments, unless we admit more causes of an effect than are sufficient for its production. In the discussion of the second question, Dr. W. maintains that metals are not the only substances capable, by their application to parts of animals, of exciting the influence which in these experiments occasions the muscles to contract. Charcoal possesses the same property: but this influence is never excited, when two metals, or one metal and charcoal, are necessary for this purpose, unless these substances touch each other, and are also in contact with some of the fluids that are adapted to produce the effect. In order to excite this influence, it is necessary to form a communication, by means of some good conductor of electricity, between the two quantities of fluid to which the dry exciters are applied; besides that which takes place between the same quantities of fluid, when the dry exciters are brought into contact with each other. The author conceives it probable, 'that motions are in no case produced by any thing passing from the dry exciters through the muscles and nerves, but that they are occasioned by some influence, naturally contained in those bodies as moist substances, being suddenly put into motion when the two dry exciters are made to touch both them and each other, in like manner as persons, it is said, have been killed by the motion of their proper quantity of the electric fluid.' He proceeds to shew that it is not always necessary to employ two dry exciters, that is, two metals, or one metal and charcoal, in order to occasion contractions. Muscular motions, he asserts, have been produced not only by a single metal, but likewise by charcoal alone. In the sequel, it appears that very slight accidents may give the power of exciting contractions to a single metal, which had it not before.

As to the nature of the influence, to which the observations and experiments in this paper refer, the author agrees with others

others in allowing it to be electrical, on the ground that its conductors and those of electricity are altogether the same; and he replies to the objections of those few persons who have disputed the identity of the two influences.

Observations on the best Method of producing Artificial Cold. By Mr. Richard Walker.

The congelation of quicksilver, which is an interesting phenomenon, add the point for ascertaining which on the scale of the thermometer, viz. 39° , is as determined as the freezing point of water, is a very easy and certain process by the method described in this paper. Nothing more is necessary than to procure ice in a fit form for this purpose: and this our author obtains by first freezing water in a tube, and afterward grinding it into very fine powder. His apparatus is simple, and the process very expeditious: for the particulars, we refer to the paper before us, and to the annexed plate. Mr. W. subjoins an account of a very expeditious method of freezing water by the evaporation of vitriolic ether. The temperature of the air being 71° , he

‘ Sunk a thermometer, the bulb being covered with fine lint tied over it, and clipped close round, by dipping it in ether, and fanning it, to 26° ; then, by exposing the thermometer to the brisk thorough air of an open window, to 20° ; and again, by using some of the same ether, but which had been purified by agitating it with eight times its weight of water, applied exactly as in the last experiment, the thermometer sunk to 12° . Water tried in the same manner, at the same temperature, sunk the thermometer to 56° . A whirling motion was given to the thermometer during each experiment. The lint was renewed for each experiment, and the bulb required to be dipped into the ether thrice; the first time sufficiently to soak it; after which, the thermometer was held at the window till it ceased to sink; then a second *quick* immersion, and likewise a third, exposing the thermometer in like manner after *each* immersion. In this manner, a little water in a small tube may be frozen presently, by good ether *not purified*, at any time, especially if a small wire be used to scratch or scrape the sides of the tube below the surface of the water.’

Observations on the Structure of the Eyes of Birds. By Mr. Pierre Smith, *Student of Physic.*

The structure here noticed is an irregular appearance of that part of the sclerotica, which immediately surrounds the cornea, and which is generally flat. This, on minute examination, appeared to consist of scales of a bony hardness, lying over each other, and capable of motion. Tendinous fibres were discovered, spreading over the scales, and terminating in the formation of the four recti muscles belonging to the eye; so that, on the contraction of these muscles, a motion of the scales would be produced. The use of this structure is thus described:

‘ These

‘ These scales lying each partly over the next, so as to allow of motion, will on the contraction of the recti muscles inserted into, and covering them, move over each other, and of course the cornea, which is immediately within the circle made by these scales, will be pressed forwards, or in other words rendered more convex, and thus the focus of the eye becomes altered, its axis being elongated. This construction, and consequent convexity of the cornea, must render small objects near the animal very distinct. On these muscles relaxing, the elasticity of the sclerotic coat will restore the cornea to its original flatness. It thus becomes fitted for viewing objects placed at a greater distance from the eye, and this will be in proportion to the degree of relaxation.’

On welding Cast Steel. By Sir Thomas Frankland, Bart.
F. R. S.

It has been generally supposed impossible to weld cast steel, or bar-steel refined by fusion, either to common steel or iron; and the reason is that, in a welding heat, it runs away under the hammer like sand:—but, though cast steel in a welding heat is too soft to bear being hammered, Sir T. Frankland has found, by repeated experiments, that cast steel in a *white heat*, and iron in a *welding heat*, unite completely. When that process is intended, the steel and iron must be heated separately, and the union of the parts proposed to be joined must be effected at a single heat.

Experiments and Observations to investigate the Nature of a Kind of Steel, manufactured at Bombay, and there called Wootz: with Remarks on the Properties and Composition of the different States of Iron. By George Pearson, M. D. F. R. S.

The substance examined in this ingenious paper is in high esteem among the Indians, and considered by them as a kind of steel. It admits of a harder temper than any thing known in Bombay, and is employed for covering that part of gun-locks which the flint strikes, for cutting iron in a lathe, for cutting stones, for chizzels, files, and saws, and for every other purpose which requires excessive hardness. It can only bear a very slight red heat, and it is incapable of being welded with iron or steel. Hence the working with wootz is so difficult, that it is a separate art from that of forging iron. The magnetical power may in an imperfect degree be communicated to this substance. Such is the account of it transmitted by Dr. Scott of Bombay to the President. Dr. Pearson has very minutely examined and recited its mechanical and obvious properties, and has subjected it to a variety of experiments with fire, with fire and oxygene gas conjointly, with diluted nitrous acid, and with diluted sulphuric acid: whence he infers that wootz is at least principally iron. In order to ascertain the particular state of iron,

iron, called wootz, Dr. P. recites the properties and explains the interior structure of the principal different metallic states of iron; which are the three following, viz. wrought or forged iron, steel, and cast or raw iron. From this investigation, he concludes that wootz approaches nearer to the state of steel than of iron, although it possesses some properties of this last substance:—but it is distinguished from steel by the small proportion of oxygene which it contains. Dr. Scott has given no account of the process for making wootz. Dr. P. however apprehends that it is made directly from the ore, and has never been in the state of wrought iron. The uses of this substance may be partly ascertained by its composition and known properties; and they may be farther discovered by an extensive trial of it in the various arts which require iron.

The other papers contained in this volume are the following, viz. *Observations on the Mode of Generation of the Kangaroo, with a particular Description of the Organs themselves*, by Everard Home, Esq.—*On the Conversion of Animal Substances into a fatty Matter, much resembling Spermaceti*, by G. S. Gibbes, B. A.—*Observations on the Grafting of Trees*, by Thomas Andrew Knight, Esq.*.—And an *Abstract of a Register of the Barometer, Thermometer, and Rain, at Lyndon, in Rutland*, by Thomas Barker, Esq.

ART. XIV. *Three Dialogues on the Amusements of Clergymen.* Crown 8vo. pp. 224. 3s. 6d. sewed. Messrs. White. 1796.

EACH of the liberal professions has its artificial appendages, assumed for the purpose of attracting vulgar admiration, which, to the discriminating eye of philosophy, must either appear ridiculous mummery or contemptible craft. It must, at the same time, be owned that to each of these professions belongs a certain appropriate gravity and dignity of behaviour, which cannot be forsaken without incurring the censure of incongruity, and, in some degree, rendering the profession itself less respectable. This is particularly true with respect to the clerical character. The amusements of clergymen ought certainly to be under the restrictions of consistency and decorum: the subject well deserves discussion; and in the dialogues now before us it is discussed with good sense and good humour.

The original MS. of this publication is said to have been written, towards the close of the last century, by Dr. Josiah

* This article contains many curious general remarks on grafting, founded on experiments. We fear that there is too much truth in Mr. K.'s observation, that the culture of orchard-trees is 'ill understood in this country, and worse practised.'

Frampton, and to have been found among the papers in his library, fold about the year 1730. The dialogues are given as real conversations between Dean Stillingfleet, the author of *Origines Sacrae*, and Dr. Frampton. We shall not inquire why the MS. has been suffered to remain so long unpublished, nor examine whether the style and the circumstances of the dialogue perfectly suit the time at which these conversations are said to have happened. It is a sufficient recommendation of the work that it relates, in easy and natural language, a lively conversation on a practical subject, which does not, perhaps, receive attention in proportion to its importance.

The good Dean advises his young friend to avoid, as wholly inconsistent with the clerical character, the cruel diversions of hunting, shooting, and angling with worms. Without carrying tenderness in taking away life to a ridiculous extreme, the cruelty of these amusements, and their peculiar inconsistency with the proper temper and character of a Christian divine, are forcibly represented. The argument is enlivened with strokes of pleasantry, and with pertinent anecdotes.

‘ I remember,’ said the Dean, ‘ a clergyman in a neighbourhood, where I once lived, who had two benefices; but he spent little time at either of them, because neither happened to be in a sporting country. The hunting-season he always spent near a squire in the parish next to mine, whose disciplined pack was famous. With this gentleman, and his hounds, he lived on terms of the greatest intimacy. Indeed both the squire and his dogs looked up to him as their ablest leader. Though he was a miserable preacher, he was uncommonly musical in the field; and could cheer and animate his sonorous friends with an eloquence beyond the huntsman himself, whose associate he always was, and whose place, on any emergency, he could amply supply. He was much readier at finding a hare, than a text of scripture; and though he was scarce acquainted with the face of one of his parishioners, he knew exactly the character of every hound in the squire’s pack; and could run over their names with much more readiness than those of the twelve apostles *. He had at length the misfortune to break his neck at the end of a fox-chase, but not till he had first broken the heart of a very amiable woman, who had unhappily connected herself with him.

* Such a clergyman, said I, is hardly to be paralleled in a century. But in an inferior degree, I fear, there are many of our brethren, who allow themselves great indulgence. I remember a hunting-clergyman, who received a very proper rebuke from one of his

* Oh laugh, or mourn with me, the rueful jelt,
A cassock’d huntsman !——
He takes the field; the master of the pack,
Cries, Well done, Saint—and claps him on the back.
Is this the path of sanctity? Is this
To stand a way-mark in the road to bliss?

COWPER.
brethren;

brethren; and which I have reason to believe was of service to him as long as he lived. He had been lamenting his unfortunate lot, in being stationed in a country where there was no hunting. The other looking him full in the face, said with great gravity of countenance, and in a deliberate tone of voice; "At the great day of accounts, the question will not be, *where* have you lived; but *how* have you lived?"—All this however is carrying amusement to excess. But suppose, Sir, when you are riding out, you happen to hear the hounds, is there any harm merely in taking a little exercise with them, if you do not join in the riot of the chase?

'I hate, said the Dean, to see a man do any thing by halves. Is it right, or is it wrong? If it be right, do it boldly. If it be wrong, turn your horse another way, and take your exercise in a contrary direction. Never go to the edge of a precipice. You can hardly help going a little farther than you intended. I remember hearing a story of a clergyman, who was not remarkable for neglecting at least the outward part of his duty; but once unhappily forgot it through his love for hunting. He was eagerly engaged in a fox-chase, when the fox took to earth, as they call it: on which he cried out, "Gentlemen, I must leave you: This puts me in mind, that I have a corpse to bury at four o'clock this evening; and I fear I shall be an hour too late."—Besides, continued the Dean, you cannot well avoid, in this field of riot, at least if you are often seen in it, making an acquaintance with several, to whom, for your character's sake, you would not wish to be known.—But indeed, as I observed, to mix, in any degree, in these scenes of cruelty, and riotous exultation, is unbecoming the clerical profession.—Farther still, (to close my argument with scripture,) I should wish you to consider, that as many good people, as well as I, disapprove a clergyman's mixing in these riotous amusements, so of course it will give offence to all these good people. No man therefore, who has the honour of his profession at heart, would give offence, where the matter in question is of so little consequence as a mere amusement. Let him consider how strict St. Paul was in matters of this kind. St. Paul's example is certainly not very fashionable; but with a clergyman, I should hope it might have some weight. He gives us many hints, which come home to the point we are now discussing. Hunting was out of the question. He would not certainly have permitted Timothy or Titus to hunt, if they had been so disposed. But he forbids us to give offence in matters, that are of much more concern, than mere amusement. *If meat, says he, make my brother to offend, I will eat no flesh, while the world standeth, lest I make my brother to offend.*'

In the class of amusements which the Dean calls trifling and seducing, he reckons card-playing. Some of the remarks on this subject may, perhaps, in these liberal times, be thought rather too strait-laced; yet there is certainly good-sense in what the Doctor says concerning the effect of the general practice of card-playing, as distinguished from what is strictly called gambling, to occasion a lavish waste of time, to prevent conversation, and to foster the selfish passions. Plays and public

lic assemblies, as at present managed, the Dean also excludes from his list of clerical amusements. We recommend his sentiments to the consideration of the clergy,—particularly the more juvenile part of that order.

ART. XV. *The History of Cataline's Conspiracy: with the Four Orations of Cicero.*—To which are added Notes and Illustrations; dedicated to the Earl of Lauderdale. By George Frederic Sydney. 8vo. pp. 283. 5s. Boards. Longman. 1795.

IN our Review for August 1751, vol. v. p. 204, our readers will find an account of a much approved translation of *Salust* by the late Doctor (then Mr.) Rose; who was too good a scholar, and possessed a taste too correct, not to be sensible of the difficulty of translating the concise, energetic, and sometimes obscure writings of this Roman historian. He, therefore, took great pains to preserve the due medium between a verbal and a paraphrastic version; and he executed the task so well, that (we imagine) his translation will not soon be displaced by a better. We have made a comparison of that performance with the present, and we are of opinion that Mr. Sydney, if that be the translator's real name, is not a very successful rival of Mr. Rose. To give his author's sentiments accurately, and to adhere to his language, as far as was consistent with easy expression and idiomatic propriety, was a task rather too difficult for this gentleman. The utmost that he has attempted has been to give a diffuse and desultory representation of his author's meaning; and even this he has not always executed faithfully, for his translation has both omissions and redundancies. A short extract from the present work, with the correspondent passage from Mr. Rose, will enable the classical reader, by comparing them with the original, to perceive whether our decision be just. We shall select a paragraph from *Cæsar's* speech:

Mr. Sydney's Translation.

'It may be said, who will object to a decree against the enemies of their country? The answer is obvious; time may engender discontent; a future day may condemn the proceeding; unforeseen events, and even chance, that with wild caprice perplexes human affairs, may give us reason to repent. The punishment of traitors, however severe, cannot be more than their flagitious deeds deserve; but it behoves us, con-

Mr. Rose's Translation.

"But you will say, who will find fault with any punishment decreed against traitors to the state? I answer, time may, so may sudden conjunctures; and fortune too, that governs the world at pleasure. Whatever punishment is inflicted on these parricides, will be justly inflicted. But take care, conscript fathers, how your present decrees may affect posterity. All bad precedents spring from good begin-

script Fathers, to weigh well the consequences before we proceed to judgment. Acts of state that sprung from policy, and were perhaps expedient on the spur of the occasion, have grown into precedents often found to be of evil tendency. The administration may fall into the hands of ignorance and incapacity, and in that case, the measure, which at first was just and proper, becomes by misapplication to other men and other times, the rule of bad policy and injustice.

Of this truth, the Lacedæmonians have left us a striking example: they conquered the Athenians, and, having established a supreme council of thirty, introduced a new form of government. Those magistrates began their career by seizing the loose and profligate, and, without a regular trial, sending them to immediate execution. The people beheld the scene with exultation, and applauded the proceeding. But arbitrary power, thus established, knew no bounds: honest men were seized without distinction, and put to death with the vile and infamous. The city of Athens was covered with consternation, and the people had reason to repent of their folly, in not foreseeing that discretion is the law of tyrants.

nings; but when the administration is in the hands of wicked or ignorant men, these precedents, at first just, are transferred from proper and deserving objects, to such as are not so.

"The Lacedæmonians, when they had conquered the Athenians, placed thirty governors over them; who begun their power by putting to death, without any trial, such as were remarkably wicked, and universally hated. The people were highly pleased at this, and applauded the justice of such executions. But when they had by degrees established their lawless authority, they wantonly butchered both good and bad without distinction; and thus kept the state in awe. Such was the severe punishment, which the people, oppressed with slavery, suffered for their foolish joy."

If our readers inquire what has induced this writer to attempt a new translation of Sallust, and of the *four Orations of Cicero* against Catiline, the dedication and notes will furnish the answer. The writer's object has been, not to explain and illustrate either Sallust or Cicero, but to bring an odium on the party at present in opposition to administration, by comparing their efforts towards reformation with the Catilinarian conspiracy. Lord Lauderdale is the principal object of his attack, and, as it should seem, his Catiline; while Mr. Pitt is the Cicero of modern times, and the saviour of his country.

ART. XVI. *Two Letters addressed to a Member of the present Parliament, on the Proposals for Peace with the Regicide Directory of France.* By the Right Honourable Edmund Burke. 8vo. pp. 188. 3s. 6d. sewed. Rivingtons. 1796.

ART. XVII. *Thoughts on the Prospect of a Regicide Peace.* In a Series of Letters. 8vo. pp. 131. 2s. 6d. Owen. 1796.

BEFORE we proceed to consider the more important parts of these interesting and extraordinary productions, our attention is naturally attracted by the strange competition which seems to prevail between the genuine and the surreptitious edition. It affords the first instance, as far as we recollect, of a literary piracy being openly avowed and defended. Hitherto, no property has been thought more sacred than that of an author in his unpublished works. It has hitherto been thought just to respect that right to correct inaccuracy, to soften harshness, to retract mistake, to qualify what is too general, to supply what is deficient, and to strengthen what is weak, which every writer possesses, before he submits his writings to the judgment of the public. Reputation is often the sole outward reward of the highest literary excellence; and whoever, by a violation of trust, deprives an author of those means which he deems most effectual for maintaining his own reputation, is guilty of an offence which cannot be considered with levity by any cultivator or admirer of literature.

It appears from Mr. Owen's statement that he was entrusted with a manuscript with a view to publication;—subject certainly to the pleasure of the author, and to every change of opinion which might take place in his mind. A trustee thus circumstanced had undoubtedly no more right to publish the work without the consent of the writer, than if the MS. had been procured by breaking open the library at Beaconsfield. The defence set up by Mr. Owen not a little aggravates, in our opinion, the impropriety of his conduct. He informs us that Mr. Burke, after having made him a present of the profits of his Letter against the Duke of Bedford, sent some friends to demand an account of the sale of that publication. He does not tell us that he was actually compelled to refund these profits: he only affirms that he was *desired* to account for them;—and this he offers in defence of an acknowledged breach of trust: so that, according to the morality of *his* casuist, the bare attempt of A. to revoke a gift of mere generosity towards B. will entitle B. to commit an act of flagrant injustice towards A. It is but candour, however, to state that the preface, which contains this unsatisfactory vindication, has every mark of not having been written by Mr. Owen himself. It has nothing

thing of the plain sense of a tradesman : but it has the appearance of being furnished by some pretender to literature and composition, who was stimulated to engage in this unworthy transaction by personal malignity towards Mr. Burke.

Thus much we have thought ourselves bound to say for the protection of the most sacred sort of literary property, and for the preservation of that probity and good faith which have hitherto honourably distinguished English booksellers in their intercourse with authors.

The only passage of any moment in the spurious edition, that is not also in the genuine publication, is that which relates to a war against opinions ; see Owen's edition, p. 63—68. On that part we shall be under the necessity of making some animadversions : but, with the single exception of that passage, we shall dismiss the consideration of *this* pamphlet, and confine our remarks to that which has been corrected and acknowledged by the author.

Since the commencement of those tremendous convulsions which have shaken Europe to its center, the powerful efforts of Mr. Burke have been directed towards one point. All his writings and speeches have been framed to persuade the world, that our only refuge from the most horrible anarchy was in a war for the destruction of that implacable and incorrigible enemy, who left no alternative to all other governments and societies but to crush or to be crushed. For this purpose he has, during nearly six years, exerted powers of reason and eloquence which have been rarely equalled among men ; whether to the benefit or to the misfortune of the human race, it must be left to the impartial judgment of history and posterity to determine. Whoever has successfully employed his powers in kindling such a war as the present has undoubtedly contracted the most awful responsibility, to which any human being can subject himself. It were well if every man, before he makes such an use of his talents, would maturely consider the admonition given by Henry V. to one of his counsellors :

“ For God doth know how many, now in health,
Shall drop their blood in approbation
Of what your reverence doth incite us to !”

HENRY V. Act. 1. Sc. 2.

Far be it from us, however, to deny that, when the necessity of a just defence compels a nation to take up arms, it is among the noblest offices of patriotic eloquence to rouse their courage, to animate their zeal, to root out of their minds every dastardly and selfish sentiment, and to keep alive a magnanimous fortitude in the midst of the most disastrous vicissitudes of war. Equally far are we from affirming that it may not be the duty

of a virtuous citizen to animate a people to a war for their own security, even when they themselves have neither wisdom to perceive nor spirit to encounter the danger. There are few spectacles in history grander than that of Demosthenes struggling with the cowardice and corruption of his countrymen, and animating them in spite of themselves to make a generous stand for the liberties of Greece;

— “ whose resillless eloquence
Wielded at will that fierce democratie,
Shook th' arsenal and fulmin'd over Greece,
To Macedon and Artaxerxes' throne.”

Paradise Regained, Book IV. L. 268—71.

Nor ought we to forget the noble exertions of Cicero, amid the dying convulsions of Roman liberty, to avert an ignominious negociation with a wretch who was then a rebel, and who soon afterward became one of the most cruel and profligate of tyrants. Of these exertions Cicero himself speaks in language which, on the present occasion, might have been adopted by Mr. Burke: “ *Tres Consulares legati me (testor omnes Deos Deusque qui huic urbi præsident) invito et repugnante missi ad latissimum Marcum Antonium gladiatorum ducem.*”

A more recent and a domestic example is mentioned by Mr. Burke, of which we equally applaud the patriotism and the wisdom. We mean that of King William; and we cannot pronounce the name of that great monarch, who has been so superficially judged and so presumptuously condemned by the petulance of modern scribblers, without offering to his memory the humble tribute of our gratitude and veneration. The mind which has acquired a true relish for moral beauty will turn from more dazzling heroes, to admire the simplicity, the consistency, the usefulness, the solid wisdom, the calm and patient perseverance, of his unostentatious and unboastful character. There is scarcely another instance of a man so singularly favoured by Heaven, that no object of his ambition could ever be obtained except by rendering signal services to mankind. Ambition and public virtue became in him the same principle acting throughout his whole life, for the same ends, and by the same means. They inspired him with that courageous wisdom which saved Holland, which delivered England, and which preserved Europe from the domination of Louis XIV. His life was a complete and uniform system; and it requires not only intrepid honesty but rare felicity in a political man to be able to pursue, for thirty years, with undeviating and undaunted constancy, amid the opposition of factions, the discontent of the people, and the most calamitous reverses of fortune, one noble object;—that of maintaining the internal freedom and establishing

establishing the external security of nations. His zeal for religion was, during an intolerant age, pure from the spirit of persecution. His heroism was undebased by affectation or parade. He did for Europe much more than he seemed to do. He contributed even by the defeats which he suffered to break the power of France, and to pave the way for the brilliant successes of the glorious war which followed. He formed and animated that grand alliance which could alone have set bounds to the ambition of Louis XIV.; and to him a great part of its victories, and of that general safety which was the happy fruit of these victories, ought in justice to be ascribed. The glory has been reaped by Eugene and Marlborough, but much of the real merit belongs to the provident mind of William. If there be any man in the present age who deserves the honour of being compared with this great Prince, it is George Washington. The merit of both is more solid than dazzling. The same plain sense, the same simplicity of character, the same love of their country, the same unaffected heroism, distinguish both these illustrious men; and both were so highly favoured by Providence as to be made its chosen instruments for redeeming nations from bondage. As William had to contend with greater captains, and to struggle with more complicated political difficulties, we are able more decisively to ascertain his martial prowess and his civil prudence. It has been the fortune of Washington to give a more signal proof of his disinterestedness, as he has been placed in a situation in which he could without blame resign the supreme administration of that commonwealth, which his valour had guarded in its infancy against foreign force, and which his wisdom has since guided through still more formidable domestic perils.

From these examples, it will be abundantly apparent that we are far from hazarding the extravagant assertion that zeal for war, and exertions to kindle or rekindle the warlike spirit of a people, are in their own nature, and universally, immoral and pernicious. They are certainly among the severest and most painful, but they *may therefore* be among the highest and purest efforts of public virtue. Their merit and demerit must always depend on the nature, principle, and circumstances of the war to which they relate. If it were the opinion of Mr. Burke that the present war was the mode of preserving the Laws and independence of the European nations, he without doubt did his duty in rousing the zeal of Europe for such a war; and it is now praiseworthy in him to attempt to re-animate that spirit, when he perceives it to be faint and drooping. Of his sincerity we entertain no doubt: but the truth and justness of his opinion form a question of far greater difficulty and moment,

which we shall have occasion incidentally to discuss in the course of our remarks on this pamphlet.

We shall present to our readers a short analysis of the contents of these letters, before we make any extracts or farther remarks. From p. 1. to p. 24, the author is employed in general observations on the temper of Great Britain respecting war and peace.—From p. 24 to p. 61, he considers the negotiations, or preliminary measures towards negotiation, which have already taken place between Great Britain and the French Republic.—From p. 61 to p. 89, he is chiefly occupied in comparing the circumstances of the present times with the policy of King William in the formation of the grand alliance. From p. 89 to p. 112, he is employed in proving that the safety and even the existence of the religion, government, laws, and manners of the European nations are incompatible with the French system.—From p. 112 to p. 129, it is his object to establish his assertion, that all the nations were not only entitled but bound to make war, for the destruction of a system which threatened their quiet and security. From p. 129 to p. 138, the close of the first letter, the most important matter is the statement of those questions which are to be the subject of the series of letters that are to follow:

‘ 1. Whether the present system, which stands for a Government in France, be such as in peace and war affects the neighbouring States in a manner different from the internal Government that formerly prevailed in that country? 2. Whether that system, supposing it’s views hostile to other nations, possesses any means of being hurtful to them peculiar to itself? 3. Whether there has been lately such a change in France, as to alter the nature of it’s system, or it’s effect upon other Powers? 4. Whether any public declarations or engagements exist, on the part of the allied Powers, which stand in the way of a treaty of peace, which supposes the right and confirms the power of the Regicide faction in France? 5. What the state of the other Powers of Europe will be with respect to each other, and their colonies, on the conclusion of a Regicide Peace? 6. Whether we are driven to the absolute necessity of making that kind of peace?’

From p. 139 to p. 156, Mr. B. states the original principle and object of the war, and animadverts, with no less justice than freedom and energy, on the infamous deviation from that principle which has uniformly marked the conduct of *all* the combined powers, and which is doubtless one great cause of the calamities that now afflict Europe.—From p. 156 to p. 188 (the conclusion) he labours to prove that the spirit of conquest, and the opinion that a military republic was the form of government the best adapted for the aggrandizement of France, were among the most powerful springs of the revolution which subverted the French monarchy.

Such

Such is the outline of this publication ; of which, if it be considered merely as a work of literature, it might be sufficient to say that it is scarcely surpassed in excellence by any of the happiest productions of the best days of its author. The same vast reach and comprehension of view,—the same unbounded variety of allusion, illustration, and ornament, drawn from every province of nature and of science,—the same unrivalled mastery over language,—the same versatility of imagination which at will transforms itself from sublime and terrific genius into gay and playful fancy,—the same happy power of relieving the harshness of political dispute by beautiful effusions of sentiment, and of dignifying composition by grave and lofty maxims of moral and civil wisdom,—the same inexhaustible ingenuity in presenting even common ideas under new and fascinating shapes,—the same unlimited sway over the human passions, which fills us at his pleasure with indignation, with horror, or with pity ; which equally commands our laughter or our tears ;—in a word, the same wit, humour, pathos, invention, force, dignity, copiousness, and magnificence, are conspicuous in this production, which will immortalize the other writings of Mr. Burke. There is nothing ordinary in his view of a subject. He is perhaps of all writers the one of whom it may be said with the most strict truth, that no idea appears hackneyed in his hands ; no topic seems common place when he treats it. When the subject must (from the very narrowness of human conception, which bounds even the genius of Mr. Burke) be borrowed, the turn of thought and the manner of presenting it are his own. The attitude and drapery are peculiar to the master.—It is perhaps scarcely becoming in us to animadvert on the *faults* of so great a writer :—yet it is our duty to deliver our opinion on this subject, with modesty indeed, but with freedom. With faults in argument, with indecorum and intemperance in language, we have at present no concern. These are matters of which the consideration belongs to logic, to prudence, and to manners. We consider these letters *now* merely in the capacity of literary critics. He exerts the privileges of his reputation in the frequent adoption of all the licences of style ; and though he often exercises with happy boldness his power over language, yet he has sometimes abused it. The renewal of antique phraseology, the use of language exclusively poetical, and even of foreign idioms, are more frequent in this pamphlet than in any of the former productions of the author. The first of these is undoubtedly one of the happiest artifices that can be employed to exalt and enrich composition ; yet it must be cautiously employed if a writer would escape the charge of affectation, and if he be de-

firous of preserving the charms of ease and nature. The adoption of poetical language is a licence which can only be pardoned in writers of the first class; and which, if it be not used with the most sparing hand, has an inevitable tendency to confound all the distinguishing characters of the most different kinds of composition; to deprive prose of its sobriety; and to rob verse of that dignity which it derives from the appropriation of a peculiar phraseology to its use. The coinage of new words is indeed a prerogative which is due to great writers: but its existence could only be tolerated on account of its infrequent exercise. The inter-mixture of foreign idiom we scarcely think even tolerable. The French structure of Hume's sentences, and the French phraseology of Bolingbroke, were justly though severely censured by Johnson: when he expressed his apprehension that "we should soon be reduced to babble a dialect of France." *Preface to his Dict.*—It is in vain to say that the free use of these licences enables us to express our ideas with more strength and felicity, than is reconcileable with the preservation of a tame and frigid correctness. It is the part of a good writer not to acquiesce with indolent precipitation in the first glowing word which presents itself to his heated fancy, but to seek within the limits of propriety for language to convey his idea. The rules of good sense and taste are indeed restraints, but they are restraints which conduce to excellence, and to which a good writer must submit. He will struggle with the difficulty which they create, and will display his power and skill in vanquishing it. It comparatively is easy either to be vigorous without correctness or correct without vigour. The art and merit of a great author consist in combining these two qualities. After all, if such licences were confined to those who have acquired such a right to employ them as Mr. Burke has obtained, the evil would be little:—but the danger arises from the herd of imitators who can neither copy nor discover his excellences, but who can easily ape these defects; and who, if they be not speedily checked by severe criticism, and by the decided disapprobation of the public, threaten to destroy the purity of English idiom and the propriety of English style.

In the necessity of limiting our extracts from this work, we shall select such as will abundantly prove that the commendations which we have bestowed, however high, are not excessive; that they are not the adulatory strains of undistinguishing panegyric, but praises as appropriate as they are merited. The first shall be a picture of the fate of the emigrants:

* To illustrate my opinions on this subject, let us suppose a case, which, after what has happened, we cannot think absolutely impossible, though the augury is to be abominated, and the event deprecated.

cated with our most ardent prayers. Let us suppose then, that our gracious Sovereign was sacrilegiously murdered; his exemplary Queen, at the head of the matronage of this land, murdered in the same manner: That those Princesses whose beauty and modest elegance are the ornaments of the country, and who are the leaders and patterns of the ingenuous youth of their sex, were put to a cruel and ignominious death, with hundreds of others, mothers and daughters, ladies of the first distinction;—that the Prince of Wales and the Duke of York, princes the hope and pride of the nation, with all their brethren, were forced to fly from the knives of assassins—that the whole body of our excellent Clergy were either massacred or robbed of all, and transported—the Christian Religion, in all its denominations, forbidden and persecuted; the law totally, fundamentally, and in all its parts destroyed—the judges put to death by revolutionary tribunals—the Peers and Commons robbed to the last acre of their estates; massacred if they staid, or obliged to seek life in flight, in exile and in beggary—that the whole landed property should share the very same fate—that every military and naval officer of honour and rank, almost to a man, should be placed in the same description of confiscation and exile—that the principal merchants and bankers should be drawn out, as from an hen-coop, for slaughter—that the citizens of our greatest and most flourishing cities, when the hand and the machinery of the hangman were not found sufficient, should have been collected in the public squares, and massacred by thousands with cannon;—if three hundred thousand others should have been doomed to a situation worse than death in noisome and pestilential prisons;—in such a case, is it in the faction of robbers I am to look for my country? Would this be the England that you and I, and even strangers, admired, honoured, loved, and cherished? Would not the exiles of England alone be my Government and my fellow citizens? Would not their places of refuge be my temporary country? Would not all my duties and all my affections be there and there only? Should I consider myself as a traitor to my country, and deserving of death, if I knocked at the door and heart of every Potentate in Christendom to succour my friends, and to avenge them on their enemies? Could I, in any way, shew myself more a Patriot? What should I think of those Potentates who insulted their suffering brethren; who treated them as vagrants, or at least as mendicants; and could find no allies, no friends, but in Regicide murderers and robbers? What ought I to think and feel, if being geographers instead of Kings, they recognized the desolated cities, the wasted fields, and the rivers polluted with blood, of this geometrical measurement, as the honourable member of Europe, called England? In that condition what should we think of Sweden, Denmark, or Holland, or whatever Power afforded us a churlish and treacherous hospitality, if they should invite us to join the standard of our King, our Laws, and our Religion, if they should give us a direct promise of protection,—if after all this, taking advantage of our deplorable situation, which left us no choice, they were to treat us as the lowest and vilest of all mercenaries? If they were to send us far from the aid of our King, and our suffering Country, to squander us away in the most pestilential climates

climates for a venal enlargement of their own territories, for the purpose of trucking them, when obtained, with those very robbers and murderers they had called upon us to oppose with our blood? What would be our sentiments, if in that miserable service we were not to be considered either as English, or as Swedes, Dutch, Danes, but as outcasts of the human race? Whilst we were fighting those battles of their interest, and as their soldiers, how should we feel if we were to be excluded from all their cartels? How must we feel, if the pride and flower of the English Nobility and Gentry, who might escape the pestilential clime, and the devouring sword, should, if taken prisoners, be delivered over as rebel subjects, to be condemned as rebels, as traitors, as the vilest of all criminals, by tribunals formed of Maroon negroe slaves, covered over with the blood of their masters, who were made free and organised into judges, for their robberies and murders? What should we feel under this inhuman, insulting, and barbarous protection of Muscovites, Swedes, or Hollanders? Should we not obtest Heaven, and whatever justice there is yet on Earth? Oppression makes wise men mad; but the distemper is still the madness of the wise, which is better than the sobriety of fools. Their cry is the voice of sacred misery, exalted, not into wild raving, but into the sanctified phrenzy of prophecy and inspiration—in that bitterness of soul, in that indignation of suffering virtue, in that exaltation of despair, would not persecuted English Loyalty cry out, with an awful warning voice, and denounce the destruction that waits on Monarchs, who consider fidelity to them as the most degrading of all vices; who suffer it to be punished as the most abominable of all crimes; and who have no respect but for rebels, traitors, Regicides, and furious negroe slaves, whose crimes have broke their chains? Would not this warm language of high indignation have more of sound reason in it, more of real affection, more of true attachment, than all the lullabies of flatterers, who would hush Monarchs to sleep in the arms of death? Let them be well convinced, that if ever this example should prevail in its whole extent, it will have its full operation. Whilst Kings stand firm on their base, though under that base there is a sure-wrought mine, there will not be wanting to their levees a single person of those who are attached to their fortune, and not to their persons or cause: But hereafter none will support a tottering throne. Some will fly for fear of being crushed under the ruin; some will join in making it. They will seek in the destruction of Royalty, fame, and power, and wealth, and the homage of Kings, with *Rubel*, with *Carnot*, with *Revelliers*, and with the *Merlins* and the *Talliens*, rather than suffer exile and beggary with the *Condés*, or the *Broglies*, the *Cassirrs*, the *D'Aurais*, the *Serrents*, the *Cazalés*, and the long line of loyal, suffering Patriot Nobility, or to be butchered with the oracles and the victims of the laws, the *D'Ormeffons*, the *d'Espremenils*, and the *Malefherbes*. This example we shall give, if instead of adhering to our fellows in a cause which is an honour to us all, we abandon the lawful Government and lawful corporate body of France, to hunt for a shameful and ruinous fraternity, with this odious usurpation that disgraces civilized society and the human race.

It is impossible not to admire (what we may call) the philosophical address which is displayed in the general design of this splendid picture. To inspire us with sympathy for the misfortunes of others, the delineator represents them in imagination as having befallen ourselves. To fill us with abhorrence for our own crimes, he paints them as being perpetrated by others. He brings home to our bosoms the misfortunes of the nobility and gentry of France, by supposing similar calamities to have fallen on the same bodies of men in England. He compels us to see and feel the full deformity of our own treatment of these unhappy men, by imagining that other nations of whom we can judge impartially had practised the same harshness, and (since we must speak truth) the same treachery. This is to display consummate skill in the science of human nature. This is indeed to derive the principles of eloquence from the most intimate recesses of philosophy. We can only be taught sympathy for others by supposing ourselves in their situation. We can only be made to judge truly of our own conduct, by supposing other men placed in our circumstances, and adopting our conduct. These are the sole means of conquering that indifference to the calamities of our neighbours which is too frequent a characteristic of our base and selfish nature, and of vanquishing that repugnance to avow and condemn our own faults which clings so obstinately to the proud and stubborn heart of man. It is on such occasions that the superiority of a philosophical orator is conspicuous over the mere artist in language. The choice and copiousness of expression, the arrangement and harmony of periods, are but feeble instruments to resist self-partiality, to eradicate prejudice, and to govern passion. It is in such attempts that we distinguish between the declaimer and the orator; it is then that we perceive the full force of Cicero's boast, "*se non e Rhetorum officinâ sed e Philosophorum Scholâ prodiisse.*"

The next specimen is of a different nature from the preceding, and well illustrates the variety and versatility of the powers of this great master:

' Much controversy there has been in Parliament, and not a little amongst us out of doors, about the instrumental means of this nation towards the maintenance of her dignity, and the assertion of her rights. On the most elaborate and correct detail of facts, the result seems to be, that at no time has the wealth and power of Great Britain been so considerable as it is at this very perilous moment. We have a vast interest to preserve, and we possess great means of preserving it: But it is to be remembered that the artificer may be incumbered by his tools, and that resources may be among impediments. If wealth is the obedient and laborious slave of virtue and of publick honour, then wealth is in its place, and has its use: But if this order

is changed, and honour is to be sacrificed to the conservation of riches, riches which have neither eyes nor hands, nor any thing else truly vital in them, cannot long survive the being of their vivifying powers, their legitimate masters, and their potent protectors. If we command our wealth, we shall be rich and free: if our wealth commands us, we are poor indeed. We are bought by the enemy with the treasure from our own coffers. Too great a sense of the value of a subordinate interest may be the very source of its danger, as well as the certain ruin of interests of a superior order. Often has a man lost his all because he would not submit to hazard all in defending it. A display of our wealth before robbers is not the way to restrain their boldness, or to lessen their rapacity. This display is made, I know, to persuade the people of England that thereby we shall awe the enemy, and improve the terms of our capitulation: it is made, not that we should fight with more animation, but that we should supplicate with better hopes. We are mistaken. We have an enemy to deal with who never regarded our contest as a measuring and weighing of purses. He is the Gaul that puts his *sword* into the scale. He is more tempted with our wealth as booty, than terrified with it as power. But let us be rich or poor, let us be either in what proportion we may, nature is false or this is true, that where the essential publick force, (of which money is but a part,) is in any degree upon a par in a conflict between nations, that state which is resolved to hazard its existence rather than to abandon its objects, must have an infinite advantage over that which is resolved to yield rather than to carry its resistance beyond a certain point. Humanly speaking, that people which bounds its efforts only with its being, must give the law to that nation which will not push its opposition beyond its convenience.*

While the former passage is a model of splendid and powerful eloquence, the latter is an example of a philosophy at once sober, exact, and dignified. It ought to be deeply studied by those who, being perpetually occupied in calculation, have wrought themselves into a conceit that nothing but what can be made the subject of calculation has any real existence at all; and that the great master-springs on which the revolutions of states and empires depend,—the character, opinions, and spirit of nations,—are to be wholly banished from the consideration of statesmen.

The following extract contains, we fear, not only a poignant and vigorous satire, but a just and correct statement of facts:

* The creatures of the desk, and the creatures of favour, had no relish for the principles of the manifestoes. They promised no governments, no regiments, no revenues from whence emoluments might arise, by perquisite or by grant. In truth, the tribe of vulgar politicians are the lowest of our species. There is no trade so vile and mechanical as government in their hands. Virtue is not their habit. They are out of themselves in any course of conduct recommended only by conscience and glory. A large, liberal, and prospective view of the interests of States passes with them for romance; and the principles

ciples that recommend it for the wanderings of a disordered imagination. The calculators compute them out of their senses. The jesters and buffoons shame them out of every thing grand and elevated. Littleness in object and in means, to them appears soundness and sobriety. They think there is nothing worth pursuit, but that which they can handle; which they can measure with a two-foot rule; which they can tell upon ten fingers.*

This is a subject which, if we may judge from Mr. Burke's frequent recurrence to it in his writings*, has often thwarted and exasperated him in his passage through life. It was likely to do so. His character is not only perfectly pure from the low vices of these vulgar politicians, but may possibly be suspected of some bias towards the opposite extreme. Perhaps something more of flexibility of character and accommodation of temper,—a mind more broken down to the practice of the world,—would have fitted him better for the exertion of that art which is the sole instrument of political wisdom, and without which the highest political wisdom is but barren speculation—we mean the art of guiding and managing mankind. The very passage before us, when we compare it with the general scheme of policy proposed by Mr. Burke, furnishes a remarkable proof of the truth of the observation which we have hazarded. How could Mr. Burke have forgotten that these vulgar politicians were the only tools with which he had to work, in reducing his scheme to practice? These 'creatures of the desk and creatures of favour' unfortunately govern Europe. These narrow and selfish men were the sole instruments that could be employed in realizing schemes, of which the success (according to Mr. Burke's own representation) depended on their disinterestedness. There were no other men possessed of power to carry the plan into execution. The ends of generosity were to be compassed alone through the agency of the selfish; and the objects of prospective wisdom were to be attained by the exertions of the short-sighted. There never was a project in which the means and the end were so fatally at variance. It was a scheme of policy to be carried into execution by men who, from the statement of Mr. Burke, and from the very necessity of their character, must deride the whole plan as chimerical. It is surely not a little remarkable that he, who as an observer of human life has so admirably painted the character of these men, and as a speculative philosopher has so well traced their conduct to its principles, should as a practical politician have so utterly

* See the same subject treated in his beautiful character of Mr. Grenville, (Works, vol. i. p. 541—2.) ; and in the conclusion of his speech for conciliation with the colonies; perhaps the most faultless of all his productions, (Works, vol. ii. p. 95.)

overlooked the inefficiency of the only tools which he had to employ. In this part of the argument, we have taken for granted a circumstance which we shall in the sequel be obliged to dispute, viz. the justness of Mr. Burke's general views. We have only endeavoured, from his own statement, to point out one source of their absolute impracticability.

We shall extract yet another passage, as a specimen of the literary excellence of this production :

• To those, who do not love to contemplate the fall of human greatness, I do not know a more mortifying spectacle, than to see the assembled majesty of the crowned heads of Europe waiting as patient suitors in the anti-chamber of Regicide. They wait, it seems, until the sanguinary tyrant *Carnot* shall have snorted away the fumes of the indigested blood of his Sovereign. Then, when sunk on the down of usurped pomp, he shall have sufficiently indulged his meditations with what Monarch he shall next glut his ravening maw, he may condescend to signify that it is his pleasure to be awake ; and that he is at leisure to receive the proposals of his high and mighty clients for the terms on which he may respite the execution of the sentence he has passed upon them. At the opening of those doors, what a sight it must be to behold the plenipotentiaries of royal impotence, in the precedence which they will intrigue to obtain, and which will be granted to them according to the seniority of their degradation, sneaking into the Regicide presence, and with the reliques of the smile which they had dressed up, for the levee of their masters, still flickering on their curled lips, presenting the faded remains of their courtly graces, to meet the scornful, ferocious, sardonic grin of a bloody ruffian, who, whilst he is receiving their homage, is measuring them with his eye, and sitting to their size the slider of his Guillotine !

We have here no concern with the truth or propriety of Mr. Burke's representation : we give no judgment whether the picture be like or unlike : we consider merely the excellence of the execution. The classical reader will easily perceive the allusion which it contains to a celebrated passage of Juvenal :

——— *atque ibi magnus*
Mirandusque Cliens sedet ad prætoris regis,
Denec Bithyno libeat vigilare Tyranno.

Juv. Sat. X. l. 160—2.

Condemned a needy suppliant to wait,
While Ladies interpose and Slaves debate.

Johnson's Vanity of Human Wishes.

From these extracts and remarks, the few readers whom we can suppose not to have perused these celebrated letters will be enabled to form some judgment of their merit. We have discharged our peculiar duty, as literary censors, to the public. Our readers, however, will pardon us for recollecting that we have yet higher and more important duties to perform. In
perusing

perusing such a publication as the present, there is great temptation to forget that we are critics, in remembering that we are men and Englishmen, whose most sacred rights and dearest interests are involved in the questions discussed by Mr. Burke. We are neither permitted by our plan, nor authorized by confidence in our own talents, to enter into an elaborate examination of all the subjects which he has treated:—but we shall trespass on the indulgence of our readers so far as to venture some animadversions on the most striking and important parts of his general argument. We must reserve for another Number the great question of the war; whether its commencement originally, or its continuation at present, was or is imperiously demanded by a regard to the safety of Europe; and whether it has been conducted in a manner conducive to that mighty object. That question has indeed been debated by the greatest reasoners and orators in the world: but, though in venturing on the same discussion we do not presume to say that we bring similar talents for the contest, we may perhaps approach it with more sobriety and impartiality than can reasonably be expected in the ardour of debate, and amid the conflicts of rival statesmen. It may often, nay most generally does happen that the actors on the public scene are men of understanding and genius, transcendently superior to those historians whose duty it is to judge them: yet the advantages of being disinterested and dispassionate counterbalance the inferiority of understanding; and posterity has often ratified the judgment which the honest and impartial historian, though of moderate abilities, has pronounced on the greatest men. For the present, we shall content ourselves with examining one passage of Mr. Burke, which may be considered apart from the great question which we have reserved. It is that in which he speaks of the late acquittals for high treason:

Great reverses of fortune, there have been, and great embarrassments in council; a principled Regicide enemy possessed of the most important part of Europe and struggling for the rest: within ourselves a total relaxation of all authority, whilst a cry is raised against it, as if it were the most ferocious of all despotism: a worse phenomenon;—our government disowned by the most efficient member of its tribunals; ill supported by any of their constituent parts; and the highest tribunal of all (from causes not for our present purpose to examine) deprived of all that dignity and all that efficiency which might enforce, or regulate, or if the case required it, might supply the want of every other court. Public prosecutions are become little better than schools for treason; of no use but to improve the dexterity of criminals in the mystery of evasion; or to shew with what compleat impunity men may conspire against the Commonwealth; with what safety assassins may attempt it's awful head. Every thing is secure, except what the
laws

laws have made sacred ; every thing is tameness and languor that is not fury and faction. Whilst the distempers of a relaxed fibre prognosticate and prepare all the morbid force of convulsion in the body of the State, the steadiness of the physician is overpowered by the very aspect of the disease *. The doctor of the Constitution, pretending to under-rate what he is not able to contend with, shrinks from his own operation. He doubts and questions the salutary but critical terrors of the cautery and the knife. He takes a poor credit even from his defeat ; and covers impotence under the mask of lenity. He praises the moderation of the laws, as, in his hands, he sees them baffled and despised. Is all this, because in our day the statutes of the kingdom are not ingrossed in as firm a character, and imprinted in as black and legible a type as ever ? No ! the law is a clear, but it is a dead letter. Dead and putrid, it is insufficient to save the State, but potent to infect, and to kill. Living law, full of reason, and of equity and justice, (as it is, or it should not exist,) ought to be severe and awful too ; or the words of menace, whether written on the parchment roll of England, or cut into the brazen tablet of Rome, will excite nothing but contempt. How comes it, that in all the State prosecutions of magnitude, from the Revolution to within these two or three years, the Crown has scarcely ever retired disgraced and defeated from it's Courts ? Whence this alarming change ? By a connexion easily felt, and not impossible to be traced to it's cause, all the parts of the State have their correspondence and consent. They who bow to the enemy abroad will not be of power to subdue the conspirator at home. It is impossible not to observe, that in proportion as we approximate to the poisonous jaws of anarchy, the fascination grows irresistible. In proportion as we are attracted towards the focus of illegality, irreligion, and desperate enterprize, all the venomous and blighting insects of the State are awakened into life. The promise of the year is blasted, and shrivelled, and burned up before them. Our most salutary and most beautiful institutions yield nothing but dust and smut : the harvest of our law is no more than stubble. It is in the nature of these eruptive diseases in the State to sink in by fits and re-appear. But the fuel of the malady remains ; and in my opinion is not in the smallest degree mitigated in it's malignity, though it waits the favourable moment of a freer communication with the source of Regicide to exert and to encrease it's force.

The impunity of any man, who has perpetrated an atrocious and dangerous crime, is doubtless a great evil to society :—but to overleap the bounds of law for the destruction even of the most detestable criminal is an evil of far superior magnitude. Few men have ever existed, whose destruction was worth such a price as the sacrifice of the laws. God forbid that, in our headlong zeal to punish guilt, we should destroy the safeguards and ramparts of innocence : far be from us and from our children the madness of levelling to the ground,

“ * *Muffabat tacto medicina timore.* ”

in one moment of blind fury, all the mounds and bulwarks which our forefathers have erected to check the rage of oppression, and to save us from the desolating inundations of tyrannical power. It is not our province here to discuss the merit or demerit of the individuals to whom Mr. Burke alludes. We might, for the purpose of our present argument, suppose them to be as guilty as he represents them; though we are very far indeed from holding that opinion. All that it is necessary for us to assume is the fact that they are men acquitted by the laws of their country. The only immediate consequence, indeed, which in the barren and naked technicality of law flows from acquittal, is that the men acquitted shall never again be put in danger of punishment for the same offence. This is the definition of *legal innocence*. He is innocent in the contemplation of law whom the either cannot or will not pursue as criminal. Legal innocence, therefore, it must be confessed, is only a *presumption* of moral innocence; a presumption of more or less force according to the causes and circumstances of acquittal; in some cases, of little or no weight; in others, almost rising to demonstration. No acquittal, therefore, imposes any restraint on the freedom of *private opinion*: but acquittals may often impose a most powerful restraint on the license of *public discourse*. The character of an acquitted man is sometimes more sacred than that of him who is unaccused. To slander the latter is only to violate the laws: to libel the former is to arraign them. Is this, on the principles of Mr. Burke himself, a fit moment to loosen that affection for the institutions of their ancestors, which is happily rooted in the hearts of Englishmen, by stigmatizing their most popular tribunals, and by inculcating on their minds a persuasion that their laws are impotent and their juries cowardly and dishonest? If the persons acquitted at these trials were, as he represents them, incurably alienated from their love and allegiance towards the Constitution; if they detested its principles and had conspired its subversion; there could be no mode of stating their acquittals so acceptable and grateful to them as that which has been chosen by Mr. Burke. He thinks fit to tell them that they owe their safety to the dishonesty of juries infected with their principles, or intimidated by the strength of their faction. We would tell them that they owe it to the honesty of Englishmen despising the strength and rejecting the principles of such a faction. We would teach them to ascribe their acquittal to the beauty and vigour of that constitution which they ignorantly blamed. He instructs them to consider that acquittal as a triumph over the debility of our laws and the pusillanimity of our magistrates. He would add contempt to their hatred for the Constitution. We would, if possible, change

that groundless hatred into the justest gratitude and the most reasonable admiration. We should represent these verdicts as the acts of men who revered the principles of law and justice still more than they disliked democracy; and who might have been addressed in the same language that was spoken to a Roman jury by Cicero: "*Non enim debeo dubitare Judices, quin si qua ad vos causa hujusmodi delata sit ejus qui lege non teneatur; etiam si is invidiosus, aut multis offensus esse videatur; etiam si eum odentis, etiam si inviti absoluturi sitis, tamen ABSOLVATIS; et religioni potius vestræ quam odio pareatis* *." He, on the contrary, represents these juries as men who fear or love democracy more than they respect their own duty and the laws. We consider the verdicts as the triumph of a sense of duty over antipathies and fears. He, as the triumph of disaffection and cowardice over duty. We, as the prevalence of law over power seconded by public prejudice. He, as the victory of the new sect by means of public opinion over all law and lawful power.

We shall leave it to sober and thinking men to decide which of these two representations is best calculated to make the British Constitution, and the national character, appear amiable and respectable; which of them tends best to serve the purposes of the incorrigible disturbers of public quiet; which of them is best adapted to furnish matter of triumph to the admirers and censurers of our laws; which of them is most likely to confirm the fidelity of those who are wavering, and to defeat the machinations of those who are determined enemies. We do not assert that our statement ought to be promulgated if it were false: but we will venture to affirm that Mr. Burke's statement ought to be concealed if it were true. Whoever feels an impatience of the calm and impartial judgment of that *mind without passion*, as Aristotle with so much philosophy and beauty calls *law*, may be assured that, however he may disguise it from himself, he has already harboured a secret rising wish to free his resentment from the incumbrances and fetters of the laws. These nascent wishes are the germs of tyranny, the embryos of future persecutions. In the course of human affairs, and particularly in seasons of convulsion and tempest, their growth is too much favoured by circumstances. They may be stimulated by fear, nourished by ambition, provoked by resistance, inflamed by contest, fostered by opportunity, and unfolded by power. The indignation even of virtue may slide slowly and imperceptibly from justice to severity, from severity to rigour, and from rigour to cruelty. The great danger to a virtuous

* Cic. *Orat. pro A. Cluent. ap. Opera, tom. v. p. 96. Ed. Ol. Gen. 1744.*

man arises from the excess of his virtuous propensities themselves. It is his duty to preserve, with the most religious care, a just balance among all the natural sentiments and moral principles of his character; and to watch with the utmost vigilance the first appearance of any tendency to excess, in any single principle or passion. He must never forget the maxim of ancient wisdom "*omnes virtutes mediocritate quadam esse moderatas.*" (*Cic. pro Muræna.*)—If he abandon himself to the guidance of any single principle, it matters not whether it be a zeal for the glory of God or for the salvation of men; for the quiet of society, or for the establishment of liberty; for popery or calvinism; for monarchy or for democracy; it is sure equally to drown the voice of reason, to silence the feelings of nature, to dishonour his own character, and (if he be armed with power) to vex and scourge the human race. There is one degree of enthusiasm, without which no great work was ever produced and no glorious action performed. There is also another and a greater degree of it, which does not recoil from the perpetration of any crime however atrocious, and is not appalled by the prospect of producing any misery however extensive. So slippery and precarious is the condition of human virtue, and so unceasing is the vigilance which we are bound to exercise over our best passions, lest they should degenerate into the worst! There is certainly no principle which, in its proper place and due strength, is more virtuous, honourable, and praiseworthy, than a zeal for preserving the peace and order of a community:—yet this very principle, in its unbounded indulgence and extravagant excess, has been one main cause of most of the persecutions that have disgraced the history of mankind.

For our part, we cannot help thinking that the argument against Mr. Burke would be greatly strengthened, by admitting that the persons acquitted on these trials were as criminal and dangerous as he represents them to have been; assuming only that there was not legal evidence sufficient to convict them of the offence technically described by the law. It is scarcely necessary to renew our protest against being supposed to adopt his opinion. Let us for the sake of argument grant it for a moment. What will be the consequence? Innocent men are endangered only in the worst times. Amiable and popular men, — those who are generally beloved and universally respected, — perish only under the most detestable tyrannies. Thrasea could only have fallen under Nero, and Malesherbes under Robespierre. To say that such men are secure is no great praise of a government: they are safe and even honoured under ordinary despotisms: — but that men who are criminal, dangerous, universally suspected, universally dreaded, obnoxious to the go-

vernment, odious to the people, pursued by power, and stigmatized by public opinion, should be as safe as the most virtuous and the most honoured, as long as they were protected by the letter of the law, is a proof of an impartial and beneficent system of legislation to which we may challenge any age or nation to produce a parallel. On this supposition, every thing was adverse to them but the law; and the law triumphed over every obstacle. The law prevailed over the power of their adversaries, over the obloquy thrown on their own characters, over the pre determination of the public, over the honest prejudices of their judges. The jurisprudence of almost every country provides against the gross and scandalous depravity of its magistrates: the Constitution of England alone guards us magistrates against those more dangerous and alluring vices, which lurk in the neighbourhood and under the disguise of virtue. The government of most states protects acknowledged innocence:—the law of England alone is of power sufficient to cover with its shield whatever is not ascertained, demonstrated, convicted, legal guilt. This is a praise “above all Greek, above all Roman fame.” It is a state of things which approaches more nearly to those delineations of an imaginary commonwealth which have amused the leisure of philosophers, than to the usual mixed and imperfect condition of human society.

We shall conclude this subject by addressing Mr. Burke in the words of that great orator and statesman of former times, whom we have already quoted more than once: “*Ut tibi concedam hoc indignum esse, (quod cujusmodi sis jam videro,) tu mihi concedas necesse est, multo esse indignius in ea civitate quæ legibus contineatur discedi à legibus.**”

[To be continued.]

MONTHLY CATALOGUE, For NOVEMBER, 1796.

DOCTRINE OF TITHES.

Art. 18. *Three Letters on the Subject of Tithes and Tithe-Associators: &c.*; the two first addressed to Thomas Bradridge, Esq. Chairman of the Devonshire Tithe-Association; the third to the Writer who hath assumed the Signature of “A Country Curate,” &c. By a Payer of Tithes, and Detector of Misrepresentation. 8vo. 1s. 6d. Cadell, &c. 1796.

THIS vehement advocate for tithes is so hot a controversialist, that we do not care to have much to say to him, or concerning his

* Cic. *Orat. pro T. Cluent. ap. Opera, tom. v. p. 90. Edit. Orlé. Genr. 1741.*

performance:

performance; left, peradventure, we become sharers in the abuse which he so plentifully bestows on the gentlemen of the Devonshire association, 'for the *abolition*, or at least the *commutation* of tithes;' and whom this 'Detector of Misrepresentation' treats as no better than a set of Jacobins and traitors.

As to his main design and views, in the present publication, let him speak for himself in the following short extract from his PÆFACE, p. 24.

'I have had no other view in what I have written than to defend the *Properties of the Church of England*, and its *Clergy*, against, what I conceive to be, the *unjust* machinations and attempts of those who would deprive them of their only *support* and *maintenance*; and also in protecting their *persons*, and vindicating their *characters*, against the *shameful misrepresentations*, and *illiberal obloquy* of a set of men who *assail* them.'

If this author had been more moderate and charitable in his mode of debate on this interesting and really important subject, we should have had more satisfaction in the perusal of his letters; for he certainly is not wanting in ability as a writer.

AFFAIRS OF FRANCE.

Art. 19. *Letters containing a Sketch of the Politics of France*, from the 31st of May 1793, till July 28, 1794, and of the Scenes which have passed in the Prisons of Paris. By Helen Maria Williams. Vol. IV. 12mo. 4s. Boards. Robinsons. 1796.

In our sixth vol. N. S. p. 336, we briefly noticed and characterized the three preceding volumes of these interesting sketches, which brought the memoirs of this ingenious young authoress down to the end of the *Robespierrean enormities*, and to the exemplary execution of that bloody and insatiable tyrant.

The present volume exhibits a striking outline of the Revolutionary Government, from the death of Robespierre to the dissolution of the ever memorable CONVENTION, and to the establishment of the new Legislature; the constitution of which Miss Williams briefly mentions, and then proceeds to draw the reader's attention to what she considers as the 'brighter side of the picture,' by an animated display of the victorious enterprises of the French armies; in which she gives us to understand that she has had an opportunity of collecting materials, with which, for the most part, she was furnished by actors in the scenes here presented to the reader's view; and which, she observes, will afford them 'the means of comparing the accounts given of those memorable actions by the republican troops, with those which have been published by the coalesced armies.'

This volume, we apprehend, brings us to the conclusion of Miss W.'s epistolary memoirs; in which the writer has manifested the uncommon powers of a pen guided by a fair hand. Her ideas of government, and of its various effects on human affairs, take a flight far above the common female range. Her language, too, if not always strictly correct, frequently aims at higher excellence; it soars to the regions of eloquence and of pathos; and if it will not, in every instance, secure the frigid plaudits of the philologist, it will seldom fail

326 MONTHLY CATALOGUE, *Natural History.*

to interest the feelings of humanity, and (*party prejudice aside*) it will command the approbation of the heart.

Art. 20. *Historical Epochs of the French Revolution*, translated from the French of H. Goudemetz, a French Clergyman Emigrant in England. Dedicated, by Permission, to his R. H. the Duke of York, by the Rev. Dr. Randolph. To which is subjoined, The Judgment and Execution of LOUIS XVI. King of France. With a List of the Members of the CONVENTION who voted for and against his Death; and the Names of many of the most considerable Sufferers in the Course of the REVOLUTION, distinguished according to their Principles. 8vo. pp. 263. 4s. Boards. Dilly. 1796.

'The following sheets contain a journal of the principal events of the French Revolution. The best authorities have been resorted to, and the facts are related without any comment. The reader will find a faithful outline of an interesting and momentous period of history, and will see how naturally each error produced its corresponding misfortune.' Pref. p. vii.

Dr. Randolph, in his Dedication to the Duke of York, characterizes the author of this compilement as an amiable and worthy man. Benevolence seldom fails to disarm criticism: but truth must not be injured by charity. We cannot say that this work is perfect: but, on the whole, we believe it is the best of the kind that has yet appeared in the English language. A few errors, and some omissions, we have observed in it. Dates, which might easily have been ascertained, are frequently omitted; as, of the Letters of Convocation of the States General, Jan. 14, 1789. In the list of *sufferers* by the guillotine we find the name of Garat, who is still living; with other similar overlooks; which, however, are not of sufficient importance to deprive the work of its character as an useful publication*. It will bring many particulars to the reader's recollection, which, in the rapid succession of events, must have escaped his memory, though necessary to our preserving correct ideas of the rise and progress of the great and wonderful revolution that has turned an absolute and potent monarchy into a mighty republic, of such a character and description as the world never saw before.

NATURAL HISTORY.

Art. 21. *A System of Natural History*, adapted for the Instruction of Youth. In the Form of a Dialogue. Originally written in German by Prof. Raff of Goettingen; now first translated into English. 2 Vols. 12mo. 8s. Boards. Johnson, &c. 1796.

There are two ways in which natural history may be rendered a proper study for youth: one, the *popular*, in which certain objects of the several classes of creation, selected for their curiosity or utility, and made known to the student either by referring to common observation, or by the aid of plates, specimens, &c. are described in a

* In a work of this kind, written by a French emigrant, *impartiality* is the last excellence to be sought; and it is extremely natural to expect the author's occasional expressions of his abhorrence of the revolutionary party.

familiar

familiar and entertaining manner ;—the other, the *scientific*, in which some approved system is fundamentally taught, with its proper language, definitions, arrangement, &c. not so much with a view to present amusement as to future advantage. The first of these methods cannot be too early adopted. It forms for children one of the most agreeable subjects for reading and conversation, and may be so managed as to answer the double purpose of teaching words and things. The second requires for its proper comprehension a previous enlargement of the understanding, and a habit of fixing the attention on abstract notions, without which it must be a mere dry and barren task. Nor is it, perhaps, after all, fitted for general education, but ought to have some local or professional adaptation to the individual.

A kind of union of these two methods has often been attempted, but in our opinion with little success ; except with regard to those classes of nature in which the niceties of arrangement are of little consequence, as birds and quadrupeds. The very numerous and complicated tribes of insects, fishes, vegetables, and minerals, must either be studied according to a system, or the inquirer must remain contented with the detached, and incomplete knowledge of a few principal species. The work before us is, however, a respectable attempt of this sort ; and though we by no means concur with the editor in his high admiration of the skill shewn in the arrangement, yet, as it is formed on those of approved writers, it is not without merit. Indeed, of vegetables he gives no arrangement at all, but describes a few articles just as chance throws them in his way. Of minerals, on the other hand, he gives nothing but a naked classification, with the definitions. The detail is fullest on birds, insects, and quadrupeds ; and this part is, on the whole, sufficiently accurate and entertaining. The form is a dialogue between master and pupil, which in some parts is apparently kept up with nature and vivacity, though strangely disfigured by a most ungraceful and un-idiomatic translation. That the editor, who seems sufficiently conversant with writing, should represent the translation as ‘ correct, simple, and elegant,’ surprises us greatly. It is rather what one might expect from ‘ a young gentleman (beyond the Tweed) practising for the sake of improvement in the art of composition ;’ abounding with Gallicisms, Scotticisms, vulgarisms, and errors of various kinds. We had begun to mark some of the most important, but the list soon exceeded our industry of copying. If the work should come to a second edition, there will be ample room for revision, by some friend, better acquainted both with the language and the subject.

HISTORY, &c.

Art. 22. *A Statistical Account of the Parish of Aghaboe in the Queen's County, Ireland.* By Edward Ledwich, L.L.B. Secretary to the Committee of Antiquaries of the Royal Irish Academy, and Fellow of the Antiquarian Societies of London and Scotland. 8vo. pp. 96. London, Faulder. 1796.

Mr. Ledwich is already known to the world as a respectable author in the antiquarian line*. He now speaks with the warmest ap-

* See M. R. for May and June 1793, N. S. vol. xi. p. 30 and p. 197. Also vol. xv. p. 391.

plause of the Scotch clergy, by whose assistance Sir John Sinclair has almost brought to a conclusion his *statistical history* of that country; and he here submits to the public, with some degree of diffidence, a first attempt of a similar nature for the kingdom of Ireland. The account of the above parish is comprized under the following divisions: 'Name and origin of the parish; its topography, face, soil, and fossils; the proprietors, houses, population; size of farms, leases, tithes, implements of husbandry, and the poor; rental, stock, and industry; the church, Dominican abbey, and other antiquities.' This publication seems rather intended as an introduction than a complete performance, and Mr. Ledwich expresses himself 'conscious that many important topics are untouched, and others not so copiously discussed as they deserved; these omissions and defects will be supplied by other writers.'—We find, however, on the whole, a judicious, amusing, and instructive description.

In speaking of the common Irish cabins, it is said that, though the external appearance is wretched, they are by no means unhealthy 'habitations, and that many of them have distinct apartments, and are convenient.' In another place, p. 45, when speaking of the rapid increase of population, industry, and riches, we are told 'that though the peasantry are *seemingly* badly lodged, this does not arise from an inability to construct better habitations; for in every respect they are infinitely more comfortable and happy than those of the same class in Great Britain, as the last vastly exceed those of continental nations in these respects.' If this reflection be just, who can avoid adding;—How deeply wretched must be the state of the continental peasantry! and to what a severe account may not the governments of such countries *hereafter* be called! For to their *misgovernment* most of these distresses are to be ascribed.

In another place we meet with an observation which appears to demand particular attention in the present time of distress,—"Without manufactures, I do not know how our numerous population could be employed if there was not the multiplicity of small farms now stated. A farmer with forty or fifty acres, unless his children be grown up, has always one or two male and one female servant. These are the children of 'cottars,' are bred up to habits of industry, and in time marry, and commence small farmers."

M E D I C A L.

Art. 23. *Medical Reports of the Effects of Blood-Letting, Sudorifics, and Blistering, in the Cure of the Acute and Chronic Rheumatism.* By Thomas Fowler, M.D. of York. 8vo. pp. 300. 5s. Boards. Johnson. 1795.

To those who are practising medicine without much experience of their own, this work will exhibit a faithful picture of the disease, and of the operation of several common remedies. The author, in his public and private practice, collected nearly five hundred cases; and we entertain no doubt of the fidelity of his account. Whether experienced and discerning practitioners will gain much information from his reports, we cannot determine: but, by extracting Dr. Fowler's own summary, we shall probably enable each to judge for himself:

PRACTICAL CONCLUSIONS.

1. That there are very few cases of the acute rheumatism, that will not admit of an artificial cure, especially by the sudorific plan of treatment.
2. That there are likewise scarce any cases of chronic rheumatism, that will not admit of some material relief; and that near one-half of a given number will admit of an artificial cure, especially by the sudorific plan of treatment.
3. That if the acute rheumatism be in the second or third week's stage of the disease, an artificial cure will be more frequently obtained during the first week's treatment, than when it occurs at any other period.
4. That if the acute rheumatism be in the first week's stage, an artificial cure will often be obtained during the first week's treatment; but it will rather more frequently, especially if strongly marked by general pains and considerable febrile symptoms, resist the curative influence of medicines until the second week's treatment, and sometimes even longer.
5. That the moderate use of the lancet, especially as a preliminary to the administration of sudorifics, is a valuable auxiliary in the treatment of the acute rheumatism; but it will seldom be of any material service in the treatment of the chronic rheumatism.
6. That the tincture of guaiacum is almost always sudorific, and frequently laxative; and is extremely efficacious in the treatment of both the acute and chronic rheumatism, especially the former.
7. That the Dover's powder operates for the most part as a powerful sudorific, and also as an anodyne and astringent, and is a very efficacious remedy in the treatment of both the acute and chronic rheumatism.
8. That the warm bath is most powerfully sudorific, and a very efficacious remedy in the treatment of the chronic rheumatism; but is more debilitating in its operation than either the tincture of guaiacum, or the Dover's powder.
9. That the application of leeches is extremely useful as a local remedy, for the mitigation of the more urgent pains of particular parts, in the treatment of the acute rheumatism.
10. That the application of blistering-plasters is generally attended with a vesication, a smarting soreness, and a copious discharge; and is one of the most efficacious local remedies experience has yet discovered, for the relief or removal of fixed rheumatic pains, especially those of the sciatica and lumbago.
11. That the turpentine embrocation is an useful palliative remedy for the purpose of relieving troublesome pains not deeply seated, in the treatment of the chronic rheumatism.

We cannot but regard a considerable number of these reports as altogether nugatory, because they contain no circumstances by help of which the intelligent reader can judge for himself of the nature of the case, and the process of cure; which seems the only rational purpose of single cases. The author makes no mention of calomel, a medicine which at various times has been recommended by physicians of great name in chronic rheumatism. It will also appear strange to find Dr. Fowler speaking of morbiac matter, its concoction, and elimination, as a theory entitled to a moment's attention.

Art.

330 MONTHLY CATALOGUE, *Religious and Polemical.*

Art. 24. *A Preliminary Introduction to the Art of Sea-bathing, &c. &c.* By John Anderson, M. D. &c. &c. Physician to, and a Director of, the General Sea-bathing Infirmary at Margate. 8vo. 1s. Dilly. 1795.

Art. 25. *A Practical Essay on the Good and Bad Effects of Sea-water and Sea-bathing.* By John Anderson, M. D. &c. &c. 8vo. 2s. Dilly. 1795.

The first of these works is a strange rambling effusion, unlike to any thing, of modern production, which has come under our perusal. The second chiefly consists of attestations in regard to the good effects of sea-bathing, communicated by those able judges, the *guides*; also scraps of letters from neighbouring apothecaries, which are, indeed, the most valuable part of the work. If Dr. A. designed to give his readers a high idea of his scientific and medical qualifications, by these notable performances, we fear that his purpose will be very imperfectly answered.

RELIGIOUS and POLEMICAL.

Art. 26. *Further Considerations on the Second Advent of Christ.* By the Author* of *Antichrist in the French Convention*, and *An Enquiry into the Second Coming of Christ.* 8vo. pp. 35. 1s. Cadell jun. and Davies. 1796.

The design of this anonymous writer is to prove that, 'the second advent of Christ *was not* to the destruction of Jerusalem, and that *it is* to the establishment of that kingdom which Daniel foretold the God of heaven would set up. Chap. ii. and vii.' These positions he has already attempted to support. His present purpose is, principally, 'a review of Dr. Whitby's paraphrase and annotations on Matt. ch. 24.' Here we just observe, *en passant*, that it has been lately rather customary to make appeals to Dr. Whitby: but no notice is taken of his *Last Thoughts*, a scarce tract, which, if regarded, might possibly abate somewhat of the confidence of such appellations. The writer before us appears to be in earnest; he is, as yet, persuaded that his conclusions are just; but he candidly expresses a readiness to retract, on suitable evidence. He deems himself neglected, and now addresses the Bishops; recommending, as we do, his publications to their perusal.

Art. 27. *Prison Meditations*, composed while in Confinement in the King's Bench Prison, in the Year 1795. By the Rev. William Woolley, M. A. Chaplain to the Marshalsea; Author of the *Cure for Canting*, *Vox Clamantis*, *Benefit of Starving*, and other popular Publications. 12mo. 1s. 6d. Egerton. 1796.

These meditations, if not distinguished by any extraordinary degree of elegance, are devotional and moral, and may be read with profit. The author's imprisonment has been the consequence of a prosecution for publishing a pamphlet entitled, *A Cure for Canting*: See Rev. vol. xvi. N. S. p. 237. The pamphlet fell under the cognizance of the law, as 'a libel on Sir Richard Hill, Bart. and on his brother the Rev. Rowland Hill, clerk.'

* See Rev. vol. xvi. p. 219.

Art. 28. *Considerations on the Universality and Uniformity of the Theocracy.* By a Layman of the Church of England. 8vo. pp. 216. 4s. Boards. Johnson. 1796.

We find in this publication more singularity than solidity. The writer, though he calls in question the authority of several parts of Scripture, particularly the books of Numbers, Joshua, Judges, Ruth, the Song of Solomon, and the Epistle to the Hebrews, nevertheless professes himself a zealous defender of revelation, and undertakes to prove that it was communicated to all the sons of Noah, and has from them been diffused through all nations. Supernatural communications have not, he thinks, been confined to the Jewish nation, nor to the Christian world, but have been the immediate source of illumination to wise men in the Pagan world, and have, at all times, afforded proof of an universal and uniform theocracy.

Besides some gross errors in orthography—such, for example, as *Hermes Immogistus*, *Babelon*, and *Juvmile*—for *Hermes Trismegistus*, *Babylon*, and *Juvenal*—the work betrays such a remarkable deficiency in that kind of erudition which is necessary to the accurate investigation of the question,—whether the opinions which have prevailed in the world respecting religion have a natural or supernatural origin?—that we cannot dismiss it without giving it as our judgment, that the author has undertaken a task for which he wants the requisite qualifications, and reminding this layman of the old adage of the shoemaker and his last.

POLITICAL.

Art. 29. *Free Thoughts on a General Reform*, addressed to every Independent Man. The Truth, equally distant from the flimsy Machinery of Messrs. Burke, Reeves, and Co. as from the gross Ribaldry of Thomas Paine and his Party. By —S—S, M. A. of the University of Oxford. 8vo. pp. 90. 2s. Dilly. 1796.

The author of this pamphlet professes to fix his station on broad constitutional ground, unconnected with any political party, and uninfluenced by any personal considerations. His avowed object is the correction of that selfish spirit which is the grand obstacle to a general reform. His free censures of the venality and corruption which prevail through all the higher orders of society, and his strong exhortation to his countrymen to abandon party contentions, and unite their efforts in support of the cause of honesty and virtue, demand attention. The pamphlet is written with energy and spirit; and we have only to regret that the writer's patriotism and philanthropy have not been sufficiently powerful to subdue his bigotry, and to preserve him from loading with reproachful investives those who pursue the common interest of mankind in a track different from that which he has chosen; and his treatment of preachers not episcopally ordained is illiberal and contemptuous. On the abuse of commerce, some just observations are made; from which we cite the following as a specimen of the publication:

‘ I conceive it to be no difficult matter to prove, that the late and present high price of the commodities of life had its origin from the excrefcency of our commerce, and the impervious mists with which it

is enveloped. There was a time when the name of an English merchant was a character well known and understood; but now such a number of new avocations are started up, that lay claim to the title of MERCHANT, that the original seems lost and confounded. How do we swarm with contractors, jobbers, and a thousand nameless et-ceteras; not to mention forestallers and monopolizers, which, by many insidious arts, are at last entered into a regular system. Nor must I pass over a formidable and strong-wedged host of insurers, a specious kind of *gambling*, which, as it holds forth the greatest encouragement to adventurers, is become so much in vogue, that it is every commercial man's interest to be concerned in it. This, were it traced to its source, is neither more nor less than an inlet for every species of usury. If we are told "that the terms are by mutual compact, and only equal to the risk; and that sometimes a sudden loss totally ruins the insurer;"—the answer is simply this; "that though insurers may be men of honesty, the traffick is nevertheless unfair; inasmuch as they are liable to be imposed on by the dishonest, they must on that account require more than a fair premium of *all*, to account for the continual danger they are exposed to by a *few*."

"The very same plea has the usurer, who charges his twenty and thirty per cent. to his customers, because now and then some unprincipled spendthrift pays both the principal and interest by the mouth of his pistol."

"The LOTTERY is too gross and palpable to require any remarks upon it. It is not only in itself an open vice, but it is the seeming parent of many others."

"Si populus vult decipi, decipiatur."

is the only reason that can be given for it, and this will scarcely stand the test even of political wiles.

"The enormous discounts too that are at times given are only another name for usury; and I have been credibly informed, that so great was the demand for ready-money, owing to speculations, or tricks, of monied men in the month of March, that thirty and forty per cent. were offered for a certain time."

"All these evils originate from the overflowings of our commerce, are kept alive by monied men, and altogether form such a system, that it would require a volume alone properly to sift and develop."

"In short, the sum total of the whole will appear to be this, "that the commercial concerns of this country are already at as a high a pitch as is proper for the welfare of the state; and so far from being eager to *increase* them, it seems necessary to *take away* those parts which are the more immediate cause of vice and extravagance, and confine them within safe and moderate bounds."

Art. 30. *Two Letters addressed to a British Merchant*, a short Time before the expected Meeting of the New Parliament in 1796; and suggesting the Necessity and Facility of providing for the Public Exigencies without any Augmentation of Debt, or Accumulation of Burdens. 8vo. 1s. 6d. Longman, and Owen.

"Many of the first gaming-houses are now become regular *banks*, and consider themselves accordingly."

This

This pamphlet has been supposed to be an attempt on the part of ministry to feel the pulse of the public, with respect to some new project of finance which it may be necessary to adopt, in the event of the farther duration of a war expensive beyond all former example. Certain it is, that the language here employed in stating the original grounds of the quarrel, and the dangers hanging over all civilized governments from the prevalence of French power and principles, is perfectly similar to the substance of the many speeches and publications which have appeared under ministerial auspices; while the pointed observations against the common notion, "that they who have carried on the war are not the proper persons to make peace," still more distinctly seem to mark the source whence they proceed. For our part, wearied with a theme which has in so many shapes come before us, we shall think ourselves justified in passing lightly over the prolix pages of wordy eloquence, which declaims on the trite topics of French insolence, tyranny, perfidy, and aggression, and attempts to rouse every spark of national enmity to active and unanimous resistance; and we shall confine ourselves to a short notice of what the author himself, indeed, has but briefly touched,—the proposed scheme of giving efficacious aid to government in the prosecution of the war, without adding to the national debt. This enormous debt manifestly embarrasses him, as well as his superiors; for, while he thinks it necessary to represent it as 'perfectly within the compass of our ability to support,' and to compliment in lofty terms the *effectual* provision for its gradual reduction; yet he acknowledges that till peace is secured 'it is impossible, without uneasiness, to look forward to any farther additions to its extent.' We find him, then, after much preparation, and with many interruptions of the rhetoric of alarm, proposing the measure of a *voluntary and general contribution*, as the only one which can extricate the nation from its present embarrassments. This idea he turns over and over, with manifest hesitation to meet its practical difficulties; and for many pages he contents himself with colouring strongly the honour that would accrue to individuals from such a *voluntary* display of public spirit, and the confidence which he has in the patriotism of Englishmen on such an emergency: but, three or four pages before the close, he condescends to be more explicit, and lets his readers into the secret of his real design. After having invoked Parliament to back him, he 'ventures to suggest the possible expediency of requiring every individual, possessing an income above a certain amount, to accompany his contribution [he now drops the term *voluntary*] with an assurance *on oath* or affirmation, that it is not less than a *tenth part* of his income.' Thus, this verbose and pompous address to all that is noble and generous in the breast of the nation terminates in a proposal to subject it to a *forced contribution*!

Art. 31. *Thoughts on the Defence of these Kingdoms.* In Two Parts. 8vo. pp. 56. 1s. 6d. Faulder, &c. 1796.

The increase of the militia, its extension to Scotland, and the establishment of yeomanry cavalry, so as to make the whole force of this kind in the three kingdoms amount to 100,000 men, are the principal means recommended by this writer for defence in the present crisis. Under these leading heads, he suggests a variety of alterations and improvements,

improvements, which display a liberal and reflecting mind; and his pamphlet is, in our opinion, worthy of perusal by those who are entrusted with the national concerns. It is no small recommendation that it keeps strictly to its subject, without the least mixture of party declamation.

Art. 32. *A few State Criminals brought to the Bar of Public Justice*, &c. &c. 8vo. 1s. Eaton. 1796.

As an harangue at a debating club, this declamation, pronounced with suitable violence of gesture and labour of lungs, might obtain no small share of vociferous applause. Alas! how little better are the oratorical displays of great statesmen, in the eye of sober reason!

Art. 33. *The Abolition of the Slave-Trade; Peace; and a temperate Reform, essential to the Salvation of England*. 8vo. 1s. Crosby. 1796.

We find nothing in these very slight pages that is worthy of being particularly recommended to the notice of our readers.

POETRY and DRAMATIC.

Art. 34. *The Pursuits of Literature, or What you will; a satirical Poem, in Dialogue*. Parts ii. and iii. 8vo. 1s. 6d. each. Owen. 1796.

Our character of the first part of this poem (vol. xv. p. 211.) applies equally to these second and third parts; except that, instead of Priestley and Paine, Wakefield and Godwin are now the principal marks at which the author points his satirical arrows. The public principles of this poem seem to have been partly borrowed from the annotations to Murphy's *Tacitus*, and will recommend it to the patronage of the court and clergy. The notes, with which it is accompanied, form a convenient and lively *catalogue raisonné* of other publications on the same side of the question. The author's attention is caught, as ours has been, by the increasing symptoms of the rapid growth of superstition.

* OCTAVIUS.

• Contrast your smile, and quit this playful search;
These are the lay amusements of the church*,
Mere cobweb labours of their learned thought;
Though sometimes TEACHERS must themselves be taught
To weigh their office, raise their pow'ful breath,
Nor leave the world to darkness and to death.
Short be their folly: let example tell
Their life, their morals pure, and all is well.
• But should proud churchmen vie in sumptuous halls,
In wines and soups, Carthusian Bacchanals,
Nor think th' unwieldy superflux to shake,
Where curates starve, and helpless orphans quake,
Wav'ring I ask, in this dark scene beneath,
Why lightnings scathe yon desolated heath?

* Alluding to the preceding playful description of the *feigned contest* among the *learned* about Greek literature, p. 1—9 of part iii.

• And

• And hark, the voice has thunder'd : and the word,
 Borne on the blast, a trembling world has heard
 In consummation dread ! the bonds of Rome
 Are burst, and Babylon's prophetic doom,
 With more than mortal ruin headlong cast,
 Proclaims the measure full : she groans her last.
 From climes, where piety no more was found,
 Where superstition wither'd all around,
 The rights of nature barr'd, by heav'n resign'd
 To vile affections, in corruption blind,
 While, in the terrors of the world beneath,
 Permitted fiends of darkness round them breathe ;
 Britain securely fix'd, invites from high,
 With charity's sedate, unalter'd eye ;
 The *sacred*, exil'd, melancholy band,
 Passing from death and France, reverse the land,
 Where streams of inexhausted bounty pour,
 And CHRIST still reigns, and bigotry's no more.—

• AUTHOR.

• Blest be the voice of mercy, and the hand
 Stretch'd o'er affliction's wounds with healing bland,
 In holiest sympathy ! our best of man
 Gave us to tears, ere misery well began.

• Still, still I pause : goodnature's oft a fool,
 Now slave to party, and now faction's tool :
 Attend, nor heedless slight a poet's name ;
 Poet and prophet once were deem'd the same.
 Say, are these fertile streams thus largely spread
 A *filial* tribute o'er a *mother-bed* ?
 Say, are these streams (think while avails the thought)
 To Rome through Gallic channels subtly brought ?
 ROME touches, tastes, and takes ; and nothing loth :
 But have *our* virtues ? yes, of *pagan* growth.
 Ask, where ROME's church is founded ? on a steep,
 Which heresy's wild winds in vain may sweep,
Alone where sinners may have rest, secure,
 One *only* undefil'd, one *only* pure.
 Blame you her cumbrous pomp, her iron-rod,
 Or trumpery relics of her saints half-shod ?
 Lo, *Confessors*, in every hamlet found,
 With sacred sisters walk their cloyster'd round :
 There read the list : and calm the fate expect,
 When crafty, meddling, thankless priests direct.
 Think you, their hate unquench'd can e'er expire ?
 The torch not tip'd with sleeping sulphurous fire ?
 Their doctrines round a careless land are blown ;
 They blast the cottage, and would sap the throne.
 What ? are my words too warm ! I love my King.
 My Country, and my God ! the sounds shall ring
 Ceaseless, till PITT (with all his host awake)
 IN OUR GREAT CAUSE a nation's inquest take ;

I'll call : nor heav'n, nor man, nor laws forbid ;
The City's ON A HILL *, nor can be hid.'

Art. 35. *Village Virtues* ; a Dramatic Satire. In two Parts. 4to.
2s. Bell, Oxford-Street. 1796.

If the purpose of a dramatic writer be to surprize, we must acknowledge that the author of the piece before us has wonderfully succeeded : for never were we more surprized than by the catastrophe of this drama. The plan is this : A widow lady, who had suffered much during her union with a profligate lord, goes down to her brother, a Cornish baronet, full of extravagant ideas of the virtue and happiness to be found among villagers, and greatly out of humour with the capital and people of rank : The brother undertakes to cure her of these notions, and, concealing her name, settles her at a farm-house as a lodger, where she may become acquainted with the real state of things in this fancied Arcadia. Here a variety of scenes occur which are likely enough to give her a disgust to the country ; such as a brutal selfish farmer, his drunken scolding wife, a forward coquettish daughter, a coxcomby unprincipled lover, &c. These are wrought with some degree of humour, though of the farcical kind ; and the author seems consistently enough to maintain his part, as a caricaturist of the manners of low life, for a political purpose, which breaks out occasionally in bursts of loyalty, and strokes aimed against democratical opinions :—but when the plot is brought to a conclusion, and the lady is made extremely angry by the discovery of the baseness and ingratitude of her supposed rustics, she is thunderstruck with a loud laugh, and a declaration from Sir David that the whole is an interlude contrived by himself, and played by his family and friends (the *fine folks*) in order, he says, ' to prove that it was possible for vice to exist in a cottage as well as in a palace ;' and, which is truly extraordinary, the lady acquiesces in this *proof*, and is convinced of her error !

* * THE GREAT COLLEGE OF PRIESTS, AND HEAD
QUARTERS OF THE CATHOLIC CAUSE in the Castle or King's
house at Winchester, tenanted by priests, emigrant and non-emigrant, publicly maintained at the expence of the state. I am not speaking to those, who are indifferent about all or any religion ; but to those, who from their station, political or sacred, should understand the importance of the cause, the interests of Christianity and its purity, the evidence of history, the nature and the essential and unaltered spirit of the Romish priesthood, and their subtilty and peculiar arts by persuasion, or by terror over weak consciences. I am speaking to the governors of Great Britain, to the ministers of the crown, who should guard, and who, I trust, will guard against the revival of the Romish Church, now working in secret ; as well as against the more open, and more terrible democracy of some descriptions of the Dissenters. What is said to us all, is said at this hour, to ministers and rulers of states with a more important and more sacred emphasis, " WATCH, for ye know not THE HOUR when destruction cometh."—(1796.)'

Art.

- Art. 36. *The Cottage*: an Operatic Farce, in two Acts. By James Smith. 8vo. 6d., Kearsley.

If the writer of this little piece has been able to obtain the applause of his friends at Tewkesbury, we would advise him to rest contented with his honours, to repose under the shade of his laurels, and to close the career of dramatic ambition.

- Art. 37. *Mensa Regum*: or, the Table of Kings. By Isaac Mirror, Esq. of the Middle Temple. 4to. 1s. 6d. Owen.

The *Mensa Regum* is a stone table near Rhenen in the province of Utrecht, where, tradition records, three kings once met and dined *sub dio*. This spot affords the writer a seat, whence to contemplate the scene of the war carried on against the French, when the English troops under the command of the Duke of York composed a part of the allied army. The miseries of war, and the peculiar cause of that which occasioned the league of the combined powers, are the principal topics of this poem; which is written in blank verse, and contains abundant proofs of the writer's attachment to *the cause of kings*, together with as many sentiments of humanity as can well belong to a *party* performance. We shall obey the author's injunction of abstaining from any critical censure on his tribute to the memory of the unfortunate Louis XVI. and his eulogies on the Commander in Chief: but at the same time we shall venture to say, in general, that he does not appear qualified to manage the lofty strain of blank verse, of which he exhibits the ordinary turgidity and obscurity, rather than the true dignity. He changes his measure, indeed, for the lyric, when he hurls his indignation on the 'frantic race of Gallia:' but, in our opinion, not with greater success. As to the few prefixed *stanzas* on the birth at Carlton-House, it is enough to say of them that they were 'written extempore!' See more of this writer's productions in the class MISCELLANEOUS, in this Month's Catalogue.

- Art. 38. *Revolutions*, a Poem. In two Books. By P. Courtier, Author of Poems, &c. 8vo. 2s. Law. 1796.

We gave our idea of the poetical rank of this juvenile writer in the account of his volume of poems, inserted in our Review for June last. We apprehend that the present effusion will not tend to augment his reputation, since he has manifestly attempted a flight beyond his powers. To the solemn and dignified tone of blank verse, MASTERS only are equal. Nothing is more insupportable to a good ear, than the uniform recurrence of ten-syllable lines, without rhyme, and unbroken by pauses of the sense; and nothing more violates good taste than the strained and affected mode of expression which such an insipid form of versification is apt to produce, in order to force into poetry what would otherwise be mere prose. The *matter* and *sentiments* are such as well become a lover of temperate liberty, and a friend to revealed religion, which the writer avows himself to be; and so far he merits the applause of his countrymen.

- Art. 39. *The Wars of War*; or the *Upshot* of the History of WILL and JEAN. 8vo. 1s. Edinburgh, printed for A. Guthrie. 1796.

The history of Will and Jean, of which the present performance is the sequel, or 'upshot,' was noticed with approbation in our sixth Rev. Nov. 1796. A a vol.

vol. p. 223, Art. 44. There is a beautiful simplicity in this continuation; the design of which is to exemplify the *woes of war*, by exhibiting its deplorable effects in private life. In the conclusion, the author very naturally introduces a handsome compliment to a benevolent lady—the duchess of Buccleugh. The writer subscribes the dedication, Hector McNeill.

Art. 40. *Triumphs of War: and other Poems.* By W. Amphlett. 12mo. 4s. Boards. Parsons. 1796.

The advertisement prefixed to this volume informs us that it is 'the first production of a young person born and educated in the country, who has never enjoyed the advantages of academical instruction;'—that it is 'the fruit of much miscellaneous reading, and some observation; the offspring of a warm imagination, and a susceptible heart.' This is a candid account of its origin and pretensions. The poems are, indeed, such as might be expected from a young person of desultory reading, without solid instruction, and who mistakes a relish for poetry for the faculty of producing it. One of the most striking features is a turgescence of style, venting itself in the unbridled invention of new uncouth words derived from the learned languages, with which the half-learned are generally inclined to make more free than regular scholars. Within the compass of the first page and half we have *niveous* breast, *adure* brow, *funid* clouds, *caudent* rocks *informous*; and many still more curious specimens might be picked up on a cursory survey. Nor can we discover any of those simple and natural beauties which are supposed (though, in general, falsely,) to distinguish untutored verse. There is, indeed, no want of thought in the several pieces, but it has little advantage from the manner in which it is disposed, and the language in which it is clothed. We are sorry not to be able to say more in recommendation of an author whose principles seem laudable, and whose character appears estimable: but we have too many daily proofs that there is more true kindness in discouraging, than in forwarding, the inclination which unqualified writers have to produce themselves before the public.

Art. 41. *Poems:* By G. D. Harley, of the Theatre Royal, Covent Garden. 12mo. pp. 295. 6s. Boards. Martin and Bain. 1796.

The subscribers to this volume will certainly not complain of their bargain as far as *quantity* is concerned, for never have we seen *new* poetry dealt out in fuller measure. Whatever be the author's subject, sentiment, description, or morality, he never fails of giving *enough*. Here is a poem on *Night* that would almost require a night's reading to get through it; and a *Legacy of Love* to a Child, as long as was ever bequeathed by a lawyer's pen in a real last will and testament. Were it not for the tedious monotony of the blank verse, and the endless prolixity of the style, there are some images that would be worth gleaning; for the author seems to be a man who has not passed through the varied scene of his dramatic life without observation and reflexion.

Art. 42. *An Equestrian Epistle in Verse, to the Right Hon. the Earl of Jersey,* occasioned by the Publication of the Correspondence between

tween the Earl and Countess of Jersey, and the Rev. Dr. Randolph, on the Subject of some Letters belonging to her R. H. the Princess of Wales. By the Author of the "Epistle to the Rev. Dr. Randolph *." 8vo. 1s. Parsons, &c. 1796.

Wit and pleasantry, employed on a subject which most readers, perhaps, will think ought rather to be consigned to oblivion than immortalized by good poetry.

EAST INDIA AFFAIRS.

Art. 43. *Observations on the Mode proposed by the new Arrangement for the Distribution of the Off-Reckoning Fund of the several Presidencies in India*: together with a new Plan for the Distribution, originally submitted to the Representative Committee of East India Officers. By Lieut. Col. Richard Scott. Also a Recommendatory Address, by Major John Taylor. 4to. 6d. Debrett. 1796.

It may be proper to inform our readers, that the Off-Reckoning Fund consists of deductions from the pay of the European and native troops serving in India, in compensation for which they are supplied with cloathing: but the expence of cloathing the army falling short of the amount of the deductions, the difference is divided in certain proportions among the field officers. By the new arrangement, this source of emolument, which is estimated at 73,600*l. per annum*, is confined to those officers who are entitled by their rank to command regiments, amounting to 43, (including the three Presidencies,) and settled on them for life, whether in India or in Europe. The improvement suggested by Lieut. Col. S. is, by reducing the share of each individual to 500*l. per annum*, to include a greater number of officers in the division. We profess ourselves inimical to both plans; though not equally so, Col. Scott's being manifestly a judicious and important modification of the principle adopted by the Board of Control. Our principles, on the other hand, lead us to think that the pay of officers of every rank, whether serving in India or retired to their native country, ought to be ample and immutable, but specific: that its present complicated subdivisions should be consolidated, the Off-Reckoning Fund abolished, and a liberal and comprehensive policy exerted in the simplification of the whole system.

Art. 44. *Considerations on the Attempt of the East India Company to become Manufacturers in Great Britain.* 4to. pp. 34. 2s. Sewell. 1796.

To what a variety of dangers is our Constitution exposed! To some of them we have not been inattentive: but never before were we apprized of the perils which it encounters, from the employment of a few mills by the East India Company, for the purpose of throwing raw silk into organzine. The following are the reflections which a perusal of this publication has excited in our minds. If the produce of any portion of the British dominions be found to supercede the necessity of importing the same article from foreign countries, the substitution is a national benefit. In the present instance a second and more immediate advantage accrues, as the operation of throwing the

* See M. Rev. Vol. xx. p. 470.

raw material from India must be performed by English manufacturers: a consideration particularly cogent at the present moment. On the other hand, if, as is here asserted, the quality of the Indian commodity is not fit for the purposes of the trade, we may repose on the attention of the Directors to their own interest, for not throwing a greater quantity than they can sell in that state. We have been not a little amused by the exaggerated epithets applied, in this pamphlet, to a judicious and benevolent experiment of a respectable mercantile body.

L A W.

Art. 45. *Reflexions on Usury*, as conducted by the Mode of Under-valued Annuities: in the Course of which, for the Benefit of those who are oppressed with them, are respectively pointed out, according to the different Securities, the different Means of Relief. 410. 2s. Murray and Co. 1796.

This tract contains several forcible and judicious observations on the inadequacy of the price given for annuities payable during the life of the grantors. Its particular object is to shew that, when the purchase of such an annuity is accompanied by an insurance, it is usurious. 'An annuity (the author says,) is a loan of money for life, and life being precarious, as there is presumed a risk to the purchaser, the annuity under such a consideration is deemed valid: and the risk being the only point that constitutes the validity of the annuity, where there is no risk, the annuity essentially differs not from a loan for life, and consequently is enrolled.'—Then, with respect to the risk, 'the life (he observes,) is insured at a certain known established premium, by which the purchaser of the annuity is secured from risk, and receives interest on the money, according to the respective rates he may pay for insurance at 12, 13, or 14 per cent.'

The author supports his position with ingenuity; and, if he should be thought to fail in proving the usury, he abundantly proves the extortion, in these bargains. He has inserted, at length, a curious public document,—The resolutions of the House of Commons in 1777, on annuities granted for the life of the grantor.

Perhaps, the origin of these mischievous and ruinous bargains is chiefly to be ascribed to the laws themselves which have been made to prevent usury; as, without them, money, probably, would always find its own level:—but the interference of government sometimes produces mischief greater than the evil which it was intended to obviate. When, in the reign of Louis the XIVth, the famous Colbert requested a merchant to inform him what his sovereign could do to increase or benefit the trade of France, the merchant wisely observed to him that, 'the kindest thing he could do to trade, was, to take no kind of notice of it, but leave it to itself.' There is no reason for thinking that the general rate of interest would have been much lower, if the law against usury had never been made; and the necessity of the borrower, and the covetousness of the lender, had been left to make their own bargain. As the law now stands, the tenant for life is compelled to borrow, at 14, 15, or 16 per cent. in the shape of an annuity, because the law will not allow him to borrow at 8, 9, or 10 per cent. on a common loan. This is demonstratively shewn by Mr. Bentham in his *Letters on Usury*. See Review, vol. lxxviii. p. 361.

AMERICAN AFFAIRS.

Art. 46. *The Political Register: or Proceedings in the Session of Congress, commencing Nov. 3, 1794, and ending March 3, 1795. With an Appendix containing a Selection of Papers laid before Congress during that Period.* By James Thomson Callender. Vol. 1. In Two Parts. 8vo. pp. 548. 7s. sewed. Philadelphia. London, Jordan. 1795.

This publication has every appearance of being a faithful record of the proceedings of the American Congress during the time specified in the title. It is said to have been drawn up from notes taken in the House of Representatives, and from the journals of the House. The more important speeches are given at considerable length; and some of them have been furnished, or corrected, by the speakers themselves. The debates of the Session afford a very interesting view of the state of politics in America, during a period in which that country has been, from various causes, thrown into a state of considerable fermentation. Among other subjects canvassed at large is that of *self-created societies*: the debate is curious and interesting: we shall copy a part of it.

‘ Mr. Fitzsimmons said that it would seem somewhat incongruous for the House to present an address to the President, which omitted all notice of so very important an article in his speech, as that referring to the *self-created societies*. Mr. Fitzsimmons then read a long amendment, which gave rise to an interesting debate. The amendment was in these words:

“ As part of this subject, we cannot withhold our reprobation of the self-created societies, which have risen up in some parts of the union, misrepresenting the conduct of the government, and disturbing the operation of the laws, and which, by deceiving and inflaming the ignorant, and the weak, may naturally be supposed to have stimulated and urged the insurrection.

“ These are institutions not strictly unlawful, yet not less fatal to good order, and true liberty, and reprehensible in the degree that our system of government approaches to perfect political freedom.”

‘ Mr. Giles rose to state at large his sentiments, as to this expression in the speech of the President, about *self-created societies*. The tone of that passage in the speech had made a great deal of noise without doors, and it was likely to produce a considerable agitation within doors. Here a motion was made for the rising of the committee. Mr. Giles did not wish to press himself upon the attention of the committee, but if they were disposed to hear him, he was prepared to proceed.

‘ Mr. Sedgwick objected to the rising of the committee. The House had been often entertained and informed by the ingenuity of the gentleman who was now prepared to address them.

‘ Mr. W. Smith considered it as opposite to the practice of the House, for a member to move that a committee should rise, at the very time when gentlemen declared themselves ready to deliver their sentiments.

‘ It was repeatedly enquired from the chair, by whom this motion was made. No answer was given; and it seemed to be the unanimous

with of the House, that Mr. Giles should proceed, which he did accordingly. Mr. Giles began by declaring, that when he saw, or thought that he saw, the House of Representatives about to erect itself into an office of censorship, he could not sit silent. He did not rise with the hope of making proselytes, but he trusted that the *fact* of no person in America should ever be taken for truth, implicitly, and without evidence. Mr. Giles next entered into an encomium of some length, on the public services and personal character of the President. He vindicated himself from any want of respect or esteem towards him. He then entered into an examination of the propriety of the expression employed by the President, with regard to self-created societies. Mr. Giles said, that there was not an individual in America, who might not come under the charge of being a member of some one or other *self-created* society. Associations of this kind, religious, political, and philosophical, were to be found in every quarter of the continent. The Baptists and Methodists, for example, might be termed self-created societies. The people called the *Friends* were of the same kind. Every pulpit in the United States might be included in this vote of censure, since, from every one of them, upon occasion, instructions had been delivered, not only for the eternal welfare, but likewise for the temporal happiness of the people. There had been political societies in Pennsylvania long before the present ones existed, and for similar purposes. The venerable Franklin had been at the head of one, entitled a society for political information. They had criminated the conduct of the governor of this state, and of the governors of other states, yet they were not prosecuted or disturbed. There was, if he mistook not, once a society in this state, for the purpose of opposing or subverting the existing constitution. They also were unmolested. If the House are to censure the Democratic societies, they may do the same by the Cincinnati. It is out of the way of the legislature to attempt checking or restraining public opinion. If the self-created societies act contrary to law, they are unprotected, and let the law pursue them. That a man is a member of one of these societies, will not protect him from an accusation for treason, if the charge is well founded. If the charge is not well founded, if the societies, in their proceedings, keep within the verge of the law, Mr. Giles would be glad to learn what was to be the sequel? If the House undertake to censure particular classes of men, who can tell where they will stop? Perhaps it may be advisable to commence moral philosophers, and compose a new system of *ethics* for the citizens of America. In that case, there would be many other subjects for censure, as well as the self created societies. Land jobbing, for example, has been, in various instances, brought to such a pass, that it might be defined *swindling on a broad scale*. Raper money also would be a subject of very tolerable fertility for the censure of a moralist. Mr. Giles proceeded to enumerate other particulars on this head, and again insisted on the sufficiency of the existing laws, for the punishment of every existing abuse. He observed, that gentlemen were sent to this House, not for the purpose of passing indiscriminate votes of censure. But to legislate only. By adopting the amendment of Mr. Fitzsimmons, the House would only produce recrimination on the part of the societies, and raise them into much

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more importance than they possibly could have acquired, if they had not been distinguished by a vote of censure from that House. Gentlemen were interfering with a very delicate right, and they would be much wiser to let the democratic societies alone. *Did the House imagine, that their censure, like the wand of a magician, would lay a spell on these people?* It would be quite the contrary, and the recrimination of the societies, would develop the impropriety of having meddled with them at all. One thing ought never to be forgotten, that if these people acted wrong, the law was open to punish them; and if they did not, they would care very little for a vote of censure from that House. Why all this particular deviation from the common line of business to pass random votes of censure? The American mind was too enlightened to bear the interposition of the House to assist either in their contemplations or conclusions on this subject. Members are not sent here to deal out applauses, or censures, in this way. Mr. Giles rejected all attempts at a restraint on the opinions of private persons. As to the societies themselves, he personally had nothing to do with them, nor was he acquainted with any of the persons concerned in their original organization.'

A continuation may be expected. It will always be of importance to this country to know what sentiments are afloat (to use a marine phrase) among our late brethren of the United States of America.

Art. 47. Look before you leap; or, A few hints to such Artizans, Mechanics, Labourers, Farmers, and Husbandmen as are desirous of emigrating to America, being a genuine Collection of Letters, from Persons who have emigrated; containing Remarks, Notes and Anecdotes, political, philosophical, biographical and literary, of the present State, Situation, Population, Prospects, and Advantages of America, together with the Reception, Success, Mode of Life, Opinions and Situation, of many Characters who have emigrated, &c. 8vo. pp. 143. 2s. 6d. sewed. Walker, &c. 1796.

We *have looked*, and by looking we think that we have detected a counterfeit. The object of this publication is to cure what is called the American or Emigration Mania; and certainly that man deserves universal praise who, by a fair statement of facts, endeavours to prevent his countrymen from running into a fool's paradise:—no doubt exaggerated accounts have been given of American climes, American improvements, and American felicity; and some emigrants may have returned from the territories of the United States with extreme disgust, at not finding there the numerous elegancies and accommodations to which they have been accustomed in this *land of comfort*:—but, though America may not be all that enthusiasm or artifice may have depicted, it is difficult to believe it to be such a Pandemonium as this work, on the other hand, describes. *The devil*, according to the old adage, *is often painted blacker than he is*; and may not America be over-damned as well as over-praised?

We repeat our doubts as to the genuineness of this publication. In the first place, the letters, which are here given as from a carpenter, a stone-mason, a plaiter, and a painter and glazier, have too much literary style and arrangement to proceed from common mechanics; and the

reflections with which they are interspersed are not such as those who use the tinsel, the trowel, and the brush, are likely to make, in letters to their wives or friends. For instance, could we suppose a migrating carpenter to talk, as in p. 94. 'of traversing the wilderness in quest of moral perfection and perfect happiness?' In the next place, though these letter-writers are all of one mind in making things as bad as possible, they do not agree in their evidence; and moreover by attempting to prove too much they in truth prove nothing. Part of this evidence we will sum up for the consideration of our readers.

In a letter dated July 4, 1795, it is said that the city of Washington had not then 40 houses in it, nor more than 150 mechanics of all descriptions employed on it; while at Alexandria, eleven miles distant, there were between 40 and 50 billiard tables; in another letter, the houses are diminished to between 30 and 40; and, in another, dated November 16, 1795, a farther diminution takes place, and the federal city of Washington is said to have not *twenty* finished houses, and not 100 men employed in the different works.—The accounts of those who are here said to have explored the Elysian fields of America, Kentucky, are truly deplorable; those who have indented themselves being treated by their masters as were formerly the felons transported from England to Virginia. The ministers of religion are also very badly situated, and are obliged to mix much meanness with public worship,—if the following story be true:

'There is also a small chapel, at which I have attended several times; the tenets inculcated are Presbyterianism: after the sermon, a person usually comes round to the congregation with a long stick, having a purse fastened to the end, and holds it before each individual, until such time as they drop their *douceur* into it, and then he presents it to another: while this ceremony is performing, the preacher stands begging, and exhorting the benevolence of his auditory, by ransacking all the scriptural texts his memory affords, as a stimulus to the charity of his flock. After the purse has gone round, it is presented up to the minister, who immediately pockets the contents, which I am informed is the only recompence he receives for his labours.'

The last letter is said to be the production of a literary gentleman who went over to invest his property in America. The Americans are here described as arrogant, proud, unconscious of the softer duties of social life, and strangers to the mutual interchange of good offices. The population is represented as inert and unproductive; and the general corollary is that America must long hold a very subordinate rank in the scale of nations.

In short, the burden of the tale is that in America all is wrong, and that no good is to be obtained by Emigration.

A well-written preface introduces these letters, in which the author makes some judicious remarks on the difficulty of clearing lands in the deserts of America; and had he enlarged on this subject, he would have done more to check emigration, than by the publication of the subjoined letters, which quite over-shoot the mark; and the general tenor of which must excite suspicions in all who read them with any thought. We are not for conjuring up the phantoms of falsehood to give evidence in any cause. It is not necessary to vilify
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and misrepresent the state of America, in order to promote the interests of our own country : Our prosperity, we flatter ourselves, stands on a broad and solid basis.

EDUCATION, SCHOOL BOOKS.

Art. 48. *English Exercises, for the Use of Schools*; in two Parts. Part I. Exercises in Orthography. Part II. Exercises in Orthography and Syntax. 12mo. 1s. bound. Johnson. 1796.

The use of this course of Exercises is to assist young persons in acquiring a habit of writing the English language with orthographical and grammatical correctness, by means of a course of lessons, in which bad English and bad orthography are to be converted into good by the scholar in transcribing. A large collection of erroneous passages, from respectable and approved authors, is added, which the scholar is left to his own judgment to correct. The book may probably be found useful in teaching spelling and syntax. The industrious Mr. Fawcett, of Brearley Hall near Halifax, is, we believe, the compiler.

Art. 49. *Sacred History, in familiar Dialogues, for the Instruction of Children and Youth* : with an Appendix, containing the History of the Jews from the Time of Nehemiah to the Destruction of Jerusalem by the Romans. By a Lady*. 12mo. 4 Vols. 10s. Boards. Gardiner, Matthews, Knott, &c. 1796.

Many parts of the scripture-history can hardly fail to engage the attention of young minds : but, circumstances considered, it is probable that, when this history is presented to such readers in a more familiar form, it may be more effectual, more interesting, and more edifying. We think the work before us not ill adapted to this purpose. The language is plain and correct ; and, on the whole, the performance appears likely to answer the valuable end of juvenile instruction and entertainment.

The fourth of these volumes may be purchased separate from the others. It contains a portion of history, with which readers of the scriptures are not commonly acquainted. The limits assigned to the work are narrow, yet sufficient to answer the purpose. It must be supposed that Prideaux's "Connection" was on this occasion consulted ; and if so, we rather wonder that the fabulous account handed down concerning the Septuagint version of the Old Testament obtains the notice which is here bestowed on it, although the whole of the relation is not admitted. It is well known that the Jews were very numerous at Alexandria ; and as they spoke the Grecian language, it was very natural to desire a Greek version of their sacred books, which was gradually obtained, until at different times the whole was completed. The Egyptian monarch, zealous to enlarge his library, would doubtless deposit in it this manuscript among the rest.

The history of the seven brothers, said to have suffered martyrdom in the time of Antiochus Epiphanes, is very affecting, and powerfully excites attention : but doubts of its veracity have reasonably

* Author of Amusement Hall, &c.

been entertained *.—Particular caution is requisite in this respect in works that are intended for the assistance of youth.

Art. 50. *The French Verbs*, regular and irregular, conjugated in a short and easy Method: with Rules for the Use of the Tenses, and some Exercises annexed to them. By M. Chardon. 8vo. 1s. 6d. Chester printed; and sold by Johnson, London. 1796.

Among the multiplicity of works of this kind, the present may claim its share of praise. It appears to us well calculated for the purpose of teaching.

Art. 51. *An affectionate Address to young People*, published with a Design of engaging their Attention to those Subjects which most affect their present and future Welfare. By Abraham Greenwood. 12mo. 6d. Wills, &c. 1796.

This is one among many well designed attempts to snatch our youth from that misery and ruin, to which they may be exposed in the frivolity and corruption of the times. The celebrated Roman orator, observes this writer, said to his auditors on a particular occasion, "I entreat you to hear me candidly!" "I have the greater reason to adopt this entreaty, because I well know, that those giddy youths who want admonition most, are the least inclined to receive it."—The advice and the arguments are well worthy of the attention of young minds, and they are recommended by the benevolent zeal of the author: happy will it be, if these or other similar addresses may obtain due attention and effectual regard!

Art. 52. *Precis Elementaire, &c. Elements of Morality, or Ethics epitomized.* 12mo. pp. 88. D. Jaques, Chelsea. 1796.

According to the advertisement, this little performance was drawn up by the author for the use of his children, and printed, in French, at Boulogne. He resides in this country as an emigrant, and republishes the work, with some few additions and improvements, both in the French and English language. The different virtues are, on the whole, well described and recommended; the work is also enlivened by short tales and anecdotes pertinently introduced. The English *prose* is somewhat defective, as are the little distichs and stanzas *in verse*.

MISCELLANEOUS.

Art. 53. *A Treatise on Painting*, by Leonardo Da Vinci. Translated from the original Italian. Illustrated with a great number of *Cuts*. To which is added the Life of the AUTHOR; and his Portrait, from the Gallery at Florence. A New Edition. 8vo. 7s. Boards. Mess. Tayler, Holborn. 1796.

The great character of Leonardo Da Vinci is well and universally known; and his instructive Treatise on Painting is deservedly admired by the best judges of the art. He flourished in the early part

* See Lardner's works, vol. xi. p. 269. Also, "*The Library*," for February and May 1762.—The last named (periodical) work was discontinued, at the end of about 18 months; to the real concern of many readers, as it contained a variety of valuable papers, on religious and entertaining subjects.

of the 16th century, and was a favorite, particularly, with Francis I. * King of France, in whose arms he died, at the age of 75.

Many editions of the Treatise on Painting have appeared, both in the original, and in the very respectable French translation by M. Chambré, which was accompanied by a biographical account of the author.

Da Vinci was also the writer of other valuable compositions,—Mathematical, Philosophical, Anatomical, Mechanical, &c.—for this highly accomplished man was well skilled in many sciences and arts: but that work which has had the greatest circulation among the lovers of science, and of the polite arts, is the above mentioned admirable treatise on painting,—of which a good English translation was published about fifty years ago. That translation, however, has long been so very scarce and dear, that we think the revivers of the work, in the present impression, deserve well of the public for bringing it again to the literary market.

This edition is decorated with a print of Leonardo, well engraved, from a picture in the Tuscan gallery. It has received also an additional engraving, which the reader will find among the outline drawings of human figures; the plate is marked No 26.

Art. 54. *Henrietta, Princess Royal of England.* An Historical Novel. By the Countess De la Fayette. Translated from the French. 12mo. 3s. sewed. Allen, &c. 1796.

We have often expressed our dislike of the mixture of history with romance, as a practice tending to perplex and pervert the Evidence of Facts, and thereby greatly to prejudice the Cause of Truth.

The present composition, which professes to have been originally written in the reign of Louis XIV. is chiefly filled with anecdotes concerning the amorous intrigues of the profligate court of that unprincipled monarch; and which cannot, therefore, fail of giving more disgust than rational amusement to every lover of sober and virtuous manners. It seems, however, to consist rather more of real historical details, than of the embellishments belonging to the novel species of writing.—The circumstances attending the death of the English Princess, who had been married to MONSIEUR the King's brother, form the most interesting part of the work †; and to which the writer was, as she affirms, an eye witness, having an appointment in the household of MADAME, and being an attendant on her person, particularly in the last illness of her royal mistress. The book is very ill translated: but it is adorned, by way of frontispiece, with an elegant engraving of the fair and amiable Heroine of the Piece.

Art. 55. *Chefs made easy:* New and comprehensive Rules for playing the Game of Chefs, with Examples from Philidor, Cunning-

* That famous monarch visited him frequently in his illness. In his last visit, Da Vinci, striving to raise himself in his bed, died, as the King was humanely endeavouring to assist in supporting him

† Many suspected that the death of the Princess was occasioned by poison; and she thought so herself:—at least such is the account given by the Countess de la Fayette; who writes with the air of perfect honesty.

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ham, &c. to which *is* prefixed, a pleasing Account of its Origin; some interesting Anecdotes of several exalted Personages who have been Admirers of it; and the Morals of Chefs, written by the ingenious and learned Dr. Franklin. 18°. pp. 80. 1s. 6d. Symonds.

As it can be no discredit to a board of critics to confess that they sometimes, in their short intervals of business, amuse themselves with the scientific game of Chefs, we shall not scruple to give an opinion on the merits of this small treatise. The historical part is entertaining. Of the moral part it is sufficient praise to say that it is from the pen of Dr. Franklin. The rules and examples of the game, though not sufficiently minute and various to form a great player, may serve to introduce any one to a knowledge of the game without the help of a master. Several good games are described very clearly, and, we believe, very correctly, except that in the 33d step of the first back game (page 49. l. 1.) we observe an *erratum*: where, *negro periculo*, for *rubite*, read *black*.

Art. 56. *An Introduction to Botany*, in a Series of familiar Letters, with illustrative Engravings. By Priscilla Wakefield, Author of Mental Improvement, &c. 12mo. 3s. Boards. Newberry. 1796.

The knowledge of Natural History in its various branches has deservedly become an object of attention in general education, since few studies are more calculated to open and enlarge the mind, or possess greater stores of use and amusement:—but the subject is of immense extent; and, unless it be followed as it were professionally, there will always be a difficulty in determining *how much* of it should be taken. The Linnean system, especially, is founded on such minute particulars, that it is scarcely possible to enter on it with advantage in parts; and all attempts to render it easy and familiar must speedily terminate either in a resolution to encounter it as a serious task in its full extent, or in a hopeless dereliction of the ground already gained. Many attempts, however, have been made to familiarize this system, particularly the botanical part of it; and that before us is a respectable one. In the form of letters from a young lady to her sister, it goes through all the Linnean classes and orders of vegetables, with such explanations and influences as are best calculated to aid the comprehension, and with occasional relations of particular facts, useful or amusing. The language is pure and perspicuous: but it is to be regretted that the dryness of the subject is not more enlivened by those amenities of manner and expression which are so engaging to the young student. As a work to *read*, it would be dull and tedious: but, accompanied, as it should be, with the actual exhibition of specimens, and the explanations of a teacher, it may be employed with advantage to lay a foundation for a farther pursuit of scientific botany. The plates are neatly executed: but the printing ought to have been more correct, especially in the Latin names, which are frequently much disfigured.

Art. 57. *The History of the Trial of Warren Hastings, Esq.* late Governor General of Bengal, before the High Court of Parliament in Westminster Hall, on an Impeachment by the Commons of Great Britain,

Britain, for high Crimes and Misdemeanours: containing the whole of the Proceedings and Debates in both Houses of Parliament, relating to that celebrated Prosecution from Feb. 7, 1786, until his Acquittal, April 23, 1795. To which is added, an Account of the Proceedings of various General Courts of the Honourable United East-India Company, held in consequence of his Acquittal. 8vo. pp. 770. 10s. 6d. Boards. Debrett. 1796.

The trial of Mr. Hastings is, in many respects, one of the most extraordinary events in juridical history. The length to which it was protracted is a circumstance to which there is no parallel. The wide field of political intrigue and military operation which it lays open; the details, which it furnishes, of the character and conduct of many persons distinguished in the political and commercial world; the specimens of powerful eloquence which it exhibits; the extraordinary example which it affords of diligence in investigating, and of ingenuity in stating, minute details; the new lights which it throws on the political situation of this country with respect to India; and the variety of legal information which it contains; are circumstances that render this trial peculiarly interesting and valuable. The various documents and monuments, contained in this large volume, printed on a very small type, are well arranged; and though the editor appears, from his preface, to have very early taken up a decided opinion on the merits of the case, and often intermixes his own remarks with the narrative, we find no reason to suspect that his private opinion has impaired the fidelity of his report. Extracts from the trial would be only a superfluous encumbrance in our journal; while to resume the discussion of a question, which has been solemnly adjudged by the supreme court of the nation, might be thought improper, and is certainly, at present, altogether unnecessary.

Art. 58. *Ariel; or a Picture of the Human Heart.* By Thomas Dutton, Esq. 12mo. 1s. Becket. 1796.

We cannot say much in favour of this little performance, which wears the complexion of some German publications, horrid and terrifying; and presuming to throw the severest reflections on the government of the universe. Man, unhappy, miserable man! is here presented to view, as the mere sport of passion, the child of destiny and fate, necessitated to wickedness, and desperately plunged in a gulph of wretchedness and woe! There may be minds;—yet astonishing that it should be so! to which such representations will prove delightful;—but what ideas must they convey of the Supreme Being! Should we therefore say of this small pamphlet, that the language is not unpleasant, or that the description is occasionally interesting or amusing, this will be all the commendation which we can bestow on it. The inference, for we will not call it the *moral*, that arises from the entire scenery, is, that the most atrocious crimes are the effect, as we before intimated, of a predominant, overpowering fatalism; that the wickedest and vilest of men are merely objects of the utmost compassion; and that the whole race is a mass of vice and woe, which calls not for censure, but for commiseration and unavailing pity! In some hands these notions may, perhaps, serve to promote sinister purposes:

but

but the general tendency is not merely gloomy and terrible, but certainly and deeply PERNICIOUS.

Art. 59. *Thoughts upon Hare and Fox Hunting*, in a Series of Letters to a Friend, &c. &c. Also, an Account of the most celebrated Dog Kennels in the Kingdom. Illustrated with twenty beautiful Engravings. By Peter Beckford, Esq. A new Edition. 8vo. 9s. Boards. Vernor and Hood. 1796.

The first edition of these sprightly and entertaining letters, then anonymous, was reviewed in our 65th vol. p. 211. On that occasion, we were prompted to make some remarks on certain violations of humanity (as they appeared to us) in the author's directions, and in the general system of sporting; which have caused a few exculpatory notes in the present republication. We have no idea that a want of proper feeling for the instruments and partakers of his rural pastimes is characteristic of this writer; for we think that it is rather his object to diminish the severities usually attendant on the chase:—nor are we *now* inclined, amid the miseries produced by Nimrods of a higher class, to repeat our sympathy for the poor dogs and hares, though we are not ashamed to confess that we still feel it.

Without interfering, then, in the morality of sportsmen, we shall content ourselves with announcing this ornamented edition of a work already esteemed by them, which we suppose they will receive with pleasure. The plates, creditably executed, represent the different scenes of fox and hare hunting, and views of some remarkable dog-kennels and other buildings belonging to the chase. A description of the kennels of his Majesty at Ascot, of the Duke of Richmond at Goodwood, of the Duke of Bedford at Woburn, and of Sir W. Rowley at Tendering-hall, form the additional matter.

Art. 60. *Tales, Sentimental, Clerical, and Miscellaneous*, with Gravities and Levities, for the Use of the Ladies. By Isaac Mirror, Esq. of the Middle Temple, Author of *Mensa Regum**, &c. 12mo. Two vols. in one. pp. 168. 3s. Owen. 1796.

Why these tales are said to be 'for the use of the ladies,' except by way of insult to the sex, we do not understand. They would meet with some things to disgust them, more that they could not comprehend, and a great deal with which they have no concern. Notwithstanding the author sufficiently shews himself to be one of the *genus irritabile*, we must make so free as to tell him that eccentricity is not wit, nor quaintness humour; and that though it be easy to "mar a curious tale in the telling," yet it is a very difficult matter to make something out of a story which is not really worth any thing. In fact, the great sin of these tales is their insipidity; for, after having toiled through a number of lines without being able to guess what is the writer's aim, we come to some impotent conclusion which only convinces us that our labour has been mispent. From some specimens here given, we conceive that the talent of the author is more turned to *gravities* than *levities*; yet, so fascinating is the character of

* See Art. 36. of this month's Catalogue.

a man of wit, that we take it for granted he will impute our opinion to our stupidity.

Art. 61. *A Tour to the Isle of Wight*, illustrated with eighty Views, drawn and engraved in Aqua Tinta. By Charles Tomkins. 2 Vols. large 8vo. 3l. 3s. 4to. 5l. 5s. Kearsley. 1796.

This is one of the modern splendid publications, which belong rather to the department of the artist than the critic. Indeed, the beauties of the Isle of Wight have lately been so variously and minutely displayed by the powers of the pen, that little remained for the present describer, but to borrow from his predecessors matter enough to make a sufficient *frame* for his elegant engravings.

With respect to the subjects of the views, we shall only say that too many of them are churches, and other similar pieces of scenery, not peculiarly characteristic of a spot so much admired for its moral and picturesque charms. Many of the plates, indeed, are of a superior rank; and to the best of our recollection (for we have seen most of the originals) they are good resemblances.—On the whole, however, we think this publication will justly rank with the foremost of those which have preceded it in the same tour.

Art. 62. *Remarks on the very inferior Utility of Classical Learning.* By W. Stevenson. 8vo. 1s. Symonds. 1796.

Every thinking man, we believe, must be convinced that the superior importance still annexed in this and some other countries to classical learning, in systems of education, is almost solely owing to those public institutions and establishments which have rendered it the indispensable qualification for the attainment of honours and emolument, naturally sought by parents for their children. Were not this the case, it is impossible that the intrinsic value of this learning could, for a single year, support it as a principal object of study, in competition with the vast and daily increasing mass of useful and necessary knowledge, which makes its demands on the attention of every one who aspires to the possession of a liberal and well-informed mind. The writer before us, who does not stoop to this secondary consideration of the use of classical literature, has discussed in a sensible, though perhaps too cursory manner, its claims to the notice of youth in this age and country. He tries its merits under various heads, and finds, under all, that they have been greatly over-rated; and that its place in general education may be advantageously occupied by many other objects of study, more accommodated to the present state of human acquisitions. This publication can only be regarded as a slight essay on a topic which would admit of a wide field of reflexion. In particular, the most important part of the consideration—what would be the best substitutes for the classics in the earlier periods of instruction—is but just introduced.

Art. 63. *The Law of Nature; or Catechism of French Citizens:* Translated from the French of C. F. Volney, Author of the *Ruins of Empires*, &c. &c. and Professor, since the Revolution, at Paris. 8vo. pp. 54. 1s. Eaton. 1795.

From the pen of M. Volney the public will, in course, expect much theological as well as political heresy. The present publication,

tion, however, with the exception of two or three short passages, will give little offence of either kind. It asserts, in strong terms, that the knowledge of nature leads to the knowledge of God; and that the more the astonishing spectacle of the universe is contemplated, and the properties and attributes of each Being, with the admirable order and harmony of their motions, are observed; the more clearly it is demonstrated that there exists a supreme Agent, an universal and identical Mover, designated by the appellation of God. By the law of nature is understood the constant and regular order of action by which God governs the universe; and the series of questions and answers, which form this catechism, are moral deductions, from simple and obvious principles, concerning the nature and several branches of virtue. According to this catechism, luxury is a vice;—what is advanced on this subject may deserve attention:

‘ Q. *Is luxury a vice in the individual, and in society?*

‘ A. Yes: and to that degree, that it may be said to embrace all the others with it; for the man who gives himself the want of many things, imposes thereby all the cares and pains, submits to all the means, just or unjust, to their acquisition.

‘ Does he possess an enjoyment? he covets another; and in the bosom of superfluity of every thing, he is never rich: a commodious dwelling is not sufficient for him, he must have a superb hotel; he is not content with a plenteous table; he must have rare and costly viands; he must have splendid and glittering furniture, expensive cloaths, a train of attendants, horses, carriages, women, and a variety of theatrical as well as innumerable other amusements. Now to supply so many expences, much money must be had, and every method of procuring it becomes good and even necessary to him: at first he borrows, afterwards steals, robs, plunders, turns bankrupt, is at war with every one, ruins and is ruined.

‘ Should a nation be involved in luxury, it occasions at large the same devastations, by reason that it consumes its own entire produce, and finds itself poor even with abundance; it has nothing to sell to foreigners; its manufactures are carried on at a great expence, and are sold too dear; it becomes tributary for every thing it imports; it attacks externally its consideration, power, strength, and means of defence and preservation; whilst internally it undermines and falls into the dissolution of its members; all its citizens being covetous of enjoyments, are engaged in a perpetual struggle to obtain them; all hurt or are near hurting themselves; hence arise those habits and actions of usurpation, which is denominated *moral corruption*, intestine war between citizen and citizen. From luxury arises avidity, from avidity, invasion by violence and perfidy: from luxury arises the iniquity of the judge, the venality of the witness, the improbity of the husband, the prostitution of the wife, the obduracy of parents, the ingratitude of children, the avarice of the master, the dishonesty or theft of the servant, the dilapidation of the administrator, the perversity of the legislator, lying, perfidy, perjury, assassination, and all the disorders of the social state; so that it was with a profound sense of truth, that ancient moralists have laid the basis of the social virtues on simplicity of morals or manners; restriction of wants, and content-

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ment with a little ; and a sure way of knowing the extent of a man's virtues or vices, is, to find out if his expences are proportionate to his fortune, and calculate from his want of money, his probity, his integrity in fulfilling his engagements, his devotion to the public weal, and his false or sincere love of his country.

On this and some other moral topics treated in this catechism, we may, without offence, say, *fas est et ab hoste doceri.*

Art. 64. *Gleanings through Wales, Holland, and Westphalia; with Views of Peace and War at home and abroad.* Second Edition, revised. To which is added 'HUMANITY; or, The Rights of Nature; a Poem.' Third Edition, corrected. By Mr. Pratt. 8vo. 3 Vols. 1l. 1s. Boards. Longman. 1796.

If the readers of our work will turn to vol. xix. of our *New Series*, p. 301, they will there find that we have already, in reviewing the first edition, sketched an outline of the character of this *lively and sentimental* detail of what occurred to the author's observation, in his ramble through the countries mentioned in the title: we have now only to speak, with our accustomed brevity on similar occasions, of the principal alterations which have occurred in this new impression.

The ingenious author has manifested his good sense by availing himself of the *Strictures* which had been made on his performance, by those who had attentively perused it in the first edition. Several additions are now made in some parts, and curtailments in others, where he apprehended there was room for improvement; nor has he been sparing of the critical pruning-knife, according to the hints which he has prudently *gleaned* from the remarks of those readers, to whose opinions he has paid the deference which he has thought due to their taste or judgment.

Some of his readers may, perhaps, think that many of these pages wear a complexion rather too poetic: but with us, who prefer a pen which can also well perform the work of the pencil, that objection will have little weight. On the whole, if we before deemed Mr. Pratt's publication worthy of praise for the amusement which it then afforded us, we now consider it as entitled, by its improvements, to a less limited degree of commendation.

Art. 65. *Historical Particulars of Lambeth Parish and Lambeth Palace; in Addition to the Histories by Dr. Ducarel in the Bibliotheca Topographica Britannica.* By the Rev. Sam. Denne, M. A. F.S.A. 4to. 12s 6d. sewed. Nichols. 1795.

This publication makes No 5. of the *Miscellaneous Antiquities* in continuation of the *Bibliotheca Topographica Britannica*. Little more will be necessary for us than to announce it to such of our readers as are peculiarly interested in the study of parochial antiquities; since it is not likely that the mere gleanings of historical matter, afforded by such a place, can add any thing important to the stock of general information. If any part of the volume can lay claim to value of this kind, it is in the biographical notices concerning domestic chaplains at Lambeth Palace, and rectors of the parish. A few facts here and there interspersed, relating to men not wholly unknown, may serve to improve and correct former accounts. The longest article of this

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kind relates to that stout polemic Dr. Dan. Featley, of quibbling and mystical memory. A dissertation on the dubious origin of that singular celebration among our ancestors called Hokday or Hoktyde, the history of Fauxhall, and the will of and anecdotes concerning that extraordinary character Mr. Angell of Stockwell, are among the more curious and entertaining articles: but we cannot say that entertainment abounds in any part of this publication; which is rather distinguished by that minute and dry industry that characterizes the modern topographical school.

Art. 66. *A Collection of scarce and interesting Tracts*, tending to elucidate detached Parts of the history of Great Britain; selected from the 'Somers-collections,' and arranged in chronological Order. 4to. pp. 627. 1l. 5s. Boards. R. Edwards.

In the year 1793 was published a quarto volume, of a similar kind with the present, bearing the title of, *A Selection from the Harleian Miscellany of Tracts principally regarding the English History* *; which, we are here told, 'will be found an interesting acquisition to the reader of these historical tracts.'

Lord Somers's-collection, whence the work before us is formed, consists of sixteen quarto volumes, printed at different times between the years 1748 and 1751. It is seldom to be procured complete, and then only at a very high price. To select thence the most remarkable articles, and to observe (which had not been before regarded) a connection of subject, together with chronological order, is the design of this publication. We wish to gratify the reader by a list of the papers here exhibited: but our limits will confine us to the most considerable. The christening of Prince Arthur, son to Hen. 7. with the ceremonies then used.—Remembrance for the translation of the Princess Katherine, daughter to the most High and Mighty Prince the King and Queen of Spain, as herein articles it doth appear. A true and summary report of some part of the Earl of Northumberland's treason, delivered publickly in the Court at the Star-Chamber by the Lord Chancellor and others of her Majesty's most Honourable Privy Council, &c. touching the manner of his most wicked and violent Murder, committed on himself with his own hand, in the Tower of London, the 20th day of June 1585. *In edibus* C. Barker. — The copie of a letter sent out of England to Don Bernardin Mendoza, Ambassador in France for the King of Spaine, declaring the state of England, contrary to the opinion of Don Bernardin, and of all his Partizans, Spaniards, and others. Dated 1588. This, both as to manner and matter, is a very curious paper, relative to the Spanish Armada. The writer, a papist it will be concluded, expresses his astonishment that it should 'be so suddenly overthrown, as by no reason could procede of Man, or of any Earthly Power, but onely of God. And if it be so, then surely our Case is either dangerous, or doubtfull how to judge thereof, whether we have bene this many years in the right or not.'—Again we read; 'The Spaniards which are taken doe maruaile greatly, and chafe thereat: so as some of them in their anguish of Minde let not to say, that in all these fights, Christ shewed himself a Lutheran.'—A letter from Sir

* See M. Rev. New Series, vol. ii. p. 349.

Henry Sidney, to his son, Sir Philip Sidney, consisting of rules, in his conduct in life.—A speech made by Queen Elizabeth in Parliament, Anno 1593.—Death of Queen Elizabeth, with her declaration of her successor, MS.—Order and Proceedings at the funerall of the Right High and Mightie Princeesse Elizabeth, &c.—A true account of the most Triumphant and Royall Accomplishment of the Baptism of the most Excellent, Right, High, and Mighty Prince Henry Frederick, by the Grace of God, Prince of Scotland, and now Prince of Wales, as it was solemnized the 30th day of August, 1594. — The magnificent entertainment: Given to King James, Queen Anne his Wife, and Henry Frederic the Prince; Vpon the day of his Majesties Triumphant Passage through his Honourable Citie of London; being the 15th of March, 1603.—A list of such things as were observed to happen in the journey of the Right Honourable Charles Earl of Nottingham, Lord High Admiral of England, his Majesty's Ambassador to the King of Spain; being sent thither to take the Oath of the said King, for the maintenance of Peace between the two famous Kings of Great Britain and Spain: Set forth by Authority. By Robt. Trefwell, esq. Somerset Herald. Printed 1605.—The history of the Gunpowder Treason: Printed 1678.—The Arraignment of the late Traitors: Printed 1606.—The Marriage of Prince Frederic, and the King's daughter, the Lady Elizabeth, upon Shrouesunday last; second time imprinted, 1613.—The life and death of our late most Incomparable and Heroique Prince Henry, Prince of Wales; by Sir Charles Cornwallis, 1641.—The Funerals of the High and Mighty Prince Henry, Prince of Wales, 1613.—The Lord Digby's entertainment in Spain, MS.—The entry of Charles I. into London.—*Ovatio Carolina*. The triumph of King Charles, Anno Dom. 1641 upon his safe and happy return from Scotland.—The inhumanity of the King's Prison-keeper at Oxford. Or a true relation of the most transcendent cruelties, cheatings, cozenings, and base dishonest dealings of William Smith, Provost Marshall General of the King's army, against the Parliament Prisoners under his Custody. Printed 1643.—Divers remarkable passages of the Ladies of Spring-Garden, in Parliament assembled: 1647.—A relation of the Mutiny on Tuesday the 22d of November, 1653, in the New-Exchange, of the Portugall Ambassador's Followers, &c.—Then follow some papers relative to the Earl of Strafford;—Richard, the Protector;—Charles II. from Brussels, &c. &c.—Richard's speech to the Parliament is said to have been delivered on Thursday the 27th January, 1658; it ought certainly to have been, according to the mode of the time 1658-9, or rather 59; as it is well known that Oliver Cromwell's death happened on the 3d of September, 1658.—The Editor's reflections on Richard's speech, p. 336, do not appear perfectly candid, since it seems to contain the advice of a plain, honest, and sensible man; and it is surely an unjust remark concerning the letter sent by Richard to the Parliament, May, 1659, when it is said that 'he found it resolved to restore the royal family to the throne of its ancestors';—that parliament appears to have had very different designs, as the letter itself intimates, or rather expresses. A foolish flattery, with an untrue account of the then royal family, is likewise intermingled in some of

these writings.—Others which follow are;—Remarks on the life and death of Mr. Blood, relative to a plot in Ireland;—Relation of the Pope's Nuncio's making his public entry at Windſor, 1687.—Preservation of the Regalia of Scotland;—Declaration of James, Duke of Monmouth;—His execution.—Sickness and death of the late King James II. 1701.—The Pope's speech made in a consistory on the occasion, 1701.—The late King James's letter to his Privy-Counsellors: with just reflections on it, and on the pretended Prince of Wales, 1692.

It is unnecessary farther to particularize the contents of this volume. To some readers, these tracts may have been entirely unknown; and curious collectors, who are acquainted with history, will recollect parts at least, in different works; and others, perhaps, are not wholly strangers to the originals. Our remembrance of the Somers-collection is not sufficient to enable us to pronounce that the tracts, here selected, are absolutely the best which might have been offered in the present form: but they are such, generally, as will furnish amusement and useful information. Perhaps, 'the Case of two Absolven that were tried at Westminster, 1696, for giving absolution at the place of execution, to Sir John Friend and Sir William Parkes,' ought to have been omitted; unless a more circumstantial account of that affair could have been added; and the same may perhaps be said of another article or two in the collection.—The history of the Kentish petition, 1740, is worth notice.

Art. 67. *Original Letters, &c.* of Sir John Falstaff and his Friends; now first made public by a Gentleman, a Descendant of Dame Quickly, from Genuine Manuscripts which have been in the Possession of the Quickly Family near four hundred Years. 12mo. pp. 123. 3s. 6d. Boards. Robinsſons. 1796.

It was not to be expected that the late extraordinary attempt to work on the national credulity, by the pretended Shakspearian reliques, should pass without the gibes of the witty, as well as the sober animadversions of the grave and learned. Indeed, it was a subject well enough adapted for ridicule, whether it were directed to the audacity of the impostor, or to the weakness of those who could annex such mighty importance to his trash, because associated with a favourite name. The writer before us has taken occasion, from this memorable experiment, to amuse himself, and his readers, with a supposed collection of letters between Falstaff and the personages connected with him in the plays of Shakspeare; in which he has shewn considerable talents for humour, with a good deal of ingenuity in imitating the language and manners of characters sketched out by our great dramatist. Not that it would be difficult frequently to catch him tripping in an expression, or a circumstance, not belonging to the assumed period: but where the purpose is only a laugh, there is no need for criticism to look so narrowly.

The work is ushered in by a *Dedications to Master Samuel Irelaunde*, in the black letter and suitable orthography; which is succeeded by a whimsical sort of a Shandean preface—both seasoned with strokes at the said Master Ireland and the antiquaries. Of the letters, we shall give a specimen or two:

'FALSTAFF

‘FALSTAFF TO THE PRINCE.

‘I pr’ythee, Hal, lend me thy ‘kerchief.—An thy unkindness ha’nt started more salt gouts down my poor old cheek, than my good rapier hath of blood from foemen’s gashes in 5 and 30 year’s service, then am I a very senseless mummy.

‘I squander away in drinkings monies belonging to the soldiery? I do deny it—they have had part—the surplus is gone in charity—accuse the parish officers—make them restore—the whoreson wardens do now put on the cloaca of supplication at the church doors, intercepting gentlemen for charity, forsooth!—’Tis a robbery, a villainous robbery! to come upon a gentleman reeking with piety, God’s book in his hand, brimfull of the sacrament! Thou knowest, Hal, as I am but man, I dare in some sort leer at the plate and pafs, but as I have the body and blood of Christ within me, could I do it? An I did not make an oblation of a matter of ten pounds after the battle of Shrewsbury, in humble gratitude for thy safety, Hal, then am I the veriest transgressor denounced in God’s code.—But I’ll see them damn’d ere I’ll be charitable again. Let ‘em coin the plate—let them coin the holy chalice.

‘To say that I have not naturalised master Silence, that I stand not on the debtor side of accounts with him, would be horribly forgetful and incorrect—to say that he shall see my coinage in the way of honourable reimbursement, gentleman-like repayment, would savour much of honesty, ‘tis true, but more (I confess it, I confess it, Hal) of leasing.

‘To say that I feel not a kind of tendré for master Robert Shallow, while he hath sack, beeves, with emanating bowels towards old sir John, would bespeak me the Infidel, the Jew—but to confess (saying a certain respect due to the asseveration of my sweet Hal) that I love the man Shallow, or the man Silence, in other shape or degree than as the leech loveth the temple, much less that I have squandered monies on these raw bare-brain’d Yonkers, fit only to be worn on Bankrupt days by Uncertificated Wits—to confess that I have familiarised my person to their companies, to the detriment of thy father’s affairs, setting the seemliness of gentlemanhood aside, would be lying in my throat through the false passage of my mouth, would render the base pander my tongue worthy the center of a pewter-dish, to be crimp’d with capon, and engulph’d for a disobedient Jonas.

‘For thy father’s sickness, I am not Esculapius, or I would prune and restore the old oak—but it hath shed it’s acorns, and now comes winter—Is not the progression natural?

‘No more of the departed monies, Hal, an thou lovest me.—Would’st thou rake up the ashes of the dead?—Nay, an if that’s thy humour, then must Pluto become a child of sight.

‘JOHN FALSTAFF.’

‘SIR JOHN FALSTAFF TO MISTRESS URSULA.

‘No, no, no—thou art misadvised—thou dost suffer Baker’s wives, and barren Gossips, who do conceive upon the novelties of a stale world, get the rule over thee.—The King doth counsel with me in the chewing of a Spanish Nut—He knoweth not the height of fix foot him—

himself—I do prick his very yeomen for him—Even now hath there been with me a certain Welch Priest in these parts, who would have access unto the Court—Why he doth present me with a silver toaster, as a bribe, a prologue to his induction—Take it—I do give it thee—’Tis nothing in respect of what thou shalt possess. Thou art one of the first Ladies in the land, an thou wert but sensible of it. If ’twere as thou say’st, that the King doth neglect me, and like the wicked Rehoboam hath taken unto young Counsellors, why should I tarry at Windsor? Let that suffice thee.

‘Thirty yards of Fustian! I may not hear of it.—Shall it be said, that Sir John Falstaff doth take his seat among the Nobles of the land in the vest of an unbelieving Rabbi? It may not be.—Why, I must do the King honour.—Sattin, sattin, is your only Courtier’s wear. Come, come—’tis only a pretty provoking humour thou hast of giving the lustre to thy favours.—Let it be four and twenty yards then—Keep the remnant for new ruffs, and adorn thee for thy advancement.—Why, there it is now—I have simply more ductility than the nimblest quicksilver, and less opposition than a drove goose—I am tractable to any thing, and thou seest it—any thing, that may add to the excellent favour of thy countenance—I have not controul of mine own will—thou hast used spells with me—but thou know’st this, thou know’st this—I have told thee so before.

‘Let it be a quarter* yard wider than I did at first speak of.—Let me have it speedily, for I may not appear at Court—and indite, direct letters unto me of thy desires—Chuse thy own dignity—look out for thyself—be prodigal, be prodigal—all is in my gift.—Thou may’st become the Goddess Dian’ an thou wilt, and lead the chase.—Thou wilt look well with a quiver—for I do mean to preserve the Rangership. No more scruples, but be quick in my affairs, and so shalt thou be procurefs of thine own greatness. Adieu!

‘JOHN FALSTAFF.’

The fustian of antient Pistol, the enigmatical brevity of Nym, the gossiping of Shallow and his man Davy, the pedantry of the Welsh parson, the simplicity of Slender, are all personated in various letters, with success; and several humorous incidents are imagined, suitable to the times and characters. In a word, we think the present a much more ingenious as well as less dishonest forgery than *Master Williams Shakspeare’s Epistle to Lord Southampton and Anne Hatberawaye*.

Art. 68. *Anecdotes, Historical and Literary; or a Miscellaneous Selection of curious and striking Passages, from eminent modern Authors.* 8vo. pp. 455. 6s. Boards. Vernor and Hood.

A compilation intended, like this before us, entirely for amusement, may seem entitled to exemption from rigorous criticism. The reader who is agreeably amused is obliged to his author, and ought not too scrupulously to analyse his merit. Had we, indeed, in turning over this volume, been often treated with a laugh, we should have considered it as an irresistible bribe for a favourable verdict: but, as our risible muscles have seldom been disturbed, we find ourselves at li-

* Sir John is determined not to lose by his boasted acquiescence.’
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berry to report, with perfect gravity, our judgment on the performance.

The collection has the advantage of being made from foreign and particularly French authors, who are not commonly known. Like the miscellanies known by the cant name of *Anas*, the collection is a medley in which the articles are ranged under no distinct heads: but each has its title; and a copious index is subjoined. The articles chiefly consist of curious particulars, adapted to surprize by their novelty; such as singular customs, strange characters, odd adventures, whimsical sayings, &c. Of these many are striking and wonderful, but others are too trifling to deserve relation, too extravagant to obtain credit, or too *low* to deserve a place in a respectable miscellany. Besides anecdotes, the reader will find reflections and observations, critical and moral: but they are seldom such as will attract much attention for depth, originality, or smartness. Were we to enter into a more particular examination of the merits of this miscellany, we might be thought to trifle with the patience of our readers.

Art. 69. *Thoughts on the Lawfulness of War*; humbly submitted to the serious Consideration of the Teachers of every Church or Sect among Christians. By a Member of the Establishment. 12mo. 4d. Darton and Harvey. 1796.

A pious and well-meaning writer has here undertaken to shew the inconsistency of the practice of war, and the trade of a soldier, with the precepts of Christianity, and the principles of natural benevolence. The task, in the general, is not difficult; though particular cases might be stated which would occasion some embarrassment. It is clear, however, that till some progress be made in promoting "peace on earth and good will among men," *Christian* is only an appellation, not a character. We heartily wish success to every attempt, like the present, to humanize and meliorate mankind: but we fear that the world is too much habituated to crime and error to be so reformed.

SINGLE SERMONS.

- Art. 70. *Mercy and Judgment*. Preached at Great Queen-street Chapel, Lincoln's-inn-fields, July 10, 1796, by the Rev. Dr. William Wynn, Chaplain in Ordinary to his Royal Highness the Prince of Wales, on the untimely Fate of Mr. Henry Weston*. 4to. 1s. 6d. Cadell jun. and Davies.

A well-written discourse, very properly adapted to the melancholy occasion.

- Art. 71. *The Agency of God in the Events of Life*. Preached before the University of Cambridge, Nov 5, 1795, by the Rev. John Owen, A. M. Curate of Henham, Suffex. 8vo. 1s. Cadell jun. and Davies.

It is difficult to give an appearance of originality to a discourse on so trite a topic as that of Divine Providence. What the writer of this sermon, probably, found himself incapable of attaining by novelty and argument, he has accomplished by skill in composition. The obvious proofs of the agency of God in the events of life, drawn from his attributes, from the civil, moral, and religious state of man, and from striking historical facts, are here stated in a concise and pointed

* Executed for forgery.

style; which, if sometimes laboured into obscurity, is however energetic and impressive. A very brief notice is taken of the events annually commemorated on the 5th of November.

Art. 72. *The Promised Messiah*. Preached at Sion Chapel, White-chapel, to God's Ancient People, the Jews. Aug. 28, 1796. With the Prayers and Hymns before and after Sermon. By William Cooper. 8vo. 6d. Jordan.

Zeal without knowledge can do little towards convincing the understanding. If Limborch's *Amica Collatio cum Judæis*,—if Grotius's commentaries, and Bishop Newton's dissertations, on the Prophecies, —have made no impression on Jewish infidelity, what can be expected from an illiterate enthusiast; who, so far from being acquainted with the language in which the ancient prophecies were written, is not able to write grammatically in his own? In his sermon, he says,—‘There is not a place, on the face of the globe, where trade is established, but there is Jews to be found:’ in his prayer,—‘*thou has separated thy people over the face of the whole earth*’ Can it be expected that many converts will be made by a missionary thus qualified?

CORRESPONDENCE.

A constant reader W. R. seems to exclude Prudence from the catalogue of the virtues, or at least to be desirous of debarring the clergy from the use of it. It, however, *the wisdom of the serpent was* to be employed in the propagation of the truth, why not in its elucidation! He who is actuated by prudence, and consideration of circumstances, merits not the epithet of guilty. A clergyman may dare to express his disapprobation of some established doctrines, but it may not be wise in all cases to do it. This precise line of conduct it may be difficult to define. We do not undertake to determine cases of conscience: but we with different sects, and members of different churches, to think as liberally as possible of each other. Religious zealots of all parties love violence: but the history of the church has not yet evinced its beneficial influence.

The laudable humanity of *Amanteus* has certainly clouded his judgment. If he will recur to the extract in question, he will see that every where, but particularly at the close of it, Mr. H. uses the strongest expressions of regret and indignation that heart could dictate: but he was not in a situation to afford any relief.

Mr. F.'s letter, dated from *Horsley*, relates to a publication which has not yet fallen into our hands.

We cannot comply with the request of Tyro; and to his question we must answer in the negative.

The “Good wishes of a Quondam Friend” are acknowledged with sincere pleasure, and kind remembrance.

✂ In the Review for October, p. 217, in the note, for p. 266, read, p. 226.



T H E

MONTHLY REVIEW,

For D E C E M B E R, 1796.

ART. I. *The Rural Economy of the West of England: including Devonshire, and Parts of Somersetshire, Dorsetshire, and Cornwall. Together with Minutes in Practice.* By Mr. Marshall. 8vo. 2 Vols. pp. 360 in each. 12s. Boards. Nicol, &c. 1796.

AGRICULTURE being unquestionably one of the noblest employments of man, every thing that leads to the elucidation of its principles as a science, and to the improvement of its several branches as a practical art, merits the greatest encouragement: especially at a period in which the necessities of life are daily advancing in price; and in which, from an extreme partiality to our navy, the pursuits of commerce and manufactures, as connected with it, have too much diverted the public attention from the cultivation of the soil, and from improving the face and productions of the country. No writer has more completely given his attention to the whole subject of Rural Economy than Mr. Marshall, nor has done more to diffuse the knowledge of it throughout Great Britain. He conceives rightly of its importance, compared with manufactures and commerce, both in a moral and political view; and his writings, in which he records the results of his tours, surveys, and experiments, are calculated to *make the wilderness and solitary places glad*, and to render the whole land highly productive. His reports of the rural economy of other districts have formerly been noticed by us; and the reputation which he has acquired by them will not be diminished, but rather advanced, by this agricultural survey of the West of England. We hope he will be encouraged so to *round his plan* that his works may truly deserve, as he wishes, the title of “*An authentic Register of the Rural Economy of England, at the Close of the Eighteenth Century.*”

The West of England, which Mr. Marshall has surveyed with the eye of a philosophic farmer, and in these volumes undertakes to describe, is divided by him into seven districts:

‘*First*, WEST DEVONSHIRE, or THE VALLEY OF THE TAMER: including the Western Margin of Devonshire, and the Eastern parts of Cornwall.

VOL. XXI.

C c

• Second.

362 *Marshall's Rural Economy of the West of England.*

' *Second*, THE SOUTH HAMS. A contiguous District, which forms the Southern point of Devonshire.

' *Third*, THE MOUNTAINS of Cornwall and Devonshire.

' *Fourth*, THE DISTRICT of NORTH DEVONSHIRE.

' *Fifth*, THE VALE OF EXETER.

' *Sixth*, THE DAIRY DISTRICT, which includes parts of East Devonshire and West Dorsetshire; - and

' *Seventh*, THE VALE OF TAUNTON, in Somersetshire.'

His method of proceeding resembles that which has been practised in making surveys of a similar nature, and for a similar object, in the Northern, Midland, Eastern, and Western counties. His attention is minute, his arrangement is clear, and his view of the present state of Danmonian husbandry is, we have no doubt, exact. Scarcely any thing seems to escape his keen observation; his most cursory remarks are often valuable; and his hints for the improvement of every district are entitled to a thought, at least, from the gentlemen who inhabit it.

While making his rural excursions in the West of England, Mr. M. was led to observations of various kinds; all, however, tending to the real advantage and happiness of the country. In reporting the state of the eastern parts of Cornwall and West Devonshire, he gives his opinion of the Stannary laws, disapproves of mining, and applauds the policy of the Chinese government in suppressing it, and in directing the industry of its myriads of subjects to the culture of the soil and the manufacture of its produce. He speaks of the Salmon-fishery as meriting the encouragement of the State by judicious laws and regulations; and he points out to individual gentlemen the bad effects of letting out their lands, according to the common practice of this district, on leases for lives. Under the head of *the propagation of wood lands*, he mentions the importance of cultivating the *larch*, foreseeing that it will in time become the principal article of ship-building. He condemns the practice of exporting bark, comments on the utility of having farms of all sizes, and points out the impolicy of the low price of wages. In the department of *agriculture*, he notices all the peculiarities of the district; as its soil and sub-soil, the method of preparing it for crops, the course of crops, the beasts of labour, the implements of husbandry, the kind of manures, the harvesting, and the management of harvested crops. A description is here given of the method of spading and sodburning; of the mode of dressing with lime; of the manner of cutting the wheat, called *hewing*; (the same that is called, we believe, *bagging*, in Surrey and other parts;) of their putting it in "*arrish mows*" or field stacklets; of their carrying it on horseback, between the Devonshire crooks, to the barn; and of their method of threshing the straw so as not to bruise it; whence it is called *reed-straw*,

Straw, or reeds. Wheat, Mr. M. tells us, is generally sown on ley ground by the Danmonian farmers: but, under the article *Semination*, he does not say whether they brine and lime their seed previously to sowing.

In detailing his remarks on orchards and fruit liquor, nothing belonging to the subject seems to be omitted; and his general observations, we think, merit transcription. He here accounts more rationally for what is called the Devonshire colic than by supposing, as Dr. Lobb and others have done, that it results from the solution of the sugar of lead during cyder-making:

‘ This violent disorder has been ascribed to the circumstance of the mills and presses, of Devonshire, having lead made use of in their construction; and, under this idea, one of the presses, I had an opportunity of examining, was scrupulously formed without lead; the joints of the “vat” or bed of the press, being caulked with wool and cow dung, which is found to be fully effective, in this intention. But, in evidence of the improbability of lead being the cause of this mischief, a mill, which had been constructed a century at least, and which is cramped together by means of lead, being examined, it was found that no corrosion of the lead had taken place; even the marks of the hammer remained perfectly distinct. This fact I do not speak to from personal examination; but I received it from an authority on which I have every reason to rely.

‘ From two or three striking cases of this disorder, to which I had an opportunity of paying some attention, it appeared to me to be the joint effect of cider, and of a vile spirit which is drawn, by the housewives of Devon, from the grounds and lees of the fermenting room. These dregs are distilled (of course illegally) by means of a porridge pot, with a tin head fixed over it, and communicating with a straight pipe, passing through a hogthead of water; the liquor being passed twice through this imperfect apparatus. It, of course, comes over extremely empyreumatic; and is drank in a recent state, under the appropriate name of “necessity.”

‘ The patient having brought on, by an inordinate use of rough corrosive cider, and by the quantity of acid thrown into the habit, a fit of the ordinary colic, has recourse to “necessity,” in order to remove the complaint. The consequence is an obstinate costiveness, which generally continues for several days, attended with the most excruciating pain: and, though the first paroxysm is seldom fatal, repetitions of it too frequently are: first bringing on a loss of the use of the limbs, particularly of the hands, and, finally ending in the loss of life; if the deprivation of life can be said to be a loss, under circumstances so distressful.

‘ Notwithstanding, however, the accumulation of evils arising from the production, use, and abuse of cider, the men of Devon are more strongly attached to it, even than those of Herefordshire. Their Orchards might well be styled their Temples, and Apple Trees their Idols of Worship.

‘ It is not my intention, or wish, to depreciate the Devonshire Orchards below their real value; but to endeavour to fix them at a
C c 2 proper

proper standard: to lower them so far, in the estimation of owners and occupiers, as to prevent their interfering too much with the more important operations of Agriculture. I wish to see them confined to unculturable sites, and to have them considered, as they really are, a subordinate object of husbandry; in order that the occupiers of lands may bend their attention, with greater energy and effect, to the arable and grass land managements: more especially to the watering of meadows; and, of course, to the removal of many of the present Fruit Trees: changing them for a more certain, and, on a par of years, a more profitable species of produce.'

The clouted or scalded cream of Danmonia is not forgotten when describing the dairies of Devonshire. Mr. M., however, does not approve of the practice, and offers his reasons for preferring *raw cream butter*; at the same time he suggests, as the scalding of the milk is not unfriendly to cheese, whether it would not be better universally to scald the skimmed milk before coagulation takes place.

The sections appropriated to *Horses, Cattle, Swine, Sheep, Rabbits, and Poultry*, must not detain us; though the singular tractableness of the shepherd's dogs here mentioned, and Mr. M.'s reflections on the fecundity of fowls with respect to eggs, seem to require attention.

Of the peculiarity of *Danmonian fences* much is offered by this rural reporter. They must be a distinguishing feature of the country, and be greatly in the way of sporting gentlemen. They are described as broad high mounds, topped with timber-trees and underwood.

The *second volume*, if not so valuable and informing as the first, (for, when the author quits the neighbourhood of the Drake estate, his first and principal station, he is less patient in his investigation,) contains much that is worthy of being recorded. Many hints are here thrown out which deserve consideration; his *minutes in practice* contain much valuable matter; and, in his retrospective view of the West of England, the substance of his inquiries is thus concisely and neatly summed up:

'From the foregoing Examinations, it is evident, that the Point of Land, which is the more immediate subject of these Volumes, forms a NATURAL DEPARTMENT of this Kingdom; and that it was, heretofore (and still indeed may be said to remain), a PENINSULA,—partially cut off, by inlets of the Bays of Bridgewater and Bridport, from the main body of the Island.

'It is equally evident, from these surveys, that the Department now in view is, at present, under a course of RURAL MANAGEMENT, which differs, in many respects, from that of the Island at large; and whose basis, it is highly probable, has had a separate origin.

'Judging from the modern practice of colonization, it is reasonable to suppose, that the Bays, Inlets, and Estuaries of Rivers, in this Island, were the first settled; and that, as inhabitants increased, cultivation,

cultivation, by progressive steps, approached the higher lands; climbing, in the course of time, to the interior heights.

• Admitting that Cornwall and Devonshire were early colonized, and the whole of them by the same people; and that, afterward, a colony of a different race took possession of the inlets of the Bay of Bridgewater, and the rich and ample shores, which, at that time, they doubtless afforded, the differences that are now observable, in the Rural Practices of their descendants, may be, with less difficulty, reconciled.

• On this principle of colonization, the Vale of Taunton,—had the time of settlement (or invasion) been the same,—would naturally have belonged to the settlers (or invaders) of the Bay of Bridgewater; but admitting, what will not, I believe, be doubted, that the Vale of Exeter was priorly possessed, and that its inhabitants had overtopped the depressed ridge which divides these Vales, before their Northern neighbours had approached it, the VALE OF TAUNTON would, in course, fall into the hands of the first settlers; and the same circumstances would naturally attend the range of heights, and their north-eastern skirts, which form what I have here named the DAIRY DISTRICT.

• In process of time, and when the entire Country became subject to the same Government, a mixture of practices would take place, and the two established systems of management would mix, and blend with each other, in the manner in which we find them, at the present day.

• The Practices which, now, more particularly distinguish what, for the sake of perspicuity, I have denominated the DANMONIAN HUSBANDRY,—will appear in the following detail: some particulars of which, however, are common to the four most Western Counties; as if they had once been politically united; with customs distinct from those of the rest of the Island: the particulars, here alluded to, relating to matters of *Policy*, rather than to *Agriculture*.

• The CULTIVATION OF COMMONABLE LANDS is, I believe, peculiar to this extremity of the Island.

• The LIFE-LEASEHOLD TENURE, though not peculiar to the West of England, is the most prevalent within it.

• The uniform prevalence of SMALL FARMS mark it, in a similar manner.

• The singular MANAGEMENT OF COPPICE WOOD, which has been described, is common, and perhaps peculiar, to the Department in view.

• The extraordinary FENCES of this part of the Island mark it most discriminately—common and peculiar to the Peninsula! even to this day!!

• EARTHEN WALLS, though not peculiar to the West of England, are in no other quarter of the Island carried up so high, and so substantially, as in this.

• The circumstance of having no fixed places of hiring, or stated times of changing, FARM SERVANTS, is, I believe, peculiar to the more Western Counties.

366 *Marshall's Rural Economy of the West of England.*

‘ The practice of putting out the children of paupers to farmers, as APPRENTICES IN HUSBANDRY, is, as an established custom likewise, peculiar to this part of the Island.

‘ That of performing CARRIAGE ON HORSEBACK, may now be said to belong to this extreme part of the Island, only. Even in the Highlands of Scotland, it is in a manner laid aside.

‘ Many or most of the IMPLEMENTS and TOOLS of this Peninsula are peculiar to it.

‘ The practice of BURNING BEAT (by velling, harrowing, &c.), for wheat and turneps, is likewise peculiar to this Peninsula.

‘ In the MANAGEMENT OF LIME—as in separating the stones and ashes; mixing it with earth; as well as the manner of spreading it on the land,—this part of the Island differs widely from the rest.

‘ In the HARVEST MANAGEMENT, we meet with many singular traits of practice. The Arrish Mow appears to be common to the Peninsula,—even to its outskirts.

‘ HOUSINGSTACKS, by hand, though petty, is peculiar. And WINNOWERING, in the open air, though once, doubtless, the universal practice, is now peculiar to Devonshire and Cornwall; I mean, as the prevailing practice of an extensive, well soiled, cultivated Country.

‘ The method of THRASHING WHEAT, without bruising the straw, is peculiar to the more Western Counties: with, however, a notable difference that has been mentioned.

‘ In the Management of particular Crops, the sowing of WHEAT is the most remarkable. But the CULTURE OF TURNEPS may, at this day, be considered as almost equally extraordinary.

‘ The TEMPORARY LEY, of five or six years, though not peculiar to this Peninsula; yet marks it, very discriminately, from the other Western and Southern Counties.

‘ WATERING THE SLOPES OF HILLS, though not uncommon, at present; yet, a century ago, it was probably confined to this point of the Island; and is, at this time, nowhere else so prevalent.

‘ By its ORCHARD GROUNDS, this Department of the Island is most discriminately marked.

‘ By the purity of its Breed of CATTLE, which though not specifically peculiar to this Department, are evidently a distinct Variety; which, in all human probability, have descended, lineally, and without admixture, from the native breed.

‘ The fattening of GRASS CALVES, though not peculiar to this part of the Island, being likewise common in Norfolk, may nevertheless be considered as a distinct practice; as, in the interspace of two hundred miles, which separates them, I have not observed it, in the ordinary practice of Farmers.

‘ The singular method of RAISING CREAM, which is practised in this Country, may be called its own.

‘ The BLEEDING of grown CATTLE, for the SLAUGHTER, I have not met with, out of this Department.

‘ The practice of keeping SWINE to two or three years old, and the method of fattening them, are peculiar to this Country. That of boiling their food, and of letting all the females remain in a state of fecundity, may likewise be mentioned as peculiarities.

‘ The

‘ THE MOUNTAIN SHEEP of this part of the Island, appear to be peculiar to it. Those of the Mendip Hills I have not had an opportunity of examining.

‘ IN the SHEPHERDING of sheep, we have seen some striking traits of practice.

‘ AND the practice of SHEARING sheep, without previously WASHING their wool, is at present peculiar to a part of this Peninsula.

‘ IN this detail of peculiarities, we find many which cannot owe their origin to the first civilized possessors. But what strikes us most forcibly, in examining it, is, that in the lapse of centuries, its Rural Practices should not have assimilated, more freely, with those of the Island at large.’

At the end of vol. i. a List of Provincialisms of West Devonshire is given, which will amuse the philologist; and if the provincialisms of every county were collected, arranged under one alphabet, and published, an useful provincial travelling dictionary would thus be formed.

By these rural reports, Mr. Marshall has enabled one county to avail itself of the practice of other counties, and has done much towards exciting a taste for farming and agricultural improvement; which, if not so lucrative as foreign commerce and large manufactories, is more propitious to what is preferable to wealth—*a sound mind in a sound body.*

ART. II. *Experiments and Observations relating to the Analysis of Atmospheric Air*; also, farther Experiments relating to the Generation of Air from Water. Read before the American Philosophical Society, Feb. 5 and 19, 1796; and printed in their Transactions. To which are added, Considerations on the Doctrine of Phlogiston, and the Decomposition of Water, addressed to Messrs. Berthollet, &c. By Joseph Priestley, LL.D. F.R.S. &c. 8vo. pp. 60. 2s. Printed at Philadelphia; reprinted in London, for Johnson. 1796.

WHILE the perspicuity, the simplicity, and the elegance of the chemical theory of the French school have, with unparalleled rapidity, silenced or subdued almost universally the voice of opposition,—it may excite surprise that a philosopher of real eminence, whose discoveries have so materially contributed to produce that revolution, and whose bold and liberal genius never startled at the prospect of innovation, should remain pertinaciously attached to the language and the leading principles of the antient system. Yet, without daring to allege unworthy motives, without presuming to insinuate the natural effect of jealousy at the success of opinions advanced by his rivals in science, we can perceive reasons sufficient to prevent Dr. Priestley from acquiescing in decisions which have convinced the generality of men. The degree of evidence which the question admits comes far short of mathematical

demonstration; and every attempt to unfold the constitution of bodies is unavoidably subject to contradiction and uncertainty. So involved are the corpuscular elements, and so variable the powers which connect them, that it exceeds human capacity perhaps to estimate the separate effects, and to assign the distinct limits, of each collateral operation. Few chemical analyses, if any, afford the simple products to which theory is constantly directed; and, in reviewing the process, to seclude those adjuncts which are not essential to the result, and which influence without changing the main event, requires uncommon sagacity and precaution. The difficulty increases extremely, when the issue depends on the nice consideration of elastic fluids, —substances so peculiarly subtle and fugacious. In such cases, the experienced observer, before he ventures to adopt any novel opinion, will be inclined to pause and deliberate. Dr. Priestley began his career of discovery when the doctrine of Stahl was firmly embraced by the whole learned world; it readily explained and connected, in a manner at least apparently satisfactory, those new and brilliant facts which continued to present themselves to his researches; it was thus dilated by his progress, it was associated with all his successful labours, and at length it became endeared to his imagination. Even the vague nature of phlogiston, which refuses to submit to the cognizance of the senses, might conciliate the passionate admirer, by the facility with which it is thence calculated to explain, however darkly, every phænomenon submitted to examination.

We will not dissemble that the Lavoisierian system, with all its symmetry and elegance, is pregnant with notable defects; that it assumes points not strictly supported by evidence; that it often rests on analogies strained beyond the proper bounds; that it tacitly adopts certain principles which are commonly received indeed among chemists, but which are repugnant to accurate dynamics; and that it employs a nomenclature which is not always the simple annunciation of facts, nor fitted to become the general language of science. Still we are convinced that the modern chemistry infinitely excels the hypothesis of phlogiston, in every modified form that this has lately assumed. Its humblest merit is to represent to the memory a most extensive series of facts reduced to luminous order; the spirit of accuracy and precision, which pervades it, contains the germ of perpetual discovery and improvement; and if it be destined to undergo the fate of preceding theories, it will at least have prepared the way for the true system of corpuscular philosophy, and will be ever regarded as one of the finest monuments of human genius. On the present, as on some former occasions, we shall therefore feel ourselves, for the most part, disposed to differ in opinion from
Dr,

Dr. Priestley: but we hope to exercise our judgment with that candour which is inseparable from the unalloyed love of truth. The importance of the subject, and the respect due to the author, may tempt us to transgress the limits commonly prescribed to publications of so small a compass.—The pamphlet consists of three distinct parts, which shall be separately examined:

1. *Experiments and Observations relating to the Analysis of Atmospheric Air.*—In the ordinary processes for analysing atmospheric air, Dr. Priestley believes that phlogiston is emitted and unites with the pure portion of the air, to form, according to circumstances, azotic or carbonic gas. Iron filings and sulphur, moistened with a little water, occasion a strong and offensive smell; which evinces that *something* is really evolved. After the air inclosed with that mixture has suffered its utmost diminution, it begins to increase in bulk, from the addition of hydrogenous gas. The same effect obtains likewise in certain other kinds of gas, and Dr. P. would extend it even to the case in which the exhaling substance is placed *in vacuo*. He therefore conceives that the principle of inflammability is constantly emitted from the sulphur and iron filings, that the first portions are consumed in saturating the respirable part of the air, and that the subsequent portions appear in a separate form.—Such reasonings must be deemed loose and inconclusive. That the azotic and carbonic gases, so distinct in all their properties, should result from the union of the same elements, is a conjecture highly improbable. If the different proportions of the ingredients occasion those productions, why not generate all the intermediate shades? It is certain that the sulphur and iron filings gain an accession of weight equal to what is lost by the included air; and consequently, allowing that somewhat exhales from the mixture, this cannot be judged to affect the main result. The diffusion of smell indicates the solution of odorous matter in the atmosphere. Perhaps the air dissolves a minute portion of the sulphur, partially acidified. To decide the question would require a very delicate analysis. Sulphur, even in ordinary temperatures, will slowly decompose water. The presence of iron may promote that operation, and the hydrogenous gas thus evolved may issue saturated with sulphur.

A new method which Dr. Priestley employed to *phlogificate* the air, as he terms the process, was by heating charred bones under a receiver, by means of a burning glass. The bones became white, without any increase of weight, but sometimes with a small diminution; the air was rendered perfectly azotic, occasioned a copious precipitation from lime-water, and had lost 15 or 16 *per cent.* of its bulk, instead of 27, which the theory of Lavoisier might lead us to expect. These effects are wholly

370 *Dr. Priestley's Experiments and Observations*

wholly ascribed to the black matter or phlogiston of the bones. It must, however, be acknowledged that of the real nature of charred bone we are in a great measure ignorant; nor are we yet prepared safely to draw any conclusions from the phenomena which it exhibits. The black matter seems to have been expelled by the heat, for a smoke was observed to rise; and being a sort of carbone or foot, it might partly unite to the respirable portion of the air, and thus occasion the calcareous precipitate, while the remainder of that air would be absorbed by the substance of the bones:—hence these could suffer little variation of weight, the gain on the one hand generally compensating for the loss on the other. As two distinct operations may fairly be attributed to the calcination of the bones, we cannot expect that the results should correspond with the analysis of the French chemists. Yet the difference is not so great as Dr. Priestley states it; for the bulk of the azotic gas, of which the density is inferior to that of atmospheric air, ought to be diminished in the proportion of 16 to 15, which leaves 20 or 21 *per cent.* as the quantity of oxygenous gas absorbed by the bones; the small residuum united itself probably with the charry matter exhaled from them.

Similar experiments were made with small polished steel needles. These turned blue by heating; the inclosed air lost about 20 *per cent.* of its bulk, became azotic, and afforded a very slight precipitate from lime-water. It is obvious that the change of colour was owing to partial oxydation: but the carbone which enters so intimately into the composition of steel, being less copiously disengaged, produced not effects equal to those in the case of black bones. A vapour was however observed to rise, and a minute portion of the air was carbonated. The same reduction being made gives 25 *per cent.* for the proportion of oxygene imbibed by the steel, differing very little from the estimation of the French chemists.

In vain, however, do we look for any perfect agreement among the products of different analyses. No complete decomposition can ever be effected by chemical agents; and the solicitude, which experimenters betray in attempts to reconcile the seeming discrepancy of their results, only proceeds from the inaccurate conceptions that prevail of the precise nature of *affinity* or *elective attraction*. A little reflection will convince us that the prepotent forces, which decide the arrangement of the elementary particles, and change the constitution of bodies, cannot be uniform nor permanent. While a substance gradually attaches and assimilates matter of another species, the power by which this combination is formed must diminish in proportion as the process advances;—and hence, when the action becomes

so visibly languid near the point of saturation, the smallest attractive forces may balance against such as were greatly superior at first, and may thus modify the general effect. Such forces must always prevail. Where several different substances are brought within the limits of mutual operation, that assertion is indisputable: but it is equally founded in the simplest case of solution: for, when a chemical union takes place between two bodies, three distinct powers are developed; one that connects together the ingredients of the new compound, and two others that attract these ingredients, each towards the proper mass from which it was detached.—As the discussion of this curious subject, however, would lead us beyond our present design, we will only observe that chemistry is likely to receive its ultimate improvement from an approximation of its principles to those of rational mechanics.

To prove that the azotic gas is composed of phlogiston and respirable air, Dr. Priestley produces an experiment which we cannot regard as conclusive. He filled equal parts of pure and inflammable airs in a bladder, which he left floating on water; after a fortnight, he found, on examining it, that the gas was considerably diminished and become almost wholly azotic:—but it has been shewn by Dr. Priestley himself, that airs act on each other through a wet membranous medium. The mixed gases, particularly the hydrogenous, might then be gradually dissipated: or interchanged with the external air, while the animal substance of the bladder would profusely supply azote.

As a confirmation of his opinion, Dr. Priestley mentions that hydrogenous gas, confined some months with rusted iron, suffers a great diminution, loses its inflammability, and deepens the colour of the rust. That the hydrogen was absorbed, and thus partially revived the metal, cannot be reasonably doubted. It may have joined the oxygen of the rust, to form water:—but rust does not contain oxygen alone, as Dr. Priestley insinuates. By long exposure to the atmosphere, it is found to imbibe the carbonic and azotic gases. The last of these was probably again dislodged under the receiver.

Our judicious philosopher remarks, that the contraction occasioned by the mixture of nitrous and atmospheric airs is much increased by agitation, and still more by rest and long contact. One hundred parts in bulk of each of these were reduced, on mixing, to 125, and by agitation, to 101; they continued to diminish, and, after a month, occupied only 65 parts. This fact does not materially affect either hypothesis, but it confirms the opinion which we have repeatedly expressed; namely, that the ordinary tests afford no precise indication of the purity of the air. The acid which is precipitated from the mixture of these

these two gases is of a constitution extremely variable. It is sometimes limpid and inodorous; at other times it is red, and exhales in pungent vapours; and between these states are numerous shades. The union of the nitrous gas with the oxygen of the atmospheric air seems, in ordinary cases, to be slowly effected, and the acid thereby formed begins to attract azote.

2. *Farther Experiments relating to the Generation of Air from Water.*—On a former occasion*, we ventured to maintain, in opposition to Dr. Priestley, that the air procured from water by the joint influence of the application of heat, and the removal of *atmospheric* pressure, was not really generated, but merely dislodged, from the water with which it is naturally combined. The additional observations now produced tend to strengthen that opinion. Repeated attempts were made to convert the whole of a given portion of water into air, but without the smallest success. Dr. P. candidly confesses that, after continued operations, the minute discharge of air comes to its *maximum*; which seems to contradict the equable production described in his first publication. Nor is it altogether consistent that water should imbibe most eagerly the pure ingredient of the atmospheric air, and yet part with it again the most freely. We suspect some inaccuracy in the experiment.

Being enabled by these processes to purge the water pretty completely of its air, Dr. Priestley was induced to try the effect of making it imbibe various gases, and of re-expelling these by heat. No remarkable result, however, was obtained. It was expected that the oxygenous and hydrogenous gases would unite in the water, to form the azotic gas: but they were again discharged without suffering any change of constitution.

Dr. Priestley had discovered that spirit of wine is convertible, by a red heat, or by the electric spark, into inflammable air. He now shews a method, perhaps more simple, of producing that effect, by taking off the pressure of the atmosphere with the application of only a moderate degree of heat. In a few minutes, the quantity of gas procured will exceed ten or twenty times the bulk of the liquid. The first portions of gas are the purest, and the subsequent appear to contain a mixture of azote.

3. *Considerations on the Doctrine of Phlogiston and the Decomposition of Water.*—This tract is addressed to Messrs. Berthollet, De la Place, Monge, Morveau, Fourcroy, and Hassenfratz, the surviving answerers of Mr. Kirwan. The dedication is conceived

* See M. Rev. vol. xv. N. S. p. 380.

in a strain of good-humour and even of pleasantry. He invites those eminent chemists to answer his objections, and tells them that, if they be as successful as in their reply to Mr. Kirwan, their power will be universally established, without a *Vendée* in their dominions. His confidence in the phlogistic theories seems now to be rather impaired, and his attacks are directed with some hesitation against the luminous system of Lavoisier:

‘ This system (he observes) had hardly been published in France, before the principal philosophers and chemists of England, notwithstanding the rivalry which has long subsisted between the two countries, eagerly adopted it. Dr. Black in Edinburgh, and as far as I hear all the Scots, have declared themselves converts, and what is more, the same has been done by Mr. Kirwan, who wrote a pretty large treatise in opposition to it. The English reviewers of books, I perceive, universally favour the new doctrine. In America also, I hear of nothing else. It is taught, I believe, in all the schools on this continent, and the old system is entirely exploded. And now that Dr. Crawford is dead, I hardly know any person, except my friends of the Lunar Society at Birmingham, who adhere to the doctrine of phlogiston; and what may now be the case with *them*, in this age of revolutions, philosophical as well as civil, I will not at this distance answer for.

‘ It is no doubt *time*, and of course opportunity of examination, and discussion, that gives stability to any principles. But this new theory has not only kept its ground, but has been constantly and uniformly advancing in reputation, more than *ten years*; which, as the attention of so many persons, the best judges of every thing relating to the subject, has been unremittingly given to it, is no inconsiderable period. Every year of the last twenty or thirty has been of more importance to science, and especially to chemistry, than any ten in the preceding century. So firmly established has this new theory been considered, that a *new nomenclature*, entirely founded upon it, has been invented, and is now almost in universal use; so that whether we adopt the new system or not, we are under the necessity of learning the new language, if we would understand some of the most valuable of modern publications.

‘ In this state of things, an advocate for the old system has but little prospect of obtaining a patient hearing. And yet, not having seen sufficient reason to change my opinion, and knowing that free discussion must always be favourable to the cause of truth, I wish to make one appeal more to the philosophical world on the subject, though I have nothing materially new to advance. For I cannot help thinking that what I have observed in several of my publications has not been duly attended to, or well understood. I shall therefore endeavour to bring into one view what appears to me to be of the greatest weight, avoiding all extraneous and unimportant matter; and perhaps it may be the means of bringing out something more decisive in point of *fact* or of *argument*, than has hitherto appeared.’

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We doubt not that this expectation will be fully accomplished, and we shall therefore confine our remarks to the more striking passages.

In page 30, Dr. Priestley observes that *all* the oxyds of mercury are not capable of being revived by simple heating; for calcined turbith mineral does not change into running mercury unless heated in contact with inflammable air, charcoal, iron filings, or whatever is supposed to contain phlogiston. He thence concludes that something more obtains than the mere expulsion of oxygene, and that phlogiston actually enters into the composition of the metal:—but it is plain that the oxygene of the calcined turbith mineral is retained with unusual obstinacy, by means of the highly concentrated sulphuric acid which still adheres to the compound. The application of heat, by communicating elasticity to the oxygene, is consequently unequal in this case to the effort of decomposition; some auxiliary forces are required, such as those powerful attractions which the substances above recited manifest to oxygene.

The new theory represents the hydrogen gas obtained from the solution of iron in dilute sulphuric acid, as derived from the decomposition of the water:—but it is observed, at p. 44, that water contains seven parts of oxygene for one of hydrogen. In course, a large quantity of oxygene must be developed, and what becomes of it? With the acid it does not combine, for no increase is perceived in the strength.—The most obvious reply is that the oxygene unites to the iron.—Yet Dr. Priestley rejoins, that the compound of iron and oxygene must be a sort of finery cinder, which is incapable of dissolving in sulphuric acid. This argument cannot, however, be deemed valid. It is not a single force that is concerned; and that which two forces are unable to perform, acting separately, may be accomplished by their joint operation.

Because finery cinder and massicot, heated in hydrogenous gas, are revived without the production of carbonic gas, it is concluded (p. 48,) that they are similar substances, and that neither of them contains any portion of oxygene. The latter assertion is founded on a belief that *all* the oxygene, previously contained in the minium, was expelled by the intense heat employed to convert it into massicot. That opinion is at best a mere assumption. It is more agreeable to analogy to suppose that the minium first discharged the carbonic gas which it had absorbed from the atmosphere, and then a part of its oxygene, while the rest was held by an augmented force. It is hence easy to conceive why minium differs from massicot in yielding carbonic gas.

On taking leave of this temperate performance, we are happy in expressing our opinion that Dr. Priestley has shewn in it more attention to ascertain the precise measures of the results than, perhaps, in any of his former publications. We regard it as a favourable sign of his approaching conversion to the chemistry of the new school.

ART. III. *An Enquiry into the Foundation and History of the Law of Nations in Europe*, from the Time of the Greeks and Romans, to the Age of Grotius. By Robert Ward of the Inner Temple, Esq. Barrister at Law. 2 Vols. 8vo. 15s. Boards. Butterworth. 1795.

IT has been a frequent reproach to English lawyers, that, however profound and extensive may be their knowledge of the laws and constitution of their own country, they are remarkably ignorant of the laws and constitutions of other countries, and are little acquainted either with diplomatic jurisprudence, or with the law of nations. In almost every other art and science, England has produced authors whose works hold a distinguished rank in the republic of letters: but she has scarcely given birth to one writer on general law, whose works are cited out of her own courts of justice, or read by the learned of other nations. Lord Bolingbroke, who sometimes took a pleasure in exposing the defects of his countrymen, has, on more than one occasion, made this remark in his writings.

We have now before us, however, a work on the law of nations that may, perhaps, contribute much towards redeeming us from this reproach.

Mr. Ward commences his labours by endeavouring to settle the exact import of the expression, *the Law of Nations*, and by pointing out the real foundation of that law. The author admits that the law of nature forms a part of it: but, observing (to use his own expressions) 'how discordant the opinions of many are, upon the ramifications of the law of nature, he concluded it to be necessary, that the foundation of the law of nations should be something more fixed and definite; and therefore, in addition to the law of nature, not with a view to reject it, he holds revealed religion, and the moral system engrafted upon it, to be the surest foundation.'

To this conclusion, in the extensive terms in which the author expresses it, we cannot assent. We admit that, where countries are united in the manner mentioned by Mr. Ward, their law of nations will differ from the law of nations of those countries which have not the same bond of union:—but every nation is a child of nature, and, as such, is bound to the performance

formance of duties, and entitled to the enjoyment of rights. Hence, however, nations may differ among themselves, either in constitutions, manners, or morals: but the law of nature will prevail among them all, and will serve them, in their mutual intercourse, for a bond of union and a code of right and duty. Let the most refined of European nations treat with the rudest of the wild tribes of America, some general principle of law will be found, to which each will appeal; and which each will admit. The law of nature, therefore, must serve for the law of nations, to all those countries which have no other law. This is, in fact, admitted by Mr. Ward, when he acknowledges that the law of nature forms a part of the law of nations.—For, where a given set of nations are not agreed in admitting any other law, nothing more than the law of nature will remain to them, and it must then form the whole code of their law.

The author then treats of the law of nations, as it is observed by the Christian world. This is the subject of the first three chapters. In the fourth, he endeavours to shew that the law of nations is not to be considered as the law of the world, but only as the law of particular classes of nations, united together by similar religious and moral institutions. To this position also, on the grounds which we have mentioned, we must object. In the fifth chapter, which closes this part of his publication, he shews how different classes of nations may be distinguished; this chapter is, in our opinion, the most important of this part of the work: for, though we think that the author has discovered great ingenuity and ability in his inquiry into the foundation of the law of nations, yet the principles both of the law of nature and of the law of nations are necessarily so broad, that it is extremely difficult, and sometimes impossible, to express them in such a manner as to give perfectly distinct and exact notions of the ideas which they are designed to convey; and in this respect, writers on municipal law have greatly the advantage. On this imperfection of the law of nations, Mr. Ward has the following pertinent remark:

‘As the principles of all civil and municipal laws must be founded in natural reason, but derive the form and manner in which they are brought into use from positive institutions; so also the law of nations must put in force the dictates of nature, in some known mode agreed upon by all who conform to them. The only difference is, that in the one case, it is individuals who are called upon to settle the mode; in the other, it is whole nations acting through the organs of their governments; that in the one, almost every thing that can exercise the judgment of an individual in his various relations, is settled for him by written law, or by precedent; while among states, (from their comparatively little intercourse and the want of a common sovereign.)

much is left without precedent, wavering, as accident, or whim—or the varying ideas of natural justice, may direct.'

He then proceeds to give a chronological account of the law of nations as it has been observed in Europe: of the strange ideas that were formerly entertained of it; of the gradual changes which took place in those ideas, and the causes of those changes; together with the improvements which were given to them, so as to elevate the law into the rank of the sciences. He begins with the history of the law of nations in Europe as observed by the Greeks and Romans. After having remarked, in general terms, the high eminence which they attained in arts and arms, he thus continues;

* One thing however was wanting to the perfection which, had they possessed it, they would probably have acquired; and that was, the knowledge of the doctrines of a religion which, whatever may be its points of controversy, has had the uniform effect, wherever it has taken root, of producing a more equitable notion of things, and a milder system of manners.

* Accordingly, from the want of this great advantage, we may observe that the people in question, while they were in the first scale of eminence in almost all other respects, fall far short of their posterity in their ideas of the law we treat of. The want of a principle sufficiently binding in their schemes of morality, had a palpable effect upon their characters in private life; and, as might be expected, it transferred itself into the spirit of their law of nations. However, therefore, we may be accustomed to hear of their politeness, their arts, their refinements in elegance, or their knowledge of laws, we find upon enquiry, that their politeness, while it sharpened their understandings, had no effect upon their hearts; that their refinements were for the most part sensual; and when we come to contemplate the general scope of their laws of war and peace, they will be found too often to resemble the barbarians they despised.'

The author then comes to the period at which Rome,

* With heaviest sound, a giant statue fell;' COLLINS.

and he draws an interesting, but frightful, picture of that calamitous time. After having given a succinct account of the maxims and morals of the northern nations, he observes that, with such morals and maxims, 'their law of nations must have been far different from that comparatively regular one of the Romans. These rules of right, far from checking their dreadful and murderous inclinations, were themselves so warped and adapted to them, that they gave them fresh force.'

He then gives the history of the law of nations in Europe, from the above period down to the eleventh century; and he afterward pursues it to the 15th. He shews the influence of the feudal law, and afterward that of chivalry, on the law of nations; and he points out the regularity and improve-

ment which it received from the institutions of chivalry: 'Institutions, (he says,) which have long gone by, and faded before the general improvement of manners which time had brought on. In the ages however when they flourished, they were of essential consequence to the well being of the world, and as far as they went supplied the place of philosophy itself.'

A considerable portion of the work is employed in shewing the influence of Christianity, and the ecclesiastical establishments, on the law of nations. As this is evidently one of the most labored parts of the performance, we shall insert Mr. Ward's leading observations on the influence of Christianity, particularly as they exhibit a fair specimen of the nature and general execution of the work. (Vol. II. Chap. XIII.)

'The law of nations being founded in a great measure upon the systems of morality, good or bad, pursued by certain sets of classes of people; and religion being every where the ground-work of the morality observed, the Christian religion, as we have mentioned in chapter 5, may be supposed not merely to influence, but to be the chief guide of the Christian law of nations.

'It certainly has had so powerful an effect upon it, that wherever it has existed, it has gone the farthest of all causes to introduce notions of humanity and true justice into the maxims of the world. The great proof of which is, that if we compare the conduct of Christian nations with that of nations professing any other religion, (whatever may be their stages of improvement, or in whatever æra of their glory,) the result, I believe, will be uniform and universal, that the one will be eminent over the other for regularity, equity, and benevolence. In making the comparison, it would be unfair to bring into the account, any of those nations that are still approaching to a state of nature. I pass by, therefore, all people who may yet be denominated savage, and refer for the sake of greater accuracy, to the most eminent alone of the nations of antiquity, and of the moderns who live under a persuasion different from ours.

'The Greeks under the æras of Pericles, Socrates, Epaminondas, and Agesilaus; and the Romans, under the reign of Augustus, (which for polish and refinement has become proverbial,) had advanced, I believe it will be owned, to their summit in every sort of knowledge; the names of Socrates and Cicero would alone be sufficient to prove it. Yet we need only refer to the slight sketch already given of their maxims, with respect to their intercourse with foreigners, (chap. 6.) to be convinced of their backwardness in the knowledge of the law of nations considered as a science.

'If commerce and the acquisition of riches, by visiting every nation in the known world, could conduce to perfection in this law, the Carthaginians promised fair to be, in this respect, the most perfect people of antiquity. The savageness, rapacity, and injustice however of every kind, which marked their conduct towards all foreign nations, are too well known to detain us longer upon them.

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‘ If we look to the Mahometan and Turkish nations, (though their power has been equal to the greatest, and their empire of considerable duration,) their ignorance and barbarity repress all examination, and if they have received any improvement since the days when they first set foot in Europe, it is probably from their connection with the people professing the very religion which they most hate and despise.

‘ The same inferiority in this sort of conduct, is to be found even among the Chinese, so famed for eminence in every other branch of knowledge, and in the science of morals itself. Their wars have always been carried on with Eastern barbarity, and their known laws against strangers would alone demonstrate the point.

‘ Among the Christians on the other hand, every thing is conducted, or at least enjoined, by received and general laws, upon principles of the most extensive humanity and the most regular justice.

‘ I am aware that this was by no means the case during the centuries before us, of which the picture of manners brought forward in chapter 9, is a sufficient proof; and as Christianity had been then long known in the world, it may fairly be asked of us, if the precepts which it holds forth are the chief causes of that benevolent and equal morality on which the modern nations pride themselves, how it came to pass that during all the ages that have been mentioned, its effects were not more visible upon the customs of mankind?

‘ The answer is to be drawn partly from circumstances in the History of Europe, partly from the remoteness which is often to be observed between cause and effect. More than three hundred years passed on before it was possible for Christianity to interpose with effect in the laws of the world; those who had the power of making laws, having been so far from adopting its precepts, that it became the object of their most violent persecutions. For four hundred years afterwards, Europe was torn to pieces by the rage of different races of barbarians, who pressed upon one another too fast to allow any time for the milder doctrines of peace to take effect, and who most of them professed a religion whose precepts were the very reverse of those of Christianity. The undulations of that storm remained long after, and the corruptions, the degeneracy, and dissensions of the church, prevented it from fulfilling its duty even when order had been restored.

‘ The volume of duty, however, laid before us by Christ, continued always the same; and whoever consulted it even in the dark interpretations which ambition or avarice, superstition or ignorance, but too often put upon it, found benefit from it in the end. Its progress, though perpetually interrupted, was finally certain, and mankind at length enjoy what was intended for them long ago.

‘ Let no one here say with too great confidence, that the order now established in the law, is owing to extraneous causes; to the natural tendency of men towards improvement; the establishment of government; the extension of commerce; or the progress of the sciences.— These can no doubt do much; but could they of themselves alone have reformed the law of nations, the sets of people we have just mentioned would have presented us with a code of maxims, and a practical conduct, far different from that which we have been able to discover,

even at the very highest points of their refinement. Besides, nations, with one or two exceptions, have for the most part dated their progress in morality from the epoch of their conversion; and in the history of the corruptions of the church itself, it is conspicuous, that morality has been at its lowest ebb, when the church was most abandoned to worldly affairs, or most corrupted by bigotry and superstition. The progress of mankind however went on in all other points, notwithstanding their depraved notion of Christianity; had it also gone on in the science of morals, the argument would be fairly destroyed.

‘An example of the truth of these observations is but too near us both in time and place; for it has been obvious, that the people of France were led, first to tolerate, and then to rejoice in the shocking crimes of their convention, in almost exact proportion as the latter was able to extinguish among them their ideas of religion. They afford us the proof also of the connection between morality and the law of nations, since the extinction of the one, was the signal for those pretensions and usurpations which justly drove away their ambassador from a respectable republic, (America,) and called the greater part of Europe to arms.’

The mention made of the French, by our author, at the end of the foregoing extract, is by no means the only notice which he has taken of their proceedings since the commencement of their revolution. In one place, his observations are very remarkable:

‘When we see a nation, or its minister, refuse to acknowledge authorities generally received by other states; it is a clear sign, that it means no longer to obey the old law of nations: in other words, that it means to withdraw itself from its set or class. We must all recollect the correspondence between the American government and the French envoy, Genet. Being told that his proceedings were contrary to the spirit of the doctrines of Grotius and Vattel, he replied, that he knew nothing about Grotius or Vattel, but that his conduct was conformable to the doctrines of the French constitution. This was either ignorance, or design; if the one, it can form no case; but if the other, it was almost a direct notice, that the French meant to retire from the obedience they had paid to the code of the European law. In the latter case, therefore, Genet was not a fool, as he has been called, but merely consistent.’

Mr. Ward then proceeds to discuss the influence of treaties and conventions; and this we consider as the most useful part of his work. It is followed by an entertaining account of the rank and claims of the nations of Europe: but we do not find that he takes any notice of one of the most curious events in the history of the rank and precedence of the English nation, viz. the dispute for precedence between the French and English, at the Council of Constance. A short account of it may be found in L’Enfant’s history of that council: but the best relation of it is in the 8th vol. of Vanden Hardt’s Collections. If
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the author should publish a second edition of his work,—which, we think, its merit makes highly probable,—we hope he will give the particulars of this curious event in our diplomatic history.

Mr. W. now pursues his subject from the 15th to the 17th century, and concludes with the age of Grotius. He pronounces a high eulogium on the celebrated treatise, *de Jure Belli et Pacis*, of that amiable man and universal scholar. He mentions Puffendorf with praise, and Vattel in terms of the greatest commendation: but he observes, in conclusion, that his treatise does not appear, by any means, to preclude the necessity of studying the works of his masters.

From the perusal of this publication we have derived great pleasure. We think that it is written with method and clearness; that it is replete with various and extensive erudition; and that, if in some places it may be thought to discover the youth of the author, it bears throughout unequivocal marks of his industry and ability. It is a work both of present merit and future promise.

ART. IV. Mr. MICHELL'S Principles of Legislation.

[Article concluded from the Review for October, p. 131.]

THE Vth chapter of this work treats of *luxury*; by which term the author means that excessive appetite for enjoyment of any kind, mental or corporeal, active or passive, which leads a man to neglect his duties, and to injure himself or others, in order to obtain the object of his desire. Mr. M. unequivocally denies that luxury, which is a vice in those who are addicted to it, is productive of good to others; and—hear it, ye financiers, who look to luxury for the chief source of revenue; hear it, ye manufacturers, who are engaged in those branches by which luxury is fed, and the kingdom, as it is said, is enriched!—he maintains that ‘*no national advantage whatever can justly be ascribed to luxury.*’

In the proof of this bold assertion, he considers severally the following seven propositions, which contain all that has generally been urged in favour of luxury:

‘1st, Luxury, it is said, encourages commerce and manufactures, and enriches a nation, while the consumption is confined to home-made commodities.

‘2d, It serves to maintain the poor, who subsist chiefly by the squandering of the rich.

‘3d, It gives a spur to industry, by creating fresh appetites, which rouse men to activity.

‘4th, It promotes an exchange of landed property, thus encouraging commerce, and contributing even to the improvement of agriculture.

‘ 5th, It serves to diffuse wealth, which otherwise would accumulate to a pernicious excess.

‘ 6th, It gives lustre to those hereditary or constitutional dignities which have a place of importance in the political system.

‘ 7th, It is a source of revenue to the state.’

It would lead us too far were we to follow Mr. M. through all these various points, on which he writes with great ability. One extract, however, we must make, for the purpose of shewing that the author does not argue for an immediate abolition of callings ancillary to luxury; which, he is aware, would be a measure of cruelty and injustice in the present state of things:

‘ There is no doubt, but that a sudden alteration of manners from luxury to frugality, would deprive many of their usual means of subsistence. Servants who have learnt no trade at all, would not know how to earn their bread. If habits of chastity and sobriety were to be at once generally adopted, whores and bawds must starve, tavern-keepers and waiters would be ruined. A less vicious, but an equally useless race of beings, hair-dressers, milliners, &c. would suffer by a sudden change. There are also industrious and frugal labourers and manufacturers who live by supplying materials of luxury to the rich; but luxury, in fact, gives rise to the evil which it is required to remedy, and that description of people who are supported by it, would, if frugal manners had prevailed, have been educated in some useful trade, carried on by those funds that are now absorbed by extravagance.

‘ All sudden and violent alterations are pernicious, but they can be effected only by sumptuary laws, enforced by a despotic government. The legislators and rulers of a free people cannot exert such a power: it behoves them, however, to distinguish a real and permanent good, from an evil which it may be necessary to tolerate for a time, but which should be removed as soon as possible; as we endeavour to wean ourselves when in health, from indulgences requisite or allowable in a state of sickness or convalescence.’

Chapter VI. contains a dissertation on the law of Primogeniture; which Mr. M. seems to consider as unjust, but which he would not venture to abolish, because he thinks the abolition would be attended with some collateral injurious circumstances, more than counterbalancing the good that might be expected from it. An equal right of inheritance would tend, in his opinion, to support that natural noblesse, ‘ without which all legal institutions would soon be abolished or become nugatory; more members of opulent families would marry, and fewer families would become extinct.’ Viewing, then, the other side of the question, he says—

‘ Yet it may be doubted whether the abolition of primogeniture would not produce evils more than tantamount to any good that might proceed from it; for it would inevitably drive all the upper ranks from a country life. The opulent will, of course, seek to enjoy their own wealth; but as the largest estate can, if divided, give only a competence to the number of children a man usually leaves, he would,

would, if of common sense and integrity, reside in a town; and he would have recourse to tradesmen for the various luxuries he wished for, rather than attempt to form an establishment in the country, in which he might, indeed, raise those luxuries, but which not one of his children could afford to maintain.

'A country town can scarcely be rendered an eligible abode for a well-educated man of the upper ranks. In a free country like England, they would, from many obvious causes, resort to the capital, already too large, and a still more pernicious accumulation of property would be the consequence. Wealth would concentrate in one place, though in many hands, instead of pervading the whole territory, while possessed only by a few. This system of manners would plunge the peasantry into the lowest state of ignorance and barbarity, and, as among the Romans, urbanity and civilization, rusticity and brutality would become synonymous terms.'

He then proceeds to shew that the accumulation of landed property might arrive at a most pernicious excess, without the operation of the law of primogeniture. 'To abolish this law, (says he,) would not therefore ensure the removal of the evil, while the most preponderating genius could not pretend to foresee the probable consequences of a sudden and violent abrogation of a custom that has grown with our growth, and strengthened with our strength, and actually pervades, like a vital principle, the whole system of our jurisprudence, legislation, and manners.'

In chapter VII. Mr. M. enters at large into the discussion of the much-agitated question, *which* ought most to be encouraged, "great or small farms?" and on this subject he displays much knowledge and ability: but we cannot pretend to give a summary of his different arguments, the matter branching out into a great variety of collateral considerations, such as poor's rates, new inclosures, &c. In the agitation of this important question, he has principally in his eye Mr. Arthur Young's System of Agriculture, which he in many instances strongly condemns.

Chapter VIII. (erroneously marked VII.) treats of the Game laws. However they might have been originally introduced, Mr. M. is of opinion that in some countries in Europe they are oppressive, and perhaps absurd in England: but he does not allow, with modern reformers, 'that every one should have a right to kill game wherever he can find it.'

'The man, (says he,) who has no land, and consequently contributes nothing to their maintenance, is no more entitled to any use of them, than the inhabitant of one parish is to a right of commonage on the waste lands of another; and he who chooses to reside in a town, and to keep his property in money, has no more a pretence to seize to his own use a hare or a partridge, than a sheep or a goose, from him who has chosen to vest his property in land. In the former, as in the latter case, he ought to tempt the owner to sell what is wanted.

'It is impossible to kill game without doing some damage to the soil on which it is found. Carelessness or malice may lead a man to commit very serious injuries in the pursuit; and landed property would scarcely be worth having, if the owner was forced to allow every one the liberty of following game over his grounds; for his own time, and that of his servant, would be occupied in preventing damages, or proving them.

'But it is urged—how unjust is it, that the farmer, who alone contributes to the maintenance of these animals, should be forbid to enjoy the pleasure or the profit arising from them? This argument is founded in error; for it is the landlord, and not the tenant, who in reality supports them. The soil is the sole property of the former, and it is only by his express consent, which he may modify and restrict as he pleases, that the latter has any thing to do with it: both are free agents, making a bargain for mutual convenience and profit; and the farmer is under no compulsion to rent the land, unless the conditions are such as he approves of. The proper and equitable terms of a lease are, that the landlord should have for his share of the crop, whatever nature adds to the profits of the stock, and to the wages of the labour and skill of the tenant, which should be equal, and no more than equal, to the usual profits of stock and wages of labour employed in other branches of business.

'The landlord often is at a great expence in building, draining, &c. to increase the powers of nature, as to the produce which he chooses to divide with his tenant, and then requires a proportionably greater rent or share of the produce. But, in some instances, he is also at a considerable expence to increase these powers of nature as to a produce which he reserves entirely to himself, and which, more or less, diminishes that which is to be divided. Of this kind we may mention, as an example, all trees planted in hedge-rows, which, both by their shade, and by attracting the vegetable juice of the soil, injure the crop of corn or grass. If a tenant, when he surveys his farm previous to his taking a lease, finds such a number of trees in the hedges as will materially injure the corn and grass, he will undoubtedly insist on a diminution of rent; and if he obtains a proportionable one, he suffers no loss, either in the profits of his stock or the wages of his labour. These trees, if multiplied beyond a certain point, may not indemnify the landlord for this diminution of his rent; but that is his affair, not the tenant's.'

'After all, Mr. M. recommends a material alteration in the whole system of game laws, and thinks it would be better for the public that game should be made private property.

From *game* the author proceeds to the consideration of the *tithe laws*. He pronounces the opinion to be ill-founded, which states tithes to be a heavy burthen on the farmer; whose situation would, according to him, be precisely the same, whether a tenth, a fifth, or a twentieth of the produce of the land were levied for the support of the clergy. He contends that this tax falls solely on the landlord, who is obliged to let his land proportionably lower on account of the tithes.—

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He, however, admits the tax to be impolitic, for this plain reason, that it is a continually varying one, on the produce of skill and labour, and on the uncertain bounty of nature; and consequently that it is always galling and vexatious.

Chapter I. of Book II. opens with the important questions, whether there ought to be allowed, in a state, a distinction of orders among its citizens; and which form of government is preferable, a monarchical or a republican. For his arguments on these topics we must refer to the chapter itself, which contains much sound sense and able reasoning. We shall content ourselves with stating that he is decidedly for the existence of a body of nobility; without which, he maintains, there would be an infinitely greater distance than with it, between the rich and the poor; he insists that population is increased by an institution which contributes to render marriages more frequent in the higher classes of society, because, wherever birth, without any other recommendation, is a passport into society, celibacy will be less frequent; that it checks the rage of appearance, the vanity of shew, and removes one great temptation to expence, the chief cause of venality; that it brings forwards to public life that description of men by whom the nation has the best chance of being served; that it renders manners more amiable and sociable; and finally, that almost all the objections, which are urged against the institution of nobility, may be equally if not more justly urged against wealth; the abolition of which would convulse and destroy society.

The discussion of this subject, together with that of the form of government, is carried on through the first five chapters of the second book, and branches out into a very long, interesting, and ingenious dissertation respecting a *standing army*; for which Mr. M. is a strenuous advocate. He does not argue for a standing army as a mere machine of government, calculated to enable the crown to enforce measures dangerous to or incompatible with a free constitution,—but, for a standing army modelled on principles that would make it a guardian and firm support of the constitutional liberty of the subject; a body so organized and officered as that, though the crown might at all times look for its co-operation in all constitutional pursuits, it would be the last part of the community from which the government would dare to ask for or expect assistance, when the service in which it was to be employed would be attended with injury or even danger to the liberty of the country.

Mr. Michell suggests several improvements respecting the age at which gentlemen should be allowed to sit in Parliament. At 21 he thinks a man cannot be properly qualified for the important duties of a legislator; and therefore he is of opinion that he

ought not to be eligible by law for a seat in the legislature, before he has attained the age of 30 years.

In Chapter VI. Mr. M. speaks of the qualification of electors; and, instead of extending the right of suffrage to every male of the age of 21, he contends most strenuously for withholding it from all those who possess no fixed property, but who are altogether dependent for their subsistence on the wages of their daily labour; and he maintains that, without this restriction, it is impossible that the constitution should be secure.

Mr. M. would disfranchise only the populace, and would communicate the right of voting to all above that class, with the double view of preventing an aristocratic tyranny, and spreading as widely as possible an interest in the public welfare. 'To mark the line of discrimination is the business, (says he,) of a legislator occupied in framing a particular constitution, and must be adapted to the manners of each particular people. It belongs to him also to ascertain what are the offices which may be rendered elective, and to what, in a monarchy the prince, in a republic the senate, should nominate.'

The question of suffrage naturally leads to that of representation. The author gives an historical account of the manner in which it was introduced into our constitution, and then observes that the idea of it became at last so cherished by the people, that representation was with them a synonymous term for liberty; so that those who were not represented were considered as not free. Mr. M. insists that this opinion is founded in error; or that it must be admitted that women, minors, and foreigners, residing among us, are slaves; for they are not represented by any one deputed by them to appear and act for them.

He concludes the chapter with some very handsome compliments to the British House of Commons; from which, he says, constituted as it always has been, the nation has derived great happiness, wealth, and glory.

The VIIth chapter treats of a monarchical and a republican form of government, and gives to the former a decided preference.

In Chapter VIII. he treats of the nature and extent of power that ought to be trusted to the king. He remarks that, if a sovereign does not possess sufficient legal power to enforce a vigorous and effective government, he must obtain it through influence, or anarchy will ensue.

'A senate (he thinks,) ought not, in a monarchy, to possess more than a retrospective censorial jurisdiction over the executive power and its agents, in all that regards foreign affairs. This department of government is, indeed, vested in the crown by the letter of our constitution; virtually and practically it is exercised by the
house

house of commons; which, being possessed of the power of the purse, both for ordinary and extraordinary supplies, necessarily draws to itself the supreme direction of the whole administration, executive as well as legislative. The task of the crown is rendered more difficult, yet no evil is prevented; for by the help of the majority, obtained through influence, what the minister proposes is sure to be adopted. The executive power is in reality vested, not in the king by virtue of his prerogative, but in the king who, through the medium of his minister, is the leader of a popular assembly; and the previous debates which both sides cherish, the one to enhance the value of their support, the other to depreciate the minister in the opinion of the public, only serve to give foreign states a great advantage in all negotiations, and, by rendering measures unpopular, to weaken the exertions of the nation.'—

'It appears, therefore, that practically our parliament is not competent to restrain the executive power, without disordering the regular tenor of administration. It can only stop the whole machine of government, and refer the decision of a disputed point to the nation at large: for it is certain, that a new parliament, chosen at such a crisis, must adopt the sentiments of the public. This is what republicans, and many friends to a limited monarchy, maintain to be beneficial; and a minister of our own times has professed, that he considers it as his duty to submit his opinions to the inclinations of the public. Such a principle of conduct is certainly calculated to keep a man in place; but it is as certainly repugnant to the spirit of monarchy, for it places the sovereignty before which he bows, in the people; and we may doubt whether a nation can possibly thrive under his administration. Beyond dispute, this principle militates as much against a government by representation or delegation, as it does against a monarchy: it annihilates the boasted superiority that the former possesses over one in which the people act and decide in person: it signifies nothing how their will is declared, if it be their will which rules. In vain shall we rely on the wisdom and integrity of the chosen few, superior to the passions and errors of the multitude; they must act contrary to their judgments, or resign their posts to those who pretend to adopt the popular opinion.'

That the crown might be put in a situation to support itself without being under the necessity of having recourse to influence, Mr. M. sketches in the following words an outline of the additional power that ought to be given to it:

'A king should at his accession to the throne receive for life a revenue sufficient to carry on the business of government, and to maintain whatever military force may be deemed necessary for the defence of the empire and its dependencies. He would not then be forced to acquire, through influence, a supreme dominion over his parliament, in order to maintain his political existence. Either party might then oppose the other without proceeding to extremities; the decision of a disputed point might be deferred until time had cooled their agitated minds; and the vigilance which would necessarily be exerted in such a situation, a kind of armed truce, would effectually screen the constitu-

tion from any insidious attacks in the interim. A king should also be entrusted with the sole nomination of all officers, civil or military. Without this prerogative he cannot maintain his authority over them, nor exercise the functions of his station. If he is restricted in his choice to men of proportionate qualifications as to age, birth, and property; if the salaries annexed to these offices are regulated on the principle of a compensation for losses and extraordinary expences; we need not fear that he can ever acquire a dangerous influence over them. They would still be responsible to the senate for any illegal acts, and their dependance on the crown would virtually be diminished. The favour of a monarch, whether it proceeds from caprice or design, is least restrained, when the greater number of those who endeavour to obtain it are devoid of personal consequence. An equality of pretensions would produce more justice in the distribution of preferments. Sinicure places would then be abolished; for the king would prefer a clear revenue, which would increase his consequence with other nations; and the various active officers of state, while they looked up to him as their sovereign, and obeyed him as their chief, would feel that they conferred favours almost as great as they received.

* No distinction should be made between that part of the revenue which is peculiarly devoted to the maintenance of the dignity of the crown, and that which is applied to the public service. If formerly there were any doubts on the subject, the alacrity with which the plan of a "civil list" was adopted by the French, and the consequences of it, would remove them. It is certain, that the leading men who planned their regal constitution, acted only in compliance with the prejudices of the people, not yet ripe for a complete revolution; they clearly saw that nothing could be more likely to produce sentiments of ill-will and contempt towards the king, while it would probably seduce him into a line of conduct calculated to aggravate these sentiments.

* A civil list is but a decent expression for what Paine and other avowed republicans call by its true name, a salary*. A prince who is forced to see that his own interests and prosperity are unconnected with the interests and prosperity of the nation, will scarcely possess those patriotic sentiments of attachment, without which he must be a bad one; the people must feel some degree of contempt for him whom they thus hire; and the nation incurs the serious inconvenience of devoting a considerable part of its revenue, i.e. a proportion that the fluctuation of events may render very improper. It is idle to expect a king will voluntarily relinquish any part of his private income; nay, he dares not, for the preservation of his dignity depends probably on the influence he may acquire through this income; and no senate, unless predetermined to change the form of government,

* Paine has said, that no office, including the crown, can deserve a higher salary than 10,000*l. per annum*. He thus betrays the baseness of his own views, and his ignorance of the first principles of legislative policy. The man who could think himself sufficiently rewarded for the duties of a king, by any salary whatever, would not be worth ten-pence; and the nation which can think of hiring a king, will as seldom find, as deserve, a good one.

would

would enforce such a measure ; people who are accustomed to increase or diminish as they please the salary of their king, must lose all respect for him, and consider him as really their servant*.

In Chapter IX. he investigates the origin, progress, and decay of absolute power in France ; and this discussion leads him to search for the foundation of British freedom, and the causes of the real danger that threatens our constitution.

He concludes this chapter with the following observations and advice :

‘ Freedom is never in so great danger as when the corrupt licentiousness of the people renders it necessary to strengthen the hands of government ; and if corruption is suffered to go on, until the revolution is effected by any other means than the deliberate consent of the constituted authorities of the state, freedom must be annihilated. But if we boldly meet the evil that pursues and must overtake us, and voluntarily grant that which will soon be seized either by the crown or the populace, we may regulate the terms and ascertain the extent of our gift ; and while we strengthen the prerogative of the king, we may restore to their purity those branches of government which are intended to restrain his power ; and, what is of still greater importance, we may, by institutions that accord with the inclinations and prejudices of the age, give a more beneficial scope to those passions inherent in mankind, “ the desire of distinction, and the necessity of occupation,” which at present lead to profusion and venality ; and we may check that corruption of morals, which is fatal to liberty under every kind of constitution or form of government.’

In the beginning of the Xth and last chapter our author is impartial enough to acknowledge that, though the British Constitution be in its nature calculated to preserve the fabric of liberty in this country, it does not follow that any other state would to a certainty act wisely in adopting it. ‘ The blessing of freedom, (he says,) depends chiefly on the manners of a people ; its existence therefore is compatible with almost every form of government ; and perhaps it will be found that every community, far advanced in civilization, or long established, contains within itself such remnants of past, or such seeds of future freedom, in customs and prejudices, which have crept in by degrees, that an enlightened patriotic legislator will always adopt the maxim of Tacitus—*the secret of fitting up a new state consists in retaining the image of the old.*’ Observing, next, that the British Parliament is the only senate that ever was able to restrain the power of kings, without annihilating monarchy, and to effect this restraint without tumult or violence, he says,

‘ * These evils are mitigated in England by the sentiments transmitted to us from our ancestors. For much of our present happiness, we have no reason to thank the system of government established by the revolution ; we as yet have continued to prosper in spite of it.’

'it is worth while to discover, if possible, what in reality are those peculiarities in its construction, to which we ought to ascribe its peculiar excellencies.' This investigation forms the principal subject of the Xth chapter, which touches on too great a variety of objects to be particularized by us. Some remarks, however, made by Mr. M. we cannot refrain from inserting here, as containing new ideas on subjects already so trite, that it might have been thought that nothing new could be said on them.

It has been a favourite measure with reformers to counteract the venality of rotten boroughs, either by admitting the inhabitants of the neighbouring hundreds to a right of voting equally with the burgesses, or persons holding by burgage tenure, or by entirely disfranchising those boroughs, and granting to populous towns the right, not now enjoyed by them, of sending members to parliament. Neither of these remedies would, in his opinion, remove the evil; for the venality, taking its rise from the corrupt manners of the people, cannot be remedied by a transfer of the franchise from one set of electors to another, 'as both would most certainly act in the same manner.' The expences attending elections, he says, are such, that gentlemen of moderate landed property are almost excluded from the House of Commons; and such land-owners as do take seats in it are possessed of estates so very large, as to be candidates for a peerage, and therefore are more open to corruption than men of moderate incomes. The number of merchants admitted into the House of Commons he also considers as highly dangerous to the constitution; assuming it as a maxim that they attend more to their private interest than to the public weal. He also objects, in the following terms, to the admission of a great number of lawyers into the House:

'Lawyers must be bad legislators, unless to professional skill they join a mass of general knowledge. This cannot be expected in men whose time, from their youth upwards, has been totally absorbed in the studies and practice of their profession, and this must be the case with all eminent lawyers, who alone can afford a seat in parliament. But if we also consider, that of late years the highest honours, and the most lucrative offices of state, are prizes which every lawyer, who can join parliamentary consequence to professional eminence, is sure to obtain; we cannot be surprized if lawyers have, in general, proved themselves the most zealous partisans of faction, the most subservient tools of government.'

The constitution is also in danger, he says, from the admission of too many military men; since such members, in his opinion, for the most part consider their seat in Parliament as a step subservient to, perhaps necessary for, their professional advancement,

advancement, and therefore betray their duties as senators. He then adds the following observation :

‘ If, in addition to this change in the character of the members, we also take into consideration the great increase of power that the senate has necessarily arrogated to itself, since the crown was rendered entirely dependent on its good will ; when we recollect that excessive power corrupts the best dispositions ; that the actual exercise of what the house of commons possess, is incompatible with a monarchical government ; and that this defect in the constitution can be palliated only by the general venality of individuals ; we need not be at a loss to account for the degeneracy of parliament *.’

Hence it is evident that our author is an advocate for reform, but on principles very different from those on which reform has hitherto been defended : he would first reform the manners of the electors, as the best means of securing political integrity in the elected : he would then introduce a greater portion of the landed interest into Parliament, and considerably lessen the number of professional men and merchants who should be admitted to sit in it ; and he would extend the power of the Crown, at the same time that he would diminish that of the House of Commons, by making the prince less dependent on it :—but it is not the Lower House alone, according to Mr. M., that calls for reform ; the House of Lords, in his opinion, stands in as much need of it.

* A moment's reflection (says he) will serve to convince us, that the political power vested in the lords, enables them to perform but a small part of what is required of them ; and unless this power, their titles of honour, and their *insignia* of rank, are united to great personal authority, derived from ample hereditary possessions, and to the respect which is always paid to honourable birth, their power would be nugatory, their *insignia* ridiculous. Luxury, that bane to national prosperity, by causing the extinction of old families, incurably vitiates, to a certain degree, the constitution of the house of lords. A new-created peer will never be respected as much as one who derives his honours from a long line of ancestors. This evil would not, however, be very considerable, if the vacancies were supplied as they ought to be ; but of late years, instead of selecting those commoners who are most distinguished by their family and fortune, peerages have been lavished on professional men, often of the most obscure birth, and who sometimes have not even attained an independence, but are

* * Those who are advocates for the present system of government, yet allow that it is supported by influence, seem not aware that their arguments lead to an absurdity. The power of influencing a preponderating part of the people vested in the crown, is nugatory, unless there is also a disposition in the people to be influenced. Such a disposition implies a proportional annihilation of political integrity. But where political integrity is in general extinct, the nation must decline.*

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compelled still to follow their professions, or trust to places and pensions for a maintenance. This practice partly arises from the indolence and effeminate frivolity of those who are born to opulence, and who desert the service of the public, or at least consider it as subordinate to their pleasures and amusements; they therefore not only have no claims to any recompence from government, but, from the degradation of their personal character, are of little importance in the eye of the minister. It proceeds, however, still more from the necessity the minister lies under, of attaching to himself as many men of professional eminence as possible, who, knowing their own importance, make their own terms; and also of securing a devoted majority in the upper as well as in the lower house.

* It behoves all parties at present to recollect themselves. Power, such as is vested in an English peer, can safely be entrusted only to one who is altogether independent of the smiles of the prince, or the minister, as to his fortune; and if the house of lords is, as it always has been esteemed, the firmest support to royalty, and a necessary refuge to the constitution against the fickleness and violence of the people, it is the interest both of the people and of the crown to omit, as formerly, political power and honorary splendour to hereditary opulence and personal authority. Whatever may be his abilities and merits, however splendid his services, a new man, (*novus homo*;) particularly if he has his fortune to make, is not competent to ~~fulfil~~ all that is required of a peer.*

Then, criticising the famous passage in Pope,

“ Princes and peers may flourish or may fade,
A breath may make them, as a breath has made;
But a bold peasantry, a country's pride,
When once destroy'd, can never be supplied :”

he says—The sentiment is false, for it would be still more difficult to re-establish a peerage than a peasantry; and he is certainly right, if it be true that hereditary nobles are useful inasmuch as they are venerated by the public, and that antiquity of descent is one of the causes, if not the principal one, of the veneration in which they are held by the people. He then proceeds to shew that, notwithstanding the many additions made to the list of peers, the power of the aristocracy is rather on the wane, and that the influence of the democracy has long been gaining ground in our constitution. He insists that the monarchy, deprived as it is of the legal power necessary to its defence, cannot maintain itself without influence: but at the same time he admits that a government of influence is baneful in its nature; and that the resources of no state whatever can for a continuance support it: he is therefore an advocate for a reform, though, as we have already said, on principles different from any yet recommended to the public.

* Unless (says he) a radical amelioration of legislative policy takes place, anarchy will triumph, or despotism will crush every remnant of liberty.

liberty. This horrid alternative can be prevented only by active and strenuous exertions of the advocates for order and rational freedom. Whoever values his property and his honours, must owe their preservation to himself: he can no longer enjoy them in indolence under the protection of laws, or a constitution, for which the contending parties feel no reverence, which the one endeavours to destroy, and the other to abuse.'

: A great blessing attending our government, he observes, is, that we need not disorganize in order to regenerate; and that a complete reformation may be obtained by adhering to the spirit, without departing from the forms, of our present constitution:—but, in order to proceed with effect, he thinks the legislature ought to begin in time. To those who have property, and to those who have hitherto possessed a kind of monopoly of places, he gives very wholesome advice in the following words;

'The rich would do well to imitate the fabled policy of the beaver, who is said to bite off the part for which the hunters pursue him, and submits to be maimed in order to save his life. The upper ranks cannot long retain an exclusive right to the lucrative offices of the state. The greedy multitude will at first insist on having a share; they will then take the whole, and the private possessions of the rich will soon follow. Before it is too late, all salaries and profits arising from offices of state should be infinitely reduced, and neither the populace nor their leaders will then be very keen in the pursuit of barren honour and unprofitable labour.'

After the last Chapter, are given 101 pages of notes, illustrating various propositions laid down in the body of the work; to which is subjoined an Appendix of 31 pages, containing many very judicious observations on agriculture, inclosures, &c.

Such is the outline of a work, which, we are convinced, cannot be read without benefit by any class or description of thinking men. It contains undoubtedly much that will be condemned, or at least disputed, by many, on the subjects of the army, militia, religion, garrisons, royal prerogative, commerce, and reform: but the parts which may be condemned by some will be infinitely overbalanced by those that must be praised by all.

ART. V. *Report of the Committee of the Board of Agriculture*, appointed to extract information from the County Reports, and other Authorities, concerning the Culture and Use of Potatoes. 4to. pp. 177. 5s. sewed. Nicol. 1795.

BESIDES extracts from the County Reports of the Board, and from other authorities, printed and in manuscript, this Report contains upwards of twenty communications; many of them from valuable correspondents; and these communications fill more than one half of the volume.

REV. DEC. 1796.

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The arrangement of the body of the work is judicious, though not new: but the reader's attention is distracted, in examining the digested extracts, by the want of consistency, and by the direct contradictions which continually occur. Many of the remarks, also, are so light and frivolous, that a mind conversant in the subject palls with the detail.

As a specimen of this laborious publication, we print the first chapter:

‘ OF THE SORT OF POTATOE.

‘ *Authorities extracted from the County Reports.*

‘ In Lancashire, the Ox Noble and Cluster sorts are planted for cattle. The Old Winter Red is peculiarly good in the spring, when other kinds have lost their flavour; and it has never been known to curl^a.

‘ In the North Riding of York, Ox Noble, Champion, and Surinam, are cultivated; but chiefly the Kidney^b.

‘ In the Isle of Man, the sorts most in use are, the Kidney: good, but not prolific, nor keep well—the White and Apple sorts, better than most for the first part of the season—the Pink Eyes and Copper-plates: hardy, strong, and admit of coarse management—the Blacks, a late sort, keep well till August^c.

‘ In Mid Lothian, seed is sometimes raised from the apple: requires two years; the first only as large as nuts: many sorts from the same apple: more prolific. The Kidney potatoes the best; large produce on very rich soils; but will hardly grow on poor land. Curl avoided by changing seed from other counties^d.

‘ In West Lothian the purple streaked kind affords the largest produce. Raising them from the stem is the most easy and certain way to come at the same species. The Stem potatoes are some seasons found in plenty upon the joints of the stalk; are in perfection after the second year's planting: raising from seed more tedious, the kinds numerous and uncertain. The white Surinam preferred to the red, which is apt to hove cattle^e.

‘ In East Lothian, the Blackamoors and Killamancas are at present the most productive^f. Renewing the seed by raising it from the apple, has always proved unsuccessful^g.

‘ In East Lothian, the Surinam potatoe yields 30 per cent. more than any other kind^h.

‘ In Selkirkshire, the Kidney and Round White are esteemed the best, being dry or mealy; and yield the greatest produceⁱ.

‘ In Roxburghshire, found good to change seed from a wet cold soil to a sharp one; and from this county to Edinburgh, where the soil is stiffer and wetter^k.

^a Lancaster, p. 30.

^c Isle of Man, p. 35.

^e W. Lothian, p. 26.

^g East Lothian, p. 81.

ⁱ Selkirk, 30.

^b North Riding, p. 43.

^d M. Lothian, p. 68.

^f East Lothian, p. 80.

^h Ibid. p. 82.

^k P. 33.

* In Ayrshire, the Round Red and the Round White, of a dry nature, are preferred, both for taste and produce¹.

* *Other Authorities on the same Subject, from Manuscript Observations transmitted to the Board, or various Agricultural Publications.*

* At Ilford, in 1784, the Red Nose Kidney laid aside, because sure to be curled. The Champion, generally preferred, does not curl^m.

* Mr. Turner, in Suffolk, part of a field Red Nosed Kidney, and part Aylesbury White; the former all curled; the latter healthyⁿ.

* Mr. Lord, in Suffolk, White and Red Kidney: the former, every plant curled; the latter, not one. Also Red Nosed Kidney and Pheasant Eye; the former all curled, the latter not one^o.

* Mr. Bucke, of Suffolk, planted the Dutch upright species and the Pink Nose. The latter curled; the former did not^p.

* Mr. Pitt, of Staffordshire, (1.) Champions early; never curl; but not a great produce. (2.) Aylesbury Whites; large, and great produce. (3.) Ox Noble; great crop, very large, but apt to be hollow: sell readily. Surinam greatest product of all: good for cattle^q.

* Mr. Billingsley, of Somersetshire, Surinam, Ox Noble, and Horse Legs, not so nutritious as others sorts^r.

* Mr. Woolward, in Suffolk, thinks the Goldfinder, which is yellow within, the best sort^s.

* Mr. Young compared the Cluster, Red Nosed Kidney, and Golden Tags. Produce per acre under the same management in the drill method,

Cluster	360 bushels
Kidney	144
Tags	207 ^t

* In Edinburghshire, the Red Neb (so called from small red spots on the smallest end) the earliest; ready the last week in July^u.

* Sir Thomas Beever compared the following sorts: the four first, in a garden border where a row of apple-trees had grown, and taken up a month before; the three last, in garden-ground that had been cropped in the common manner.

Incomparable, a seedling	Wt. of Seed. lb. oz.	Quantity of Land planted.	Wt. of Prod. lb. oz.	Bushels per acre.
Dennes Hill, ditto	4 9	6 tenths of a rod	13 0	692
Bayley's ditto	3 1	8 ditto	16 10	668
Manley White	3 1	5 ditto	8 6	539
Kentish Seedling	4 12	3 ditto	6 4	670
Champion	2 10	4 ditto	16 11	1342
Ox Noble	3 6	5 ditto	11 1	708
	3 11	4 ditto	14 0	1140

¹ Ayrshire, 26.

ⁿ Annals, vol. 2. p. 150.

^o Ibid. v. 1. p. 133.

^p Vol. v. p. 251.

^q Ibid. v. 7. p. 40.

^r Vol. 21. p. 4.

^s Society of Arts Transactions, vol. 3. p. 34.

^t Wight, v. 4. p. 446.

^m Annals, vol. 2. p. 98.

^o Ibid. v. 1. p. 133.

^p Ibid. v. 7. p. 40.

^q Vol. 23. p. 31.

^r Society of Arts Transactions, vol. 3. p. 34.

^s Bath Society, vol. 4. p. 304.

396 *Report of the Committee of the Board of Agriculture.*

* Mr. Whyn Baker, in Ireland, compared various sorts as under:

	lb.	oz.
Commonwise produced	21	6
Apple - - -	20	2
Red French - -	15	12
Munster White -	16	0
Crones - - -	16	6
Spanish - - -	15	10 ^x

† And repeating the experiment the year following, the result was,

Sort.	Barrels per acre.
Black -	111
Quakerwise	108
Red French	88
White ditto	85
Commonwise	103
Apple -	76
English White	83
White Munster	79
Spanish -	70
Crones -	60 ^y

* The kinds of potatoe, says Mr. Haſſal of Narbeth, which I have found moſt uſeful for family conſumption, are the Apple and the White Kidney; cultivated with great ſucceſs in the counties of Wexford and Wicklow, in Ireland. Theſe ſorts produce great returns, are firm and mealy, pleaſant to the palate, and do not acquire that diſagreeable taſte at the approach of ſummer, to which many ſorts are liable^z.

* Mr. Townly, of Belſield, names the Early Red and White, Dwarf. The flat White Kidney, by ſome called the True Spaniſh, for ſummer uſe; alſo, for winter uſe, the White and Red Ruſſet, the Golden Tig, the Iriſh Dun, and the Smooth Winter White. For black earth the Iriſh Blue, and the Old Engliſh Red, which are hardy, with ſtrong roots. The White Lancaſhire grows very large, and yields plentifully^a.

* The Royal, or Cumberland Early, is of a large ſize, very proliſc, of an excellent flavour, and ripens early enough to admit of the ground being employed either in raiſing another crop of the ſame potatoes, or a crop of white peaſe, turnips, cabbages, or green kail. Theſe circumſtances render it a valuable acquisition; and there is little doubt, that in a ſhort time it will go a great way to ſupplant every other kind. What gives this potatoe a decided preference is, that it is ready at a time when the price of grain and other neceſſaries of life are at the higheſt; that is, between the old and the new crop^b.

^x Experiments reported to the Dublin Society 1771, p. 100.

^y Ibid. 1772, p. 101.

^z MS. Papers of the Board.

^a Georgical Eſſays, vol. 4. p. 44.

^b MS. by Mr. Wm. Somerville.

* Mr. Parkinson, of Doncaster, compared several sorts.

The Black produced, per acre,	1000 pecks.
The White	800
Kidneys	500
Champion	1000
Ox Noble	1200 ^c

* The Black potatoe affords more starch than the White, and is of a greater specific gravity^d.

OBSERVATION.

* Such are the authorities concerning the sort of potatoe which have occurred, whether in the county reports, or in various other communications transmitted to the Board, or in these authors who appear to have treated the subject the more immediately, either from actual experiment, or the observations of practical men. Great difficulties will necessarily attend the enquiry from the uncertainty of what the sorts are which pass with different persons under the same denomination; but there does not appear in the present state of our knowledge of this root, any means of removing this obscurity. In future, however, it will be highly deserving the attention of practical men to describe particularly the sorts of their potatoes, relative to root, branch, leaf, blossom, or any other circumstance that shall promise a more accurate discrimination. And another object deserving of attention is an experimental enquiry, which does not seem hitherto to have been made, How far any sorts of this root may be more peculiarly adapted to certain soils than other sorts^e? It is not the purpose of the Board to give any opinion on this subject; they wish only to report facts; and where these appear to be insufficient, to endeavour to excite the attention of those practical men whose situation enables them to try the necessary experiments. It may probably be observed, that some of the contradictions that will be found in certain authorities, may, from this circumstance, be more apparent than real.

Among the communications, is a valuable paper by Dr. Pearson, comprizing ‘Experiments and Observations on the constituent Parts of the Potatoe Root;’ and we have only to regret that it is too long for our insertion. We will, however, extract so much of it as will convey to our readers the kinds and proportions of the different substances contained in this useful root :

^a MS. Papers of the Board.

^b Mr. A. H. Hemphill, MS. Papers of the Board.

^c It is stated by Mr. McCulloch, minister of Bothwell, in Clydesdale, that a black or blackish red potatoe they have lately got in that part of Scotland, stands a clayey soil, better than any other; and in the spring becomes dry and mealy.—MS. Papers of the Board.

398 *Report of the Committee of the Board of Agriculture.*

' 1. It appears from the above experiments (I.—VII.) That 100 parts of potatoe-root, deprived of its skin or bran, consist of

1. Water,	-	-	68 to 72
2. Meal,	-	-	32 to 28
		<hr/>	<hr/>
		100	100
		<hr/>	<hr/>

' 2. The meal consists of three different substances :

1. Starch or secula,	-	17 to 15
2. Leafy or fibrous matter,	-	9 to 8
3. Extract or soluble mucilage,	-	6 to 5
		<hr/>
		32 28
		<hr/>

' The potatoe-root contains also pot-ash, or vegetable alkali (*Experiment X.*). By estimation, there were ten grains of it in its mild state from 1000 grains of the root; but as of these ten grains not less than two and a half were carbonic acid, or fixed air, produced during burning, we cannot reckon the quantity of this alkali more than seven grains and a half in 1000 of the root; that is, three-fourths of a grain per cent.

' 4. The ashes of 1000 grains of potatoe-root afforded also seven grains and a half, or three-fourths of a grain per cent. of substances not examined (*Experiment X.*); but which are very probably the same substances afforded by the ashes of vegetable matters in general; namely, oxide, or calx of iron, and of manganese, phosphoric acid united to lime, magnesia, and muriate of soda, or common salt.

' 5. The substances found in the ashes of 1000 grains of the potatoe-root amounting to fifteen grains (*Experiment X.*) do not, we have good reason to believe, enter into the composition, or are essential constituent parts of the root, but are merely extraneous matters, introduced into the plant along with water, air, and other aliment, or are secreted by the powers of the vegetable economy.

' 6. There is also in the root under examination, volatile essential oil, or *spiritus rectior*, to which is owing its smell and the little taste it possesses. The proportion of volatile oil is too small even to be estimated; and most of its seems to fly off with the water during distillation or evaporation. The greatest part, or the whole of this oil, may be washed out along with the extract, or soluble mucilage, as appears from *Experiment VII.*

' 7. There is in the juice or water of the potatoe-root an acid (*Experiment IX.*) which disappears upon burning the root to ashes (*Experiment X.*); either because it is decomposed by the fire or evaporated, or because it enters into chemical union during the combustion. The acid is not discoverable in the filtrated liquid from the bruised root, because the proportion of it is too small to be detected by any test when diluted with water; as in *Experiment VII.*

This volume is accompanied with several plates; most of which are negligently designed, and of little advantage to the work.

work. That which shews the method of cutting the sets, is the only one which might not have been spared. This plate, with the substance of the book before us; or rather some plain, connected practical directions for the proper management of the potatoe, comprized, as they might well have been, in a twelve-penny pamphlet; would have forwarded the views of the Board, by facilitating and increasing the culture of this useful root, much more effectually than the expensive work which they have published—*expensive*, we mean, to *the Board*.

ART. VI. *Edward*.—*Various Views of Human Nature*, taken from Life and Manners, chiefly in England. By the Author of *Zeluco*, 8vo. 2 Vols. 16s. Boards. Cadell jun. and Davies. 1796.

THE author of *Zeluco*, better known as the author of the *Views of Society and Manners in France, Switzerland, Italy, &c.* is recognized by the public as a writer who is endowed with more than an ordinary insight into human nature, and who is capable of describing its intricacies with discernment seasoned by pleasantry. The scenes, however, which he has hitherto exhibited, were chiefly copied from the manners of other countries: but the present work is of British manufacture, and almost entirely confined to the illustration of our domestic usages and national customs.

Edward is a foundling, whom chance places under the protection of Mrs. Barnet; a woman who, without being recommended to the reader by beauty, accomplishments, or singularity of adventure, is rendered interesting by her good sense and benevolence. Under her maternal guidance, Edward early displays an amiable and manly mind; which the author exhibits, not, as is the practice of too many novelists, chiefly by description, but by placing him in action, and by making him speak and behave, in many trying situations, suitably to his character. By a natural series of incidents, Edward is finally, though somewhat abruptly, brought to the discovery of his reputable descent and wealthy connections. His widowed mother is the guardian of a beautiful and accomplished heiress, of whom he is enamoured; and who, in his humbler fortune, had given him the preference to suitors highly recommended by rank and merit. The story concludes, as might be expected, with the marriage of these accomplished lovers, and a summary disposal of the subordinate characters.

We shall insert part of Chap. lvii. of vol. ii. in which the speakers explain who they are, and what are their stations in the scene of action, without laying us under the necessity of a formal introduction:

"The company at dinner at Sir Mathew Maukith's, consisted of Sir Mathew's family, including Lady Virginia, Colonel Saug, and Mr. Shadow, Mr. Mrs. and Miss Barnet, Mr. and Mrs. Temple, Mr. Wormwood, and a Mr. Grinder, the son of an overseer of a large estate in the West Indies, who on the death of his father, having succeeded to the same office, had in the course of a few years accumulated a considerable fortune, with which he came to England. Mr. Grinder had been recommended to the Mulatto, who having persuaded him to settle in that part of the country, Mr. Grinder was actually in treaty with Sir Mathew Maukith, for the lease of a house and some lands belonging to him, which was the reason of his being invited on the present occasion.

"Shall I help you to some salmon?" said Lady Bab to Mr. Temple.

"If your Ladyship pleases," replied he.

"You will find it very good," added she, "it was brought in quite alive, and I ordered it to be crimp'd directly."

"I ask pardon, Madam, I will take some of this dish next time rather."

"You had much better try the salmon," resumed she, "for I assure you it was all alive, when I ordered it to be cut across."

"Forgive me, Madam," said Mr. Temple, shrinking.

"To let your Ladyship into a secret," said Mr. Barnet, "my brother Temple, although he is fond of fish, never will taste any thing that has been crimp'd alive; he insists upon it that all animals that are killed for our use, ought to be killed with the least pain possible, and for the same reason he will allow no eels at his table, but such as have not been skinn'd till they were dead."

"That seems very strange," resumed Lady Bab Maukith, "for they are much the better for being skinned alive."

"I once thought so myself," said Barnet; "but my wife happens to have the same fancy with Mr. Temple, and always shewed such an aversion to those methods of improving the taste of animals, that I began to think it gave her as much pain as it did them; and although I am not one of those husbands who yield to the whims of their wives, yet in mere compassion to Mrs. Barnet, I gave up that point, and now that I am accustomed to eat my salmon and eels and pigs in her way, I love them just as well as if they had been crimp'd, or flea'd alive, or whip'd to death."

"As animals were created for no other purpose, than for being food for us," said Sir Mathew Maukith, "I should think it of no importance in what manner they are put to death."

"Now, in my opinion," replied Mr. Temple, "the difference between a painful or an easy death, must be of more importance to them, than the difference made in their taste by torturing them can be to us."

"Here Sir Mathew Maukith, who was apt, when the company was larger than usual, to harangue on the most trifling subject, in the same pompous verbose style he did in the House of Commons, spoke as follows:

"I ask ten thousand pardons for differing in opinion from the reverend Gentleman *who spoke last*. Lest my meaning should be mistaken,

taken, *I beg leave to explain*:—I do not pretend to say, that others may not be of the same sentiments with him, but only that I myself, *for one*, am not; being, as an individual, *free to confess*, that I prefer salmon and cod that have been crimp'd to any kind of fish, or *I might be bold to say*, to any animal whatever; but I prefer several other dishes to both salmon and cod that have not been so treated the moment they are drawn out of the water; and I *pledge myself* to prove that crimping is a very great improvement to both ~~these~~ fish, and might be extended with utility to others; from which it clearly follows, that brutes ought to be killed in that manner, or according to that mode, which does them most good, in the *existing circumstances*; in other words, they ought to be treated when alive, and dress'd dead or alive, in the manner that renders them the most delicate eating. *I ask pardon for taking up the time* of the company so long, but on a question so interesting to the brute creation, I could not be silent."

"The question, as you justly observe, Sir Mathew," said Mr. Wormwood, "seems to interest the brute creation very much;—but ought we not to be cautious of extending our severity to all brutes without exception, lest it should occasion the crimping or whipping of some brutes who little dream of it?"

"Mrs. Barnet addressed Sir Mathew at that instant, on purpose to divert his attention from the import of Wormwood's remark, and Lady Virginia immediately after observed, "that some people were of opinion that there was no necessity for killing any animal whatever, for the food of mankind, as they might be nourished on grain, roots, and other productions of the earth."

"That would be carrying the joke a great deal too far," said Mr. Barnet, "and reducing us all to a state of barbarism, like the Gentoos, and other savage nations, unacquainted with the liberal arts."

"Although this custom of sparing the lives of animals were adopted, my dear brother," said Mr. Temple, "I do not clearly perceive how it should render us more barbarous, or prove at all detrimental to the liberal arts."

"Mr. Barnet seeming a little at a loss how to make good his assertion, Colonel Snug helped him out, by observing that obtaining from animal food would certainly prove detrimental to the art of cookery."

"That it would," cried Barnet, "and very materially too;" and observing that Mr. Temple smiled, he added, "You may smile as much as you please, brother, but the Christian religion says nothing against good cookery."

"If it did, how could it be so much admired by so many dignified men of the Church?" said Colonel Snug.

"I know few clergymen," cried Sir Mathew, delighted with the quibble he had conceived, "who do not give an example of *good living*."

"To all this wit, Mr. Temple did not condescend to make any reply."

"I have often thought it a great pity," resumed Mr. Barnet, "that the flesh of carnivorous animals is not as sweet and delicate as mutton or venison, for if it were, it would furnish a greater variety to the table, and would be a comfort to tender-hearted people like my wife, who feel some compunction in killing lamb and chicken,
but

but would eat carnivorous animals, if they were agreeable to the taste, without any remorse."

"But, take care," said Mr. Temple, "for if all carnivorous animals were good eating, might we not be in danger of eating one another?"

"How so?" cried Mr. Barnet a little alarmed.

"Because man is the most carnivorous of all animals," answered Mr. Temple; "and if your proposal were adopted, you yourself, my dear brother, would be in danger of being the first devoured."

The company having laughed a little at this folly, Colonel Snag said, that in Swift's works, there was a proposal for bringing the children of poor people in Ireland to market in times of scarcity.

"I have perused that treatise myself," said Mr. Grinder, who hitherto had taken no part in the conversation, "and indeed it is the only part of Dean Swift's works that ever much engaged my attention."

"I can readily believe," said Wormwood, "that the treatise in question is most to your taste, but pray what objection have you to the rest?"

"Some of the rest consists of your idle kind of poetry, that teaches nothing useful in life," replied Grinder.

"Nothing useful!" cried Wormwood; to be sure it neither teaches us how to make breeches, nor plumb-puddings."

"I never could bear poetry," rejoined Grinder.

"May I be permitted to ask why?" said Wormwood.

"Because, in the first place, all poetry consists of rhyme: you must allow that," answered Grinder.

"I am not quite of that opinion," said Wormwood, "but I shall admit it at present. What is your next reason for disliking it?"

"In the next place," resumed Grinder, "all rhyme is disagreeable to my ear, and perfect nonsense."

"That is going too far," said Mr. Barnet, "since David wrote the psalms in rhyme, as we find in the Bible."

"But, Mr. Grinder," said Mr. Temple, who did not like to leave the Bible in such hands, "what do you object to Swift's other prose works?"

"A great part," replied Grinder, "consists of silly romances, more childish, if possible, than his poetry, all about fairies, and giants, and horses that speak, and tales of a tub—"

"Yes, and about yabbers. Do you know nobody who resembles them?" said Wormwood.

"No," replied Grinder, "I think them as bad as the others, and without any meaning, and all for mere amusement.—Now for my own part, I never could read any book of that nature, though I was always curious to peruse whatever instructs us in our real interest, as how the very utmost is to be made of an estate or plantation, and therefore the treatise mentioned by the Colonel drew my attention, as soon as I saw it, being intitled, '*A modest Proposal for preventing the Children of Poor People from being a Burden to their Parents, and rendering them useful to the Public*;' but after a serious perusal, I could not help suspecting that the author meant it in jest."

"Do

"Do you really *suspect* so?" said Colonel Snug, with an ironical look.

"I do, indeed, Colonel," replied Grinder.

"I fear, Mr. Grinder," rejoined Wormwood, "you are rather of a *suspicious* temper, for that treatise is written with an air of great seriousness."

"Why, it is so," said Grinder, "which, indeed, made me often hesitate, before I formed my opinion: but whether Dean Swift was in jest or earnest, I confess I am not clear that a scarcity of provisions could justify the supplying the market in the manner he proposes."

"What!" cried Wormwood, "not in case of a famine?"

"I question much," replied Grinder, "whether it could be legally adopted in Great Britain or Ireland, even during a famine."

Those who, in novels, look for originality of sentiment, novelty of character, or extraordinary adventures; and who delight in having their minds agitated by an eager curiosity, which is no sooner gratified than they wonder that they ever entertained it; are not likely to bestow much commendation on the present performance. It is not distinguished by singularity of character and of thought, by deep involutions of events, by rapid conversions of fortune, by scenes of complicated distress, and of unexpected deliverance. It employs much of the machinery of ordinary incident, yet forms rather a didactic or practical, than a merely amusing or speculative work. The entertainment given by Edward can be enjoyed with reflection; and a second reading of the volumes will point out discriminations of character, and strokes of humour, which on the first perusal, perhaps, escaped observation. As to its *composition*, the language is not always correct, and many Scotticisms occur. In the affair of the duel, Dr. Moore has certainly misrepresented the customary mode of operation observed on those occasions, in allowing the parties to take *deliberate aim*. Among the characters is portrayed a worthless lord; which, in this season of political irritability, we have heard arraigned as an attack on the privileged orders: but, as the author exhibits two other lords, truly ennobled by their merit, the reader has only to consider whether, in the distribution of praise and blame, Dr. M. has observed the just proportions.

ART. VII. *Utrum Horum?* The Government; or, the Country?
By D. O'Brien. 8vo. pp. 122. 2s. Debrett. 1796.

THERE are moments in the history of nations, at which even *personal* politics assume an importance and dignity unknown to their ordinary state. When the fate of a country may depend on the choice of its ministers, even the contested question—who shall govern us?—loses all the littleness of rivalry for power, and becomes a dispute about the means of national salvation.

salvation. That we have now reached that critical point seems to be not only readily admitted, but zealously maintained, by almost all the parties who divide the kingdom. The partizans of the Minister insist that his continuance in power is, as it were, identified with our domestic quiet, and with our foreign security and greatness. Those, on the other hand, who think that he has entered on war with injustice, and conducted it with incapacity, that he has oppressed our liberties, wasted our resources, debased our greatness, exhausted our power, and endangered our safety, must consistently and strenuously contend that to entrust such a Minister any longer with the reins of power—*difficillimo reipublicæ tempore*—is an act of national insanity, which must entail on us sure degradation abroad, and expose us to probable despotism or confusion at home. Of this last number is the author of the pamphlet before us, who arraigns the whole conduct of Mr. Pitt, and deprecates his continuance in power as one of the greatest calamities that can befall the nation.

As the title of this pamphlet may alarm the moderation of some readers, it is but fair that the author, who appears to be a sincere and rational friend to the constitution of Great Britain, should explain his own title, as well as the general scope and scheme of his reasoning :

‘ Before I endeavour to shew that the Empire has no choice between the alternatives which form the title of this pamphlet, I am willing to guard against a mistake.

‘ If the word Government should, by an abusive construction of the term, be supposed to comprehend the King’s authority—if it was understood to involve the other estates which compose the frame of this constitution,—and that their civil extinction were become absolutely indispensable to the salvation of the country;—even in this shocking dilemma, though it might be painful to act, it could not be difficult to decide. King, Lords, and Commons, every particle of *whole* several authorities are public trusts for public purposes, what are they when set in comparison with the public safety? If it were clear that their civil functions were incompatible with the national existence and moral happiness of the people, what hesitation could a man, born under, and bred in, the principles of the British Constitution, have in such an extremity to proclaim,—perish a thousand governments, live the country!!!

‘ But far from us—far for ever be it so—is such a situation?

‘ The sense in which I use the word government is its vulgar and popular sense. I do not mean the constitution or any estate of it. The constitution of England is an object of my sincere admiration. It is so; not because Mr. Burke, (whom I name with reverence and must ever regard with affection,) not because he tells me that the people of England are the *property* of King George the Third, as the successor of King William. I should loath a system that transferred a nation like a herd of swine in such a manner. Not because Mr. Dea-

das tells me in a barbarous jargon, well suited to his logic, that the man can have no love for the English constitution "who thinks it possible for any form of government to be so good;" a dictum so presumptuous, as to find excuse only in the arrogant ignorance of the person who thus circumscribes the immortal intellect of man to the perfection, whatever it is, of the system under which *he* feeds and fattens—a system which is only degraded by so suspicious a testimonial, and whose just claim to the attachment of reasonable men is founded upon a basis very different indeed from such hyperbolical absurdity. Nor is my admiration of the English constitution because Mr. Payne wildly tells me it is a non-entity, and triumphantly challenges to point it out, if we have a constitution.

I am far from thinking that the British constitution is generally understood; but without referring Mr. Payne to this page or to that book for it, no man need be at a loss where to find the English constitution. It is to be found in the known principles of British freedom, of representative legislation, of executive responsibility, and still more distinctly in the principles of its jurisprudence. The common law of England, and the maxims of our judicial code, form, in despite of many frauds in the practice, and of some provisions which are a disgrace to the statute-book; in despite of the studied obscurity of lawyers, and the frequent servility of judges—the most perfect juridical system with which the civilized world has ever been acquainted. The most wholesome praise of the British constitution is, that it has produced more political happiness than any other. Of the American constitution the experience is short. The experience of the French is nothing. It is possible indeed that the Science of Government may be still in its infancy. A few years have undoubtedly produced the most stupendous events amongst nations. The worst part of the new systems *may* become better than the best of the old. I stand however upon the surest of all bases, the base of practice, in preferring the British constitution for the British nation, conscious at the same time of many defects, and in the full sunshine of conviction upon this point—that the present government have bereaved the people of its vital parts.

This preference of mine neither insults the labours of other nations, nor excludes the possible superiority of other systems. I shall demonstrate before the end of this work how much it is my wish that the only rivalry among states may be a rivalry of happiness, and a competition in the arts of peace. But with our present limited knowledge; under all the wisdom and all the ignorance of our social condition at this time of the world, there is neither offence nor extravagance in being content with the true constitution of England, administered according to its genuine principles, that is to say—universally and strictly for the public good—one of my objects in this publication being to vindicate and recover that constitution.

Of that constitution it is a wise maxim that the King can do no wrong—but in securing the personal impurity of the first magistrate, it asserts the responsibility of his agents. By the word government I mean only those agents. None but a traitor to the King—none but an enemy to his family will blend his person, or mix his fate with the

fate of his ministers. I shall be guilty of no such act. I shall separate the royal authority from the crimes of the government—and, without once touching even the exterior of the constitution, I shall strive to convince my reader, as I am convinced myself, that the salvation of the Empire calls for the overthrow of the administration—and that its future security demands the punishment of the principals!

‘ THE ARGUMENT OF THIS PAMPHLET IS DIRECTED TO THREE POINTS

‘ The first, to shew, *that the duration of the war is ruin, and that peace alone can save us.*—The second—that *the best peace which can be rationally expected from the present ministry, would be a greater calamity than even a continuance of the war.*—The third—that *the true policy and best hope of the country will be first in a grand act of justice—and finally in a COURAGE worthy of its antient character.*’

The first proposition which Mr. O'Bryen, in the execution of this plan of argument, thinks it necessary to establish is, that there was no choice presented to an English Minister in sound policy, but either that of struggling to crush the French Revolution in its infancy, as dangerous to the greatness of England, or that of conciliating the friendship of emancipated France, by every manifestation of friendship towards its new government. The sum of his reasonings in support of this proposition is contained in the following passage :

‘ Of all the misfortunes that can befall this country, the first and greatest, beyond all question, is to be the settled opponent of *free France*. If France had not gained one victory in the course of the present war, and but barely retained her antient territory ; still the blackest enemy of the English nation could never with it a destiny more fatal, than that another Rome and Carthage should be revived in the two *free* empires of France and England !

‘ Memorable enough for this country is the effect of only the “ restless ambition of the house of Bourbon ”—but no imagination can contemplate without horror the probable consequence of the genius of that house being transfused into the mass of the French nation. It is this very thought which would have been uppermost in the mind of a wise British government, upon the breaking out of the French revolution. With all the atrocity of the attempt, they should on the instant have taken Lewis the Sixteenth by the hand, and strangled the revolution in its birth, or have made a virtue of necessity and cordially encouraged it—a course which in no degree involved any interference in its domestic progress.’

We are far from subscribing to the proposition of Mr. O'Bryen in its full extent. The English Ministers do not appear to us to have been driven to a choice between alliance with the French Revolution, and war against it. The true

• The Author seems to have expressed himself somewhat obscurely. It does not appear an easy matter to conceive what can be *worse* than ruin.

alternative

alternative seems to have lain between a *neutrality* with perfect good faith, and hostility for the restoration of monarchy. Alliance had many dangers, neutrality very few, war most of all.

The passage which follows will interest our readers, if it were only for the curious anecdote which it contains:

'The English government had shewn its teeth long before any disapprobation had yet proceeded from the early, the late, and the immortal enemy of that revolution, Mr. Burke himself!

'The first pamphlet of this celebrated person upon the French revolution, was read by the author of these sheets as soon, I believe, as by any man, at this time, in the land of the living. Flattered and honoured by its illustrious writer, I felt more true pride in his kindness and condescension, than from any favours that could be conferred by any of the tyrants whose cause he has since pleaded with such unrivalled eloquence. Though it fell within my knowledge, by having seen the manuscript of that memorable work many months before its publication, and by various conversations with him, that Mr. Burke was hostile to the French revolution, yet the public were ignorant of his sentiments, until the *fracas* with Mr. Sheridan* on the seventh of February 1790; long before which period, the English ministry had betrayed their hatred to the recent revolution. It is probable enough that the powers of such a man as Mr. Burke may influence the opinion of the world more than the combined efforts of the administration—but it is against all reason that *they* should take their cue from a gentleman, whose abasement had been the labour of their lives; whose character and principles they had so long decried with enthusiastic rancour.

'Though the ministry were rejoiced no doubt at such an ally against the French revolution, the French nation had more decisive intimations of their disposition than in the eagerness with which they fomented the difference between Mr. Burke and his friends, (a conduct which their natural malice would have prompted,) and more, even, than the encouragement which they gave to all that gentleman's indefatigable attacks upon the French. Every part of the revolution was odious in the eyes of Mr. Burke. Every part of Mr. Burke's former life was odious in the eyes of the English ministry. *He* looked askance at every thing that respected the French revolution. *They* surveyed him with a lover's fondness, and could discern no fault about him. From being the object of their maledictions he became a sud-

* It appeared to the author of this pamphlet, that the difference between these two great men would be a great evil to the country, and to their own party. Full of this persuasion, he brought them both together the second night after the original contest in the House of Commons; and carried them to Burlington-house to Mr. Fox and the Duke of Portland, according to a previous arrangement. This interview, which can never be forgotten by those who were present, lasted from ten o'clock at night until three in the morning, and afforded a very remarkable display of the extraordinary talents of the parties.'

den butt of their panegyric; and grew into their graces in exact proportion to the number and the vigour of his invectives against every thing that was French,—excepting its former tyrants and tyranny!

'*That house*, the five hundred and fifty-eight members of which, (with the exception of very few indeed,) will be no more known to have had an existence than the cattle they drive, when Mr. Burke, notwithstanding the division and contradiction of his character, will be a subject of the admiration and the commentaries of mankind.—That house, which would shout him down to-morrow (if instead of publishing it, he were asserting his consistency there, like the Earl of Fitzwilliam in another place) for opposing a treaty, as loudly and clamorously, as the very same people extolled him four years ago, for saying that *any treaty* was striking at the head of King George the Third—That honest impartial auditory, which would scarce grant him a hearing, when with all the splendor of his vast genius he defended the liberties of his country—hung with rapture upon his tongue and beatified his sentiments—upon their finding, very unexpectedly, that he vindicated the despotism, and derided the free spirit of the French nation!

There is one part of Mr. O'Brien's pamphlet on which, as we very widely differ from him, we feel ourselves under the necessity of making some animadversions. We shall extract the passage:

'Whether the tenth of August 92 was a day of honour or of grief for France is no British consideration. Attempts have been made in this country to assimilate the tenth of August with the diabolical second of September; although it is well known that the Girond party, who gloried in the former, have lost their lives upon the scaffold for endeavouring to punish the authors, and to vindicate France from the unperishable disgrace, of the latter transactions. But between these two events there is no similitude, nor can any be imputed except by the most stupid prejudice or the most hopeless malignity.

'In human crimes such another instance of cruelty and cowardice cannot be found as the murders of September—while the page of history cannot shew a display of heroism beyond the resistance first made, and the final victory obtained, by the people over the Swiss guards on the 10th of August.

'It is true that some ferocious wretches committed dreadful atrocities upon flying individuals at the close of the scene on the 10th of August—but the real conquerors of the king's guards became their protectors upon subduing them, and with their own bodies covered the few that remained, into a place of safety, from the furies that rushed in when the battle was over. It is however indifferent to the present purpose what sense may be entertained of the 10th of August,—but compassion and not argument is due to those, if there be any, who think that France could survive the war, if Lewis XVI. had managed it. That hell scroll, (which even its nominal author in his personal and political character has disavowed) the manifesto of the Duke of Brunswick, told the French nation what they had to expect; and separated the court entirely from the people. The people then

re:clv:1

resolved that the court should not conduct the war,—and by that resolution they saved their country.

“*At fessi tandem ciues, infanda furentem*
 “*Armati circumfistunt, ipsumque, domumque;*
 “*Obtruncant socios, ignem ad fastigia jactant.—*
 “*Ergo omnis furiis surrexit Etruria iustis:*
 “*Regem ad supplicium præsentii Marte reposcunt.*”

As the author of this publication has informed us that the subject of this passage is ‘no British consideration,’ it might have been more becoming to have excluded it altogether from a work of which the object is British affairs. The confusion of French and English politics has already furnished but too plausible a pretext for calumny against the friends of freedom in this country. *Hoc Ithacus velit et magno mercentur Atrida.* Mr. O'B., however, has compelled us to consider the insurrection of the 10th of August in two points of view, either as *politic* or as *honourable*; and in both these points we must dissent from him. In respect to policy, he contends that the deposition of the King was necessary for the honest and vigorous prosecution of the war. Now Brissot himself, one of the Chiefs of that very *Gironde* party which he so highly extols, a witness above all challenge when he gives testimony against himself, has expressly told the world that the war was contrived to compel the deposition of the King. We make no remarks on the cruel perfidy of the contrivance, nor on the effrontery of the confession: but it proves, we think, that the war was made to bring about the 10th of August, and not the 10th of August to carry on the war. This, however, is a subject on which difference of opinion may exist; and we perused the author's remarks without wonder, though without assent: but what was our astonishment on finding, in the writings of a man of feeling and spirit, a studied panegyric on that insurrection, as a signal display of valour and unrivalled effort of heroism! Valour and heroism! How are the terms debased and prostituted, when they are applied to an attack on one miserable family, defended only by a small remnant of faithful guards and gallant gentlemen, against the assault of the whole armed populace of a great capital, and of all the banditti that could be raked together from the galleys and prisons of France. ‘The page of history’ indeed furnishes several parallels to this event. The history of imperial Rome describes many insurrections of the profligate rabble of Rome, and the licentious soldiery of the Prætorian camp, for the murder of their most just and beneficent sovereigns. These insurrections, however, are not celebrated by Tacitus as acts of valour and heroism: the characters of their leaders are not confounded by that great historian with those of

Cato or Marcus Brutus: but they are stigmatized in the blackest colours of his eloquence as examples of the basest and most dastardly ferocity. The quotation from Virgil, according to Mr. O'Bryen's view of the transaction, is certainly not unhappy: yet he himself would probably be the first to remark the wide difference, or rather the striking contrast, between the meek and beneficent Louis XVI. and the furious tyrant of Tuscany.

We select the following passages on account of their ferocious application to the present critical situation of the country. Our extracts are indeed long, if we consider the limits of the pamphlet, but not if we regard the importance of the matter. A publication which discusses the means of rescuing a state from ruin is of more present interest than the greatest works of literature.

'The duration of the present ministry is an anomaly in politics, and why is it so?—Why is the system of human opinions to be reversed for such men?—Why is their fortune to have no influence upon their power?—In all the ages of the world, miscarriage, civil, military, and moral, has determined the situations of mankind. It is not France;—but let me ask, what foreign nation is likely to entertain respect for a country, whose administration is at once a mischief to its interests and a reproach to its spirit.

'I should certainly be the first to exclaim against any external interference in the composition of the domestic government of this country—holding very cheap indeed the well known precedents in the present reign, of displacing and disavowing ministers to please the court of France. It is upon English principles and for English considerations exclusively, that it behoves the national honour and justice to put some brand upon the author of the national misfortunes.

'I should not need to say, to those who know me, that the last thought in my mind would be to affect the life of any thing human. Criminal as I feel the minister to be, I should even expose my person to shield him from popular violence, if any accident put his personal safety within the protection of so powerless an individual. God be thanked for it, not one life excepting a government spy has been sacrificed (whatever was intended) in this country for any civil offence; though the persecutions have undoubtedly been manifold and the punishments dreadful. Without striking at his life, there are other modes by which a magnanimous nation may set its mark upon a great delinquent, who stands in the way of his country's real peace and true safety! As it has been the study, so it should be made the crime, of the ministry, to have interwoven, as it were, their own destiny with that of the constitution, and to endeavour to identify themselves with the established government of the country. This is the grand grievance respecting external relations which *can* be remedied only by their disgrace; for the *very point* of national salvation depends upon a clear distinction being made between the people of England and the administration—between the first magistrate and his temporary agents!

Seca

Such a distinction clearly asserted and the majority of the nation fairly vindicated from the iniquities of this baleful system—depressed and reduced as the country is, it may yet be redeemed into safety and restored to honour.

• Under such circumstances an honest able minister may hold this language to France.

“ The people of England acknowledge, and never refused to acknowledge your republic. Free themselves, they never repined at the freedom of other countries. The people of England abhor the despotism you have overthrown, and which was not more oppressive to you, than mischievous to themselves. The king of England, in his electoral capacity, has made peace with you, and has ever since maintained his neutrality inviolate. A British faction with a lodged hatred to the spirit of liberty, has involved their country in a common cause with the tyrants that conspired against you. That faction is disfavoured and branded. No impediment now remains to obstruct the peace of the two countries. Go on and prosper with your republic, or with whatever you please. The people of England will never meddle in your domestic concerns, and is resolutely determined never to admit any interference from you in their concerns. Let us have such terms as a nation like England has a fair right to expect, and we will shake hands to-morrow —But if justice and policy are superseded by revenge and ambition—if you are resolved to fight the English nation, on account of the guilt of the minister, until one of the two countries shall be extinguished—if *delenda est Carthago* be indeed your maxim—then I warn you, that the people of England will perish in their last gun-boat, or die in the extremest ditch of the island, rather than owe their national independence to the mercy of any foreign power.”

• Such language *could not* be fruitless, if the French directory are the men they affect to be.’—

• Can any doubt then exist that the war, though ruinous, is better than peace from such men ? It is an abuse of the term if it shall not give two things—first, a reasonable hope of union and satisfaction among ourselves ;—secondly, such a restoration of real good humour with France, as may bury the past in oblivion and furnish a fair hope of future amity ; or, to repeat once more the phrase of the minister upon a former occasion, “ to shew the world that France and England were designed for other purposes than mutual slaughter”—two *great blessings* which I conceive to be morally, I had almost added, physically impossible from Mr. Pitt and his associates.’—

• The perturbed spirits of the minister’s minions may rest assured, that Mr. Fox will never be the favourite of such a court. His Majesty, well read, I doubt not, in *Horace* and *Father Boffa*, makes a most poetical use of this gentleman. Epic writers never introduce a divinity, but when the object is unaccomplishable by human power.

“ *Nec Deus interfit, nisi dignus vindice nodus.*”

Is it designed as the highest flattery, that the king never calls in the aid of Mr. Fox but when it is *dignus vindice nodus* with national affairs?—that is to say—when they are in the last extremity—and the government becomes a kind of forlorn hope ?

' In these circumstances stood the country when Mr. Fox first became minister—One English army had succeeded to the captivity of another English army, passing *sub jago* from Saratoga to York towns. The connection with Ireland wholly depended upon the bare discretion of an armed country; insulted, wronged, and resting upon her firelocks. The navy of France, Spain, and Holland chased the English fleet into Portsmouth; another hundred million was added to the national debt, and the 3 per cents. were at 57.

' In these circumstances Mr. Fox was called upon; and if the reader have any curiosity to know how soon the call shall be repeated; I will tell him to an exactness. When the likeness to the above picture is quite complete, we shall see a tardy, mortified, languid, reluctant compliance with the public voice in his favour, *and not one hour before!*'—

' The best chance then of real peace with France is surely from this description of minister.

' From a minister, who, bred in the principles of the grand alliance, and nurtured in a fear of French power, had surveyed the revolution in France as the harbinger of peace to England and to Europe—who, burning with the ardor of a patriot for the freedom of his own country, beheld the rising liberty of other nations with the rapture of a philosopher—who was the first public man in Europe to had the downfall of the atrocious despotism of the court of Versailles—who lamented as heartily as the enemies of the French revolution rejoiced, in the crimes and cruelties which were not so much produced by that event, as by the unprincipled combination formed against it by foreign tyrants—who, gifted with an understanding like intuition to see in the right season the wisdom or folly of state measures, had warned his country of the fatal policy of its ministers towards France, and opposed this destructive war in all its stages, with invincible constancy and courage; though deserted by those who were nearest his heart, and supported only by a few firm associates, whose merit is increased by the smallness of their numbers, and the general delirium which the administration had so artfully excited—a man whose morals prevent him from exulting at the misfortunes of others, and whose manners secure him from the necessity of humiliation.—Who never insulted France in the period of her depression, and has nothing to disavow or expiate in the hour of her triumph—who has not left mankind in the dark about his object for four fatal years of unexampled carnage—and finally, whose distinguishing character being directness and plain dealing, appears the properest man to negotiate with a people who affect to substitute candour for the finesse and fallacy of courts!'

There is one observation in the sequel, which we cannot pass without animadversion. Mr. O'B. compares the severities practised on those Irish who followed the arms and the fortunes of king James II. with the cruel and undistinguishing proscription of the French emigrants. For the purpose of this argument, he has committed the most astonishing oversight of which we recollect any example in a statement of facts. To
make

make the cases in any respect parallel, he must assume that the penalties inflicted on the Irish adherents of king James were extended beyond those who actually took up arms,—which we have no reason to believe to be true; or that the proscription of the French emigrants was confined to those among them who took up arms,—which we know to be false. If we might venture to speak with the freedom of history, we should certainly distinguish the general tenour of the English government in Ireland by no milder appellation than that of a harsh and rigorous foreign tyranny. A season of confusion and civil war did not soften the sternness of that severe domination; and the revolution of 1688 had, with respect to Ireland, all the consequences of a violent and oppressive conquest:—but the government of William only subjected to the penalties of treason those who had been in arms against him. *That government did not, like the French, raise the mere act of emigration into a capital crime.* Of five hundred emigrants (a designedly under-rated estimate) three fourths must, on the common principles of political arithmetic, be supposed to be priests, old men, women, and children; who, by one sweeping edict, are doomed to perpetual exile and beggary, subjected to undistinguishing confiscation, and exposed contingently to the punishment of death, for the new crime of having, in a foreign land, sought a temporary asylum from the massacres which daily destroyed some of their number, in a country in which either the laws wanted power, or the magistrates inclination, to protect their lives. Men who were themselves the instigators of these massacres did not blush to convert the mere act of escaping from their mobs, their lamp-posts, and their guillotines, into the most atrocious of all crimes. Of the remaining fourth, not half had taken up arms when the decrees against emigration passed; nor until after they had been driven to it as a means of subsistence by the most hopeless poverty, and after their return to their country had been prohibited under the pains of death. Mr. O'Bryen charges the French emigrants with disobedience to the commands of Louis XVI.:—but, if these commands were sincere, his accusations of treachery against that Prince must be groundless; and if they were insincere, his charge of disobedience against the emigrants is without foundation. He cannot escape this dilemma. He must acquit either the King or the Royalists on these indictments. They cannot both be guilty.

On the whole, we have no doubt that the candour and good sense of the author himself will, after examination of the facts, lament the comparison into which he has been betrayed; and will confess that the decrees against the French emigrants are without parallel in the history of legislation, and are the most

comprehensive edicts of rapine and murder that ever assumed and disgraced the sacred name of laws.

We think it our peculiar duty, in reviewing the publications of the Friends of Liberty, to warn them against dishonouring their noble cause by any attempts at justifying, or even at palliating, those detestable enormities which have been perpetrated in its name. It is from the Friends of Liberty that the strongest abhorrence of such enormities is naturally to be expected and justly to be required.

ART. VIII. *The Proceedings of the Governor and Assembly of Jamaica*, in regard to the Maroon Negroes: published by Order of the Assembly. To which is prefixed, An Introductory Account, containing Observations on the Disposition, Character, Manners, and Habits of Life, of the Maroons, and a Detail of the Origin, Progress, and Termination of the late War between those People and the White Inhabitants. 8vo. pp. 200. 5s. Boards. Stockdale. 1796.

By an advertisement prefixed to this work, we are informed that it comes from the pen of Mr. Edwards, author of the History of the West Indies*; that it was written, and partly printed, before a late discussion of the subject took place in the House of Commons; that it was compiled chiefly for the gratification of public curiosity: but that it is now published from a stronger motive, viz. to enable the reader to form a correct judgment on the proceedings of the government of Jamaica, with respect to the Maroon war.

The Maroons were a part of the Spanish slaves, who, when Jamaica was conquered by the English in 1655, remained in the fastnesses of the Island; and from their retreats continually harassed the British planters. They have often been reinforced by fugitive slaves, and in 1730 were grown so formidable, that it became expedient to strengthen the colony by two regiments of regular troops. These, with the militia, were divided into parties; one of which, under Captain Stoddart, in 1734, attacked one of the Maroon towns called Nauny, situated on one of the highest mountains of the Island; and he so far destroyed or dispersed its inhabitants, that they were not afterward able to effect any enterprise of moment in that quarter. Another victory gained over them, by Captain Edmonds, so reduced their strength, and filled them with so much terror, that they did not again appear in any considerable body.—Still, however, they continued to distress the planters: setting fire to the cane-fields, killing the cattle, carrying off the slaves, and

* See Rev. N. S. vol. xv. and xvii.

barbarously murdering such whites as came in their way, and were unable to make resistance. To prevent these horrid depredations, the Assembly ordered barracks, fortified with bastions, to be erected in different parts of the Island, and as near as possible to the enemy's favorite haunts. Every barrack was furnished with a pack of dogs; 'it being foreseen that these animals would prove extremely serviceable, not only in guarding against surprises in the night, but in tracking the enemy.'

About the year 1737, the Assembly took into their pay 200 Mosquito Indians, who were considerably serviceable, and the most proper troops to be employed in a *bush-fighting* warfare.

In 1738, Governor Trelawney proposed to the Maroon Chiefs overtures of peace: the Maroons embraced the offer; articles of pacification* were drawn up and ratified; and 2500 acres of land were assigned and secured, by the legislature, to them and their posterity *in perpetuity*. 'Thus an end was at length happily put to this tedious and ruinous contest; a contest which, while it lasted, seemed to portend nothing less than the ruin of the whole colony.'

Hitherto the account given by Mr. Edwards is extracted from Long's History of Jamaica †: but he now, in Section 2, takes up the subject where that writer left it; and, after some pertinent reflections on the character and manners of the Maroons, traces the causes of their late revolt to its origin, and gives a short but comprehensive narrative of the war itself, their defeat, submission, and expulsion from the Island.

'The clause in the treaty, by which these people were compelled to reside within certain boundaries in the interior country, apart from all other negroes, was founded, probably, on the apprehension that, by suffering them to intermix with the negroes in slavery, the example which they would thereby continually present of successful hostility, might prove contagious, and create in the minds of the slaves an impatience of subordination, and a disposition for revolt: but time has abundantly proved that it was an ill-judged and a fatal regulation. The Maroons, instead of being established into separate hordes or communities, in the strongest parts of the interior country, should have been encouraged by all possible means to frequent the towns and to intermix with the negroes at large. All distinction between the Maroons and the other free blacks would soon have been lost; the greater number would have prevailed over the less: whereas the policy of keeping them a distinct people, continually inured to arms, introduced among them what the French call an *esprit de corps*, or a community of sentiments and interests: and concealing from them the powers and resources of the whites, taught them to feel, and at

* The articles are given at large by the author, at the conclusion of his first *Section*.

† See M. R. vol. li. p. 129.

the same time highly to overvalue, their own relative strength and importance.'

We perfectly coincide in opinion with Mr. Edwards. The only mode of civilizing savages is to incorporate them with civilized people: the stronger the line of demarcation is, the less susceptible of civilization will they be who are kept beyond it. Mr. E. seems also to admit that little pains were taken to improve, by religious instruction, the morals of that ignorant people: yet he thinks their 'conversion to the knowledge and practice of Christianity a work of much greater difficulty, than many excellent persons in Great Britain seem fondly to imagine.' Has the experiment, however, been ever fairly tried? Have the *knowledge and practice* of Christianity ever been properly and *practically* laid before those savage tribes? Have the mild maxims of the gospel been ever apostolically preached to them? Above all, have they found those maxims exemplified by the generality of slave-owners, and their overseers, in Jamaica? We apprehend that these queries must be answered in the negative; and if so, can we talk about the influence of religion on the morals of an unconverted people, who have never seen its influence on the morals of those who profess it? To as little purpose is it to paint their ferocity, idleness, and brutality; their polygamy, and their prostitution of their daughters. All these charges are applicable to nations which deemed themselves as polished and as wise as the white inhabitants of Jamaica: to whom, no doubt, it is in some measure owing that *prostitution*, in particular, has prevailed among the Maroons.

Mr. E. suspects that the Maroons, with all their *seeming* fury and *affected* bravery, are far below the Whites in personal valour; and this he chiefly infers from their mode of fighting in real war, which is a system of *stratagem, bush-fighting, and ambuscade*: yet he seems to allow that the Whites once thought otherwise:

'Possibly (he observes) their personal appearance contributed, in some degree, to preserve the delusion; for, savage as they were in manners and disposition, their mode of living and daily pursuits undoubtedly strengthened the frame, and served to exalt them to great bodily perfection. Such fine persons are seldom beheld among any other class of African or native blacks. Their demeanour is lofty, their walk firm, and their persons erect. Every motion displays a combination of strength and agility. The muscles (neither hidden nor depressed by clothing) are very prominent, and strongly marked. Their sight withal is wonderfully acute, and their hearing remarkably quick.'

We now come to the immediate cause of the late Maroon war. In July 1795, two Maroons, having stolen some pigs,

were apprehended, sent to Montego Bay, and tried for this offence against the law. The jury found them guilty; and the magistrates ordered each of them to receive thirty lashes, on the bare back: which flagellation was performed by the black overseer of the workhouse negroes. On the discharge of these men, and on their arrival at Trelawney Town, the whole body of Maroons assembled; and, after having forced Captain Craskell, the superintendent, to quit the town, they sent a written defiance to the magistrates of Montego Bay, and threatened to attack that town on the 20th of that month. In consequence, General Palmer called out the militia; and eighty dragoons were, at his request, sent from Spanish town by Lord Balcarres, the Governor of Jamaica. The Maroons then demanded, and obtained, a conference. They complained not of the *injustice* nor of the *severity* of the punishment that had been inflicted on their two companions, but of the *disgraceful manner* in which it had been executed. They demanded reparation for this indignity, an addition to their lands, the dismissal of their superintendent Captain Craskell, and the re-appointment of their former superintendent, James. It was promised to them that their grievances should be laid before the Commander in Chief, and they were assured that the Governor should be requested to grant them the last of their demands; with which they seemed satisfied.

‘ It soon appeared, however, that the Maroons, in desiring this conference, were actuated solely by motives of treachery. They were apprized that a fleet of 150 ships was to sail for Great Britain on the morning of the 26th; and they knew that very few British troops remained in the Island, except the 83d regiment, and that this very regiment was, at that juncture, under orders to embark for St. Domingo; they hoped, therefore, by the specious and delusive appearance of desiring a conference, to quiet suspicion, until the July fleet was sailed, and the regulars fairly departed. In the meanwhile, they pleased themselves with the hope of prevailing on the negro slaves throughout the Island to join them; and by rising in a mass, to enable them to exterminate the whites at a blow.

‘ The very day the conference was held, they began tampering with the negroes on the numerous and extensive plantations in the neighbourhood of Montego Bay *. On some of these plantations, their emissaries were cordially received and secreted; on others, the slaves themselves voluntarily apprized their overseers, that the Maroons were endeavouring to seduce them from their allegiance. Information of this nature was transmitted from many respectable quarters; but most of the gentlemen who had visited the Maroons on the

* ‘ Trelawney Town is situated within 20 miles of the town and harbour of Montego Bay.’

20th, were so confident of their *fidelity* and *affection*, that the Governor, disbelieving the charges against them, was prevailed on to let the troops embark as originally intended, and they actually sailed from Port Royal on the morning of the 23th, under convoy of the *Success* Frigate.'

Fortunately, the course from Port Royal to St. Domingo is altogether against the wind; and at this time there was also a strong *lee* current. A fast-sailing boat, dispatched after the fleet by Lord Balcarres's order, came up with them off the north-east end of Jamaica, and delivered orders to Captain Pigot, of the *Success*, to change his course, and to proceed with the transports to Montego Bay. The 83d regiment, consisting of 1000 effective men, was landed on August 4. The unexpected arrival of so powerful a reinforcement immediately changed the face of affairs:—yet farther measures were adopted. The whole Island was put under martial law: 130 more dragoons, commanded by Colonel Sandford, and a detachment of 100 men from the 62d regiment, with 150 dismounted dragoons, embarked at the same time for Black River; and the Governor himself left Spanish-town for Montego Bay, in order to command in person at the scene of action.

Mr. Edwards is here aware that his readers will not easily conceive that measures of such extent and magnitude were adopted, in the belief that the Maroons *solely* were concerned.

'Most certain and abundant proofs (says he) had been transmitted to the commander in chief, of their attempts to create a general revolt of the enslaved negroes, and it was impossible to foresee the result. The situation of the slaves, under prevailing circumstances, required the most serious attention. With the recent example before their eyes of the dreadful insurrection in St. Domingo, they had been accustomed, for the preceding seven years, to hear of nothing but Mr. Wilberforce, and his efforts to serve them in Great Britain. Means of information were not wanting. Instructors were constantly found among the black servants continually returning from England; and I have not the smallest doubt that the negroes on every plantation in the West Indies, were taught to believe that their masters were generally considered in the mother country, as a set of odious and abominable miscreants, whom it was laudable to massacre! The Society in the Old Jewry had made no scruple to avow this doctrine in its fullest extent, by causing pamphlets to be distributed among such of the negroes as could read, and medals among such of them as could not, to apprise them of the wretchedness of their situation, and to assure them, in language and tokens well suited to their capacity, *that injustice was their duty, and that no cruelties, which they should commit in the exercise of such a duty, could be considered as criminal.*'

The Maroons now became undecided in their counsels: many of the old men recommended peace; and the whole of the

Accompany

Accompanying people declared in favour of the Whites*: but the more violent counsels of the younger prevailed; and war was the final determination. Lord Balcarres, after having ineffectually summoned them to surrender, gave orders to the troops to take possession of all the known paths leading to Trelawney Town.—The Maroons having assembled in a body near a village called their *New Town*, behind which were their provision-grounds, Col. Sandford was ordered to take possession of those grounds. He proceeded thither accordingly: but, being informed that the Maroons had retired to the ruins of the old town, he, contrary to his orders, pushed after them: a fatal error, to which he himself and many brave men fell sacrifices. The retreat of the Maroons was a feint, to draw him into an ambuscade; and the troops had marched only about half way, when a heavy fire ensued from the bushes, by which 37 men were immediately killed and many wounded. They pushed forwards, however, drove the Maroons from their hiding places, and brought back with them most of their wounded companions.

By the death of Col. Sandford, the command devolved on Col. Fitch: but his caution also, notwithstanding the warning just given, the Maroons found means to elude, and he perished nearly in the same manner. Their head quarters were now established at a place of most difficult access, called the *Cock-pits*; whence they sent out parties, who destroyed several plantations, carried off the negroes, and murdered the Whites in cold blood, without distinction of sex or age.

It now appeared that the suppression of the Maroons would prove a task of greater difficulty than had been imagined. The General Assembly was convened towards the end of September; and, on this occasion, the expedient that had been adopted in a former war, of employing *dogs* to discover the concealment of the Maroons, was recommended as a fit example to be followed in the present juncture: It was therefore resolved to send to Cuba for an hundred of those animals, and to engage a sufficient number of Spanish huntsmen to direct their operations. Mr. E. here enters into a serious and argumentative apology for the conduct of the Assembly in having recourse to an expedient apparently so ferocious; the reader will find it at p. 66, 67, 68, 69, and 70. The passage, however interesting, is too long to allow of our inserting it.—Meanwhile the Maroons were still carrying on a prædatory, or rather a devastating war; yet they expressed a willingness to submit, *to deliver up their arms, to surrender their lands, and intermix with the general body of free Blacks, in such*

* Thirty-eight actually surrendered themselves to the Governor's mercy.

parts of the country as the colonial government should approve; and 'it was the opinion (says Mr E.) of many wise and worthy men, that those overtures ought to be accepted:—but others thought that a compromise of any kind with a lawless banditti, who had slaughtered so many excellent men, and had murdered in cold blood even women in childbed and infants at the breast, was a shameful sacrifice of the public honour, a total disregard to the dictates of justice, and an encouragement to the rest of the Maroons.—It was also alledged that the Maroons were not in earnest.

While these matters were discussing, forty Spanish hunters and about 100 dogs arrived. Such extraordinary accounts were immediately spread of the savage nature and appearance of these animals, as made a surprising impression on the minds of the negroes. Though, generally, not larger than the British shepherd's dog, these dogs of Cuba were represented as equal to the mastiff in bulk, to the bull-dog in courage, to the blood-hound in scent, and to the grey-hound in agility.—These reports had a powerful and salutary effect on the fears of the Maroons, and soon brought about a negotiation, followed by a treaty.

This treaty, together with the correspondence between Lord Balcarras and General Walpole, and many other interesting papers, the reader will find among the *Proceedings of the Government and Assembly of Jamaica*; which make more than one half of the present volume. The final steps taken, in conformity with the treaty, are thus related by Mr. Edwards:

'Soon after the subsequent minutes were printed by order of the Assembly, his Majesty's ship the *Dover*, with two transports in company, having on board the Prelawney Maroons, (in number about six hundred) provided with all manner of necessaries, as well for their accommodation at sea, as for the change of climate, sailed from Bluefields in Jamaica, for Halifax in North America, the beginning of last June. They were accompanied by William Dawes Quarrel and Alexander Ouchterlony, Esquires, commissioners appointed by the Assembly, with authority and instructions (subject to his Majesty's approbation and further orders) to purchase lands in Lower Canada, or where else his Majesty should please to appoint, for the future establishment and subsistence of those Maroons, as a free people. The commissioners had orders withal, to provide them the means of a comfortable maintenance, until they were habituated to the country and climate. The sum of £. 25,000 was allowed for those purposes.'

Mr. Edwards writes with the energy of a man who is well acquainted with his subject, and who is convinced of the truth of what he advances; and he expresses himself in a perspicuous and dignified style. A few of his reflections we might feel ourselves inclined to controvert; and we might observe that, in
some

Correspondence between a Traveller and a Minister of State. 421

some places, his great though just abhorrence of *licentiousness* appears to make him rather trench upon *liberty*:—but his work has the important merit of clear arrangement, personal knowledge, local accuracy, and official authority.

ART. IX. *Correspondance entre un Voyageur et un Ministre, &c.* 8vo.

ART. X. *The Correspondence between a Traveller and a Minister of State; in October and November, 1792; preceded by Remarks upon the Origin and the final Object of the present War; as well as upon the political Position of Europe, in October, 1796. Translated from the original French, and accompanied with a Preface. By N. William Wraxall, Esq.* 8vo. 2s. 6d. Debrett. 1796.

WE have reason to believe that the author of this pamphlet occupied a high post in the administration of India, between the years 1781 and 1788, and that the correspondence here detailed was really addressed to men in office at the period of its date. The work is ably written and deserves perusal. Its object and rise are thus explained:

‘The traveller, to whom the following correspondence relates, began his journey towards the close of 1789. His object was, as he represented it, at the time, to a person of the highest consideration, “to direct his attention to the extraordinary events which began to unfold themselves upon the theatre of Europe; to come nearer the principal performers, and to communicate to the same person his opinions upon public affairs *.”

‘In the pursuit of this object, he chanced to be at Turin in the month of October, 1792. The moment was a critical one for the court of Turin. Nice was taken by the French: Savoy was lost: the Duke of Brunswick’s retreat out of Champagne was by no means cleared up. A Jacobin insurrection was dreaded in the capital of Piedmont; and the latest letters from London proved that the English Ministry was resolved not to take any part in the war against France.

‘To allay the apprehensions of a virtuous Prince at such a crisis, and to strengthen the ideas of his Cabinet, these letters were written. They were addressed to a Minister, who is ambitious of contributing to the happiness of a foreign nation by whom he is adored, and who ably supports the interests of his own Court, while he upholds the cause of general order.

‘At the same time that the traveller analyzed “the causes and the progress of the revolutionary war, as well as the means of terminating it,” he endeavoured to prove that every power of the European Republic had an interest, connected with its own safety, in maintaining the independance of Scandinavia as a state. If the reasonings of the following correspondence upon these three great objects, are drawn from the true principles of civilization, (as the events up to the pre-

* Letter, 10th December, 1789.’

428 *Correspondence between a Traveller and a Minister of State.*

sent time have but too well proved,) two great questions are resolved in modern politics. The first, that one party is in the wrong to accuse the other with being the author of the war. The second, that this last would be still more to blame, if it did not attain that which bught to be the true object of the war, and which ought to have been its object from the beginning.

‘ But, what is this salutary object? That is the question which is agitated in the present little work. It is a question that the reasonable men of all the belligerent states ought thoroughly to examine, in its true point of view.’

This respectable writer’s characteristic opinion is the sacred importance of every form of property : not Adam Smith can be more persuaded of the real interest which each state has in the welfare of all its neighbours. At p. 45 he thus expresses himself:

‘ But, the project of the ruling party in France, to overturn Europe, in order to regenerate it under a better constitution, will only succeed by the example (if, indeed, it ever can succeed,) of the superior felicity of regenerated France. Happily for Europe, commerce is at present its absolute ruler : it is so bound and fettered in all its parts by this master, and by consolidated finance, that none of its parts can stir without disjoining the general chain. The attack at Nice and in Italy, will be felt on the exchange of London and of Amsterdam. War is always stopped, less by the justice of men, than by the failure of its means : it is conducted and sustained by finance, which it consumes. Europe will in the end be enlightened. The states that compose it will be persuaded by their interests, and by the effects of the revolution, of the most beautiful truth in politics, and the one least understood ; namely, that the general *welfare of nations* is composed of a *common stock*. This is the stock into which every state pours the superfluity of its productions and its manufactures. On this fund every nation has a right to draw, according to its contribution. The capital is placed in the hands of commerce, which supplies the necessities, and purchases the productions of every country.

‘ It is clear, then, that the more the fund of the general superfluity is augmented, the more the people are at their ease. Their respective wants are supplied at a cheaper rate, and the exchange of their commodities is easier and more advantageous. This general fund of the wealth of nations being evidently increased according to the growing property of each particular state, we arrive at the beautiful theorem of civilization ; that *the permanent interest of every state depends on the general property ; and not upon a momentary superiority, or the little profits of an ill-understood rivalry*’

Consistently with this leading impression, he considers the restoration of French assignats to their original value as worthy of being made a condition of peace ; and he expects, from the future recognition of this vast public debt by the French, an increase in the value of all properties, and in the pacific tendency of the ruling authorities at Paris. The love of property, ac-

According to our author, (p. 48.) is the great secret for governing mankind; and his hostility to the French Revolution appears to arise exclusively from an idea that the French innovators are contemners of property by profession, and have been waging a war of the poor against the rich. This doctrine it is important to examine. In our opinion, this revolution-war is a war of elective against hereditary authority, of republicanism against monarchy, and no more. Religion, property, matrimony, have been attacked, and in a great degree subverted, by the republicans of France,—but merely inasmuch as they withstood, and *because* they withstood, the institution of representative government. It was not so much the *Christian* as the *established* religion which they attacked: the orators of the court, the clients of the nobility, these were the persons exiled in their clergy. It was not the landed interest at which their confiscatory systems were levelled: on the contrary, they have strictly respected all landed property of recent acquisition: they have withdrawn tithes, entails, manorial rights, and have rendered all landed property freehold and absolute: it was the instrument of habitual power to ancient noble families, which they endeavoured to transfer or to destroy. Their law of divorce they knew to be mischievous, and expected to repeal: but they wanted to facilitate mixtures of races and ranks, and to effect, during the storm of anarchy, an inextricable confusion of patrician and plebeian origin. Irreligion, agrarianism, transitory marriage, they know to be opinions of circumstance, unfavourable to civilization, and incompatible with the permanent prosperity of an empire, but without which they could not have recruited their faction with sufficient partizans. Had the property of France courageously lent its instrumentality to the introduction of a republic, these alarming and mischievous tricks of proselytism might never have been adopted. In proportion as the new government acquires stability and confidence, it will naturally resume the tried habits of social union. The conductors of the coalition of kings were aware of this: they knew that these opinions, and the laws resulting from them, would die away with the olympiad in which they were born: but they could arm the multitude in behalf of religion, property, and domestic felicity, and not in defence of indefeasible hereditary sovereignty. It suited them to describe the monsters of Circe. her own form would not have excited hostility.

The original pamphlet, as written in French by an Englishman, is not characterised by that purity of style which can give it claim to praise on account of its dialect. The translation of Mr. Wrexall is well executed, and preceded by a preface which recommends unanimity to the leaders of English parties in behalf of peace.

ART. XI. *Poems by the Rev. Henry Rowe, LL. B. Rector of Ringshall in Suffolk.* 8vo. 2 Vols. 7s. Boards. Cadell jun. and Davies. 1796.

WE have been informed that the author of the poems in this collection has, in "*The Poet's Lamentation*," described his own melancholy situation. As the lines cannot but excite compassion and sympathy in every humane breast, we shall give them in his own words:

‘ Though poor, resign’d, I feel in ev’ry state,
I bear with patience, nor repine at fate;
Wretched by day, I loath the hours till night,
Tell ev’ry clock, and watch the wassing light;
Anxious to hear, with pleasure to relate,
Each sorrow past, for joy ne’er comes too late.
What Heav’n decrees no prudence can prevent,
For blessings here are only blessings lent.
Thus reigns alternate varied good and ill,
And these by turns necessitate the will;
With storms impetuous, lo! abruptly driv’n,
The bad our own, the good the act of Heav’n;
Man then with all his knowledge still offends,
When human good on human will depends,
When men by nature frail and prone to sin,
Find weeds o’erpow’r the purer plant within;
Find hunger, thirst, imprisonment, and pain,
Condemn’d to feel, and guiltless oft sustain.
Tho’ clad in virtue like a coat of mail,
The best may suffer, and the bad prevail.
Alas, the Poet! hard indeed it seems,
That all thy loyal verse, poetick dreams,
Thy country’s champion, and thy loftier strains,
Should sing the song of Liberty in chains!
Uncharitable thought, to scandal prone,
How rare the world makes others woes their own.
Censorious beings loud alarms will beat,
Eager to hear, and cruel to repeat;
A thoroughfare of news like venom flies,
Things never heard, or mingled truth with lies;
If harden’d creditors my substance seiz’d,
I promis’d them no more than I believ’d.
What must I feel to view the hopeful youth,
Of manners gentle, and impress’d by truth;
When early watch’d, when reason first began,
When dawn’d the promise of a finish’d man?
What must I feel to view him share the grief,
Full rude the wind that furls the sapling leaf?
Alike I view with ever anxious thought,
Each other hope, not less sublimely taught;
Tho’ of frail life the bitter cup I drink,
Too proud to beg, almost too poor to think;

Ye

Yet blest'd beyond my hope, my sumptuous board,
 My children yield me more than worlds afford;
 Still it should seem the Babe but newly born,
 To heave the sigh, to brook the deadly thorn,
 Instead of garment of the purest white,
 Should wear alone the solemn robe of night.
 Can I forget when Heav'n look'd down benign,
 Benignant made my Eloisa mine;
 Ah! Eloisa, no! thy pious works,
 Heav'n's record tells, nor there in secret lurks.
 While here those charms which most embellish life,
 Blaze in the parent, and adorn the wife;
 Each thought an honour to her earthly stage,
 Herself a pattern for the rising age:
 In silent woe a tender part she bore,
 And shar'd with all her heart near all her store.'

The foregoing lines are offered to our readers as a satisfactory specimen of the poetic talents of the writer, who, we understand, claims some attention as a relative of the celebrated Bard who "Sung th' immortal Tamerlane."

That disposition is not to be envied, which, while it contemplates human misery, can attend to the niceties of criticism. Instead of pointing out any defects and inaccuracies in this work, we should rather express our surprise that, under the pressure of such distress, the author could write at all. We need not remind our readers of the inconstancy of Fortune, from whose frowns no rank nor station is exempt; and those who value themselves on their care and circumspection ought to consider that no man is uniformly prudent; *nemo mortalium omnibus horis sapit*; and that a single act of indiscretion, apparently of no great magnitude, may, by an unlucky concurrence of circumstances, involve a family in ruin. That Mr. Rowe is rather unfortunate than reprehensible, we are led to suppose by the list of his subscribers. We heartily wish that it were in our power to remove the causes of "the Poet's Complaint:" but we can only recommend his case to those who, with the *inclination*, have the *ability* to assist their fellow creatures, in whatever kind or degree of distress.

ART. XII. *Remarks concerning Stones said to have fallen from the Clouds*, both in these Days, and in antient Times. By Edward King, Esq. F.R.S. & F.A.S. 4to. pp. 34. 2s. 6d. Nicol. 1796.

WHEN a phenomenon of a very extraordinary kind is brought before the public, the first thing is to ascertain the reality of the fact; the second, to account for it. Should it appear absolutely inexplicable on any known principles, a genuine
 REV. DEC. 1796. G g philosopher

philosopher will not for that reason pertinaciously reject all the testimony adduced in its favour, though he will require a clearer and more circumstantial evidence than would be necessary to prove an ordinary event; and it is observable that, though the advancement of knowledge and inquiry has tended absolutely to overthrow many of the wonderful pretensions which were associated with human fraud and credulity, yet it has confirmed certain *natural wonders* which had lost their credit by not having obtained sufficiently accurate examination. The enlightened natural history of modern times, while it has cleared away a great mass of antient fable, has also established many facts, the improbability of which at first sight had caused them to be rejected in the dawn of rational inquiry.

The phenomenon which is the subject of the remarks before us will probably seem, to most persons, to be as little worthy of credit as any that could be offered. The falling of large stones from the sky, without any assignable cause of their previous ascent, seems to partake so much of the marvellous as almost entirely to exclude the operation of known and natural agents. Yet a body of evidence is here brought to prove that such events have actually taken place; and we ought not to withhold from it a proper degree of attention.

The immediate occasion of the present learned performance was an account of a shower of stones, which fell in Tuscany on the 16th of June 1794. The account was transmitted from Italy with such particular details and attestations, as almost to remove all doubt of the reality of the circumstance. From Mr. King's narration, abridged from a pamphlet written by the Abbate Ambrosio Soldani, it appears that, on the day above mentioned, a tremendous cloud, sending forth sparks, flashes, smoke, and explosions, was observed near Siena and Radicofani, proceeding from the *north*; about seven o'clock in the evening; from which a number of stones were, by various people, seen and heard to fall, weighing from 5½ lb. to less than an ounce. These were in general approaching to some regular form, black externally; within, ashy and chryselline; with metallic spots; and some of them so hot as to burn the hand. They fell in a space occupying from three to four miles; and this occurrence happened on the very day after the great eruption of Vesuvius; which mountain is situated to the *south* of this spot, at the distance of about 200 miles. The Abbate Soldani, considering the contrary direction of this cloud from the bearing of Vesuvius, is of opinion that the volcano had nothing to do with it, but that the stones were formed in the air by a combination of mineral substances which had risen from the earth as *exhalations*. Mr. King, on the other hand, (much more probably,

probably, as we conceive,) connects the phenomenon with the eruption; supposing that the vast height to which the matters were projected might, by a small inclination, carry them beyond Siena; to which place they might be brought back by a northerly current of wind. He does not, however, imagine that the stones were thrown out of the volcano in their proper form, but conceives that an immense cloud of projected ashes, with pyritical dust and particles of iron, taking fire in its descent, melted these heterogeneous matters, which by sudden crystallization and consolidation were compacted into hard masses or stones. We must refer to the work for his arguments in support of this theory. They consist chiefly of facts relative to the prodigious distance to which dust and ashes, from volcanic explosions, are sometimes carried.

Mr. King next goes into the testimony of the *falling of stones* from the clouds, from remote ages to the present time: but in many of these we confess that the *fact* seems to us very dubious, especially those relations of antiquity, which are usually connected with some piece of superstition or pious fraud. Mr. King seems to lay considerable stress on a narration of this kind by Livy, in which a shower of stones was reported to the senate to have fallen on the Alban mountain, and authenticated by inquiry on the spot: but he should not have omitted to remark that the same authority testifies, that the deputation was treated with a new shower in their flight, and heard a voice from the top of the mountain commanding a renewal of the ancient Alban sacrifices. We are surprized, also, that Mr. K. should refer to Livy for only *three* showers of stones, when he might have found *lapidibus pluisse* in the greater part of the annual returns of prodigies to the senate recorded by that historian. That there was trick in most of these cases, we presume no thinking man will doubt.

Some of the modern instances here related seem as well supported by evidence as the case will readily admit: but we fear that the credibility of Cardan will hardly bear him out in convincing the reader that he himself saw 120 stones fall from heaven, one of which weighed 120 and another 60 pounds.

We do not well understand why the author should have intermixed the account of extraordinary *hailstones* and *pieces of ice* with the fall of real stones. They are, indeed, examples of sudden congelation, but of a very different and much more intelligible kind. A figure of one of these crystals of ice, which he has prefixed to the title-page, would mislead a person who only glanced over the subject of the work.

ART. XIII. *The History of the Inoculation of the Small Pox in Great Britain*; comprehending a Review of all the Publications on the Subject: with an experimental Enquiry into the relative Advantages of every Measure which has been deemed necessary in the Process of Inoculation. By William Woodville, M. D. Physician to the Small Pox and Inoculation Hospitals. In 2 Vols. Vol. I. 8vo. pp. 400. 7s. Boards. Phillips. 1796.

THE history of the inoculation of the small-pox, a practice of such incalculable benefit to mankind, cannot fail of being interesting, not only from its connexion with medical science, but from the example which it affords of the gradual prevalence of truth and utility in the midst of opposition from a variety of prejudices and errors. Several publications, at different periods, have recorded the state and progress of this discovery; yet sufficient room was left for a full and fair history of it, brought down to the present time, with comments dictated by an enlightened spirit of criticism. The writer before us, on account of his known judgment and industry, and the situation which he occupies, will generally be admitted to be amply qualified for such a task; as well as for the additional and perhaps more important one, of carrying on an experimental investigation into the merit of the practices which compose the process of inoculation. In the present volume, however, he appears only as an historian.

Dr. W. begins with a brief introduction, in which he treats on the origin and antiquity of the natural small-pox. Its first appearance, he thinks, cannot with certainty be traced beyond the siege of Mecca, A. D. 569, when it appears to have caused the destruction of the invading army. It is next to be discovered at the conquest of Alexandria by the Mohammedians in 640; and thence it seems to have been rapidly diffused. Dr. W. is of opinion that its appearance in Europe was much earlier than is usually imagined.

The second Section gives an account of the practice of inoculation in various countries, before it became professional in Great Britain. The Doctor traces it among the Barbary states, the Arabs, the Chinese, the Hindoos, the Circassians, and the Greeks, and, which is very extraordinary, among the insulated people of South Wales; almost all of whom agreed in a popular practice of communicating the disease by some artificial mode, which they called *buying the small pox*. The first British subject, on whom the operation was performed, was the son of the celebrated Lady Mary Wortley Montague, at her residence in the suburb of Pera near Constantinople, in 1717.

In Sect. 3. is contained the introduction of inoculation into regular practice in this country, and in America; with the circumstances

circumstances attending its progress during 1721 and 1722. The same patriotic female had the merit of first giving the example in her own country, by inoculating her daughter here; and in the very next year, 1722, another lady of still higher rank, the Princess of Wales, afterward Queen Caroline, with a truly philosophic greatness of mind, supported the new practice in the most effectual manner by causing two of her own children to be the subjects of it. This in course brought it strongly into the public view; and the war of controversy between its promoters and opposers immediately began; of which an entertaining account is here given. Inoculation was at the same period introduced into N. America, and there also the same disputes existed.

SECT. 4. pursues the history of inoculation from 1722 to the establishment of the Inoculation Hospital in 1746. It must appear very extraordinary that, notwithstanding the high patronage which it obtained, and the writers of eminence by whom it was supported, prejudices of various kinds, backed by some unfortunate cases, caused it almost to sink into disuse a few years after its introduction. It was, however, making its way in other parts; and the great success which attended it in America seems to have been the particular cause of its revival in England.

SECT. 5. takes it from the last period, and circumstantially relates the establishment of the Inoculation Hospital, a very important step in the progress, and various other efforts in its favour in this country; and likewise the introduction of inoculation in several countries on the Continent, with the fate that attended it.

The 6th and last Section gives an account of its progress in Britain from 1753 to 1768. Having now surmounted all considerable opposition, and become a part of established medical practice, the efforts of the faculty were directed towards its improvement and perfection; and the mode of operating, the preparation, and the after-treatment, became subjects of discussion and experiment. This period ends with the rise and progress of the Suttonian practice, and the termination of the inquiries which it occasioned in Baron Dimsdale's "*Present Method of Inoculating*;" which is now generally received, and considered as standard practice.

From the sketch which we have thus given of the contents of this volume, they cannot but appear curious and interesting to readers of general inquiry, whether professional or not. We have only to add that the style is plain and unaffected, that the statements are full and candid; and that the remarks are those of a lover of mankind. Large quotations from authors are

occasionally made, but not without propriety; since the fairest view of their facts and opinions is to be derived from their own language.

ART. XIV. Mr. Burke's *Two Letters on a Peace with the Regicide Directory, &c.*

[Article concluded. See the last Month's Review.]

OUR duty now leads us to offer some observations on the reasonings by which Mr. Burke has attempted to prove the wisdom and justice of the war in its commencement, and the necessity of its continuance at present. These two subjects are so inseparably connected, that the decision of the one question must involve the fate of the other. If the war ought to have been commenced, it ought now to be continued:—If it ought not now to be continued, it ought never to have been commenced. Those who, like ourselves, originally blamed the war, are now perfectly consistent in deprecating any farther perseverance in so fatal a system. Equally consistent, on the other hand, are they who, like Mr. Burke, originally maintained the justice of the contest, and now contend for the necessity of persevering in it. Between these two opinions, there is no space that can be occupied by a consistent system. All the intermediate ground is filled only with half-opinions, with temporizing schemes, with feebleness and fluctuation in conduct, with inconsistency and contradiction in reasoning. Those, indeed, who confess that they were originally deceived, and have since discovered their error, may be entitled to the privileges of honest mistake and ingenuous confession: but those who proudly and stubbornly continue to claim the merit of consistency, while they are adopting those plans of negotiation which they reprobated four years ago, incur not only the imputation of the grossest inconsistency, (which may affect only the credit of their understanding,) but the far superior blame of a scandalous though impotent attempt to hide that inconsistency by impotence.

Before we consider the question thus stated, and comprehending alike the propriety of beginning the war and the necessity of continuing it, we shall offer some remarks on a passage in the pamphlet published by Owen, which Mr. Burke has in his own edition suppressed. The passage is as follows: (p. 63—68.)

‘ * Say some, you force opinion. You can never extirpate opinion without extirpating a whole nation. Nay, by pursuing it, you

* At p. 64. l. 10. the reader will easily discover that there must be some typographical omission or mistake, which altogether obscures the sense. At p. 65. l. 8. ‘gathered’ appears a misprinted word. At p. 66. l. 6. ‘correct’ is evidently printed for ‘conceive.’

only increase its partizans. Opinions are things out of human jurisdiction. I have formerly heard this from the mouths of great men, with more surprize than satisfaction. They alledged as a proof of their doctrine, the wars of Charles the Fifth, and some of his successors, against the Reformation.

(P. 64.) ' It is so common, though so unreasonable, it is hardly worth remarking, that no persons pursue more fiercely with criminal process, and with every kind of coercion, the publication of opinions contrary to their own, than those do, who claim in this respect the most unbounded latitude to themselves. If it were not for this inconsistency, then war against opinions might be justified as all others, more or less, according to the reason of the case: for the case judged on by moral prudence, and not by any universal abstract principle of right, is to guide government in this delicate point.

' As to the mere matter of extirpation of all kinds of opinions, whether right or wrong, without the extirpation of a people, it is a thing so very common, that it would be clouded and obscured rather than illustrated by examples. Every revolution in the predominant opinion made by the force of domestic legal government, by the force of any usurpation, by the force of any conquest, is a proof to the contrary; —and there is no nation which has not experienced those changes. Instances enough may be furnished of people who have enthusiastically, and with force, propagated those opinions, which some time before they resisted with their blood. Rarely have ever great changes in opinion taken place without the application of force, more or less. Like every thing else in human life and human affairs, it is not universally true, that a persecution of opinions lessens or increases the number of their votaries. In finding where it may or may not have gathered these effects, the sagacity of Government shines or is disgraced, as well as in the time, the manner, the choice of the opinions on which it ought to use or forbear the sword of domestick or of foreign justice. But it is a false maxim, that opinions ought to be indifferent to us, either as men or as a State. Opinion is the rudder of human action; and as the opinion is wise or foolish, vicious or moral, the cause of action is noxious or salutary. It has even been the great primary object of speculative and doctrinal philosophy to regulate opinion. It is the great object of political philosophy to promote that which is sound; and to extirpate what is mischievous, and which directly tends to render men bad citizens in the community, and mischievous neighbours out of it. Opinions are of infinite consequence. They make the manners—in fact, they make the laws: they make the Legislator. They are, therefore, of all things, those to which provident Government ought to look most in their beginnings. After a time they may look to them in vain. When, therefore, I am told that a war is a war of opinions, I am told that it is the most important of all wars.

' Here I must not be told that this would lead to eternal war and persecution. It would certainly, if we argued like metaphysicians run mad, who do not correct prudence, the queen of virtues, to be any virtue at all,—and would either throw the bridle on the neck of headlong Nature, or tie it up for ever to the post. No sophistry—no

chicane here. Government is not to refine men out of innocent and moral liberty by forced inferences, drawn by a torturing logic; or to suffer them to go down hill the highway that leads directly to every crime and every vice.

Without entering much into the comparison of the two cases, (that of this war and that of Charles the Fifth against the reformation,) which holds very ill, I shall only beg leave to remark, that theological opinions as such, whether sound or erroneous, do not go directly to the well being of social, of civil, or of politick society. But as long as opinion is the very ground and pillar of Government, and the main spring of human action, there are opinions which directly affect these very things. An opinion, that it is a man's duty to take from me my goods, and to kill me if I resist him. An opinion that he has a right, at his will, to pull down the Government by which I am protected in that life and property, and to place it in the hands of the enemies of both. These it is very extraordinary to hear compared to the theological dogmas concerning grace and justification—and the nature and essence of the sacrament and other pious opinions on the one side or on the other—which left human society altogether, or nearly, as it was. They did not preach vices or crimes. The parties disputed on the best means of promoting virtue, religion, and morals. Whether any collateral points relative to these questions or other circumstances of a more political nature mingled with them, might or might not justify a war, is a matter of historical criticism, with which, at this day, we are little concerned. But in the case before us, I must declare, that the doctrine and discipline of this sect is one of the most alarming circumstances relating to it, and the attempt to compare them with the opinions of school theologians, is a thing in itself highly alarming. I know that when men possess the best principles, the passions lead them to act in opposition to them. But when the moral principles are formed systematically to play into the hand of the passions; when that which is to correct vice and to restrain violence, is by an infernal doctrine, daringly avowed, carefully propagated, enthusiastically held, and practically followed, I shall think myself treated like a child, when I hear this compared to a controversy in the schools. When I see a great country, with all its resources, possessed by this sect, and turned to its purposes, I must be worse than a child to conceive it a thing indifferent to me. When this great country is so near me, and otherwise so situated, that except through its territory, I can hardly have a communication with any other, the state of moral and political opinion, and moral and political discipline in that country, becomes of still greater importance to me. When robbers, assassins, and rebels, are not only debauched, but indoctrinated regularly, by a course of inverted education, into murder, insurrection, and the violation of all property, I hold, that this, instead of excusing or palliating their offences, inspires a peculiar venom into every evil act they do; and that all such universities of crimes, and all such professors of robbery, are in a perpetual state of hostility with mankind.'

Perhaps few questions, ever discussed among men, are of more importance than the extent and limits of the authority of civil

civil government over opinion. We are ready to concede to Mr. Burke that neither the modesty which belongs to true philosophy, nor the caution which distinguishes practical prudence, will authorize either speculators or statesmen to assent to principles, or to lay down rules, on this great subject, which are strictly and absolutely universal. If we were engaged in controversy, perhaps we might be justified, in popular language, in excluding universally the interposition of the magistrate in checking or regulating opinion:—but, speaking impartially and correctly, it is difficult to deny that cases may be imagined of opinions so extravagant, monstrous, and pernicious, as to call on the magistrate to protect the quiet of society by preventing their dissemination. Mr. Locke himself has allowed this exception, and in language which is perhaps somewhat vague and incautious: “No opinions,” says he, “contrary to human society, or to those moral rules which are necessary to the preservation of civil society, are to be tolerated by the magistrate*.” This is an exception which is expressed in language large enough to furnish a pretext for every persecution that has been carried on among mankind. It was not without justice that Warburton, speaking of a similar argument, styled it, “a reason which has been in the mouth of all persecutors, from St. Austin to St. Dominic.” (*Divine Legation*, vol. iv. p. 25.)

In treating the subject fully and systematically, therefore, it seems difficult to exclude this exception; yet there is nothing which it is more the duty of the moralist to keep back from general view. It has been often observed that dominion over the minds of men is the most flattering and seducing of all the objects of ambition. All other power reaches only to external actions. This alone sways the convulsions and passions of men. The authority of the most despotic prince is founded on the interests and fears of his unhappy subjects, who hate the tyrant whom they are compelled to obey. The dominion of the leader of a sect subsists only by the devoted attachment and unbounded reverence of his followers. His power is more extensive than that of a master over his slaves. The submission of the disciples is more perfect, and more spontaneous, than that of freemen to the laws which they most cherish and revere. The power may be almost said to be without limits, and the obedience is without hypocrisy. The acquisition of this intoxicating dominion has often excited private men to disturb and distract society. How dreadful, then, are the evils which must arise from planting in the breasts of magistrates this new principle

* Letter on Toleration, Locke's Works, p. 250, Ed. Lond. 1714.

of ambition,—the desire of regulating the opinions as well as the actions of their subjects;—of becoming leaders of sects as well as chiefs and governors of states. The combination of the despotism of opinion with the despotism of force is the most horrible evil that can afflict a community! When Louis XIV., not contented with disposing of the lives and fortunes of his subjects, became also ambitious of regulating their speculations, France felt the effect of the zeal of proselytism kindled in the breast of a master armed with absolute power. The undistinguishing toleration and impartial protection of opinions should be the general rule of the magistrate's conduct. His occasional interposition to check opinions that, under very peculiar circumstances, may become injurious and dangerous to the great interests with which he is entrusted, is but a rare exception, and jealousy to be watched. Our moral feelings, our practical habits, even the general train of our speculations themselves, are adapted to rules, and not to exceptions. There was no feature in the countenance of our modern systems of philosophizing, so agreeable to a benevolent mind, as those liberal doctrines which taught the magistrate to respect the liberty of opinion, and to guard the rights of conscience; and which seemed to secure the world from at least one fatal scourge, that of persecution. These were wholesome speculations, which deserved to be admired and encouraged even when they were carried to a noble and generous excess. It is an excess which is very rarely attended with danger; and happy will be the condition of society, when the greatest evil that we have to dread is that human magistrates will become too humane, too moderate, and too tolerant.

There seems to us no symptom more alarming in the present state of our speculations, than the disposition to moot questions on the limits of toleration; by which our horror at intolerance is gradually weakened, and we are but too surely prepared to recur to that horrible practice, so long the pest and the disgrace of the world. If men could be prevented from relapsing into the follies of their ancestors, by the fatal experience of former ages, we should have a sufficient security against the recurrence of this dreadful evil: for there is no subject on which the testimony of history is more decisive, than on the inefficacy of force to resist the propagation of opinions. We do not absolutely assert that persecution has not sometimes, to the misfortune of mankind, been successful:—but we will venture to affirm that its inefficacy is a fact as nearly universal, as the nature of human affairs will permit any fact regarding human conduct to be. Two great men have left us their judgment on this matter, who wrote at the close of a century of wars and per-

succussions for opinion; and they were both close as well as sagacious observers of the progress and event of this terrible experiment. One was a Catholic, the other a Protestant: but both were alike great and wise men, friends of virtue, of humanity and of quiet, lovers of their country and of mankind. We speak of Grotius and Thuanus; and the result of their judgment and experience is not unworthy of attention from those who feel any rising tendencies towards intolerance, produced in their minds by the conflict of opinions which now distracts Europe. The words of the former are remarkable.

‘Sed contra eventus fuit, effectus out perirent multi, plures succrescerent. Ea nimirum, quæ corpore exerceamus, mortis et cruciatuum metu, vi atque imperio obnoxia sunt; verum animus ut est liber et immortalis, si quid per se arripuit, non ferro, non igne eviceris; quin ipsa invitans pericula, beatumque et gloriosum habetur extra sceleris conscientiam crudelia atque inuisa perpeti; cui rei documento sunt et veteres Christianorum res & hæc tempora. Nam post carnificata hominum non minus centum millia, ex quo tentatum an posset incendium hoc sanguine restinguui, tanta multitudo per Belgicam insurrexerat, ut publica interdum supplicia, quoties insignior reus, aut atrociores cruciatus seditione impedirentur.’

Hug. Grot. Ann. Belg. Lib. i. p. 12, Ed. Amstel. 1658.

The testimony of Thuanus is not less decisive. The beautiful and pathetic dedication of his history to Henry IV. (what a writer, and what a patron!) which perhaps as much as any human composition breathes the genuine spirit of charity and peace, is almost entirely employed on the consideration of this melancholy and important subject*.

‘Hæc vero dura et prærupta consilia populorum infecuta est desperatio et postremo defectio, quæ utcumque ad tempus compositæ, tandem hunc exitum habuerunt, ut major et optimior pars, a reliquo corpore quasi avulsa, nunc ordinum auctoritate administraretur, et bellum non solum cum altera parte sed cum totis Hispanorum viribus feliciter gerat.’

Thuani Hist. sui Temporis, p. 5, Ed. fol. Offenb. 1609.

It may not be improper, before we consider the war of Mr. Burke, to bestow a few words on that of Mr. Pitt.

At the commencement of the year 1793, the whole body of supporters of the war seemed unanimous; yet even then was perceptible the germ of a difference which time and events have since unfolded, and which has in a great measure given rise to the production before us. The Minister had early and frequent recourse to the high principles of Mr. Burke, in order to adorn his orations, to assail his antagonists in debate, to blacken the character of the enemy, and to rouse the national spirit against them. Amid the fluctuating fortune of war, he seemed in the

* The great Lord Mansfield declared, in the House of Lords, that he could scarcely read this dedication without tears.

moment of victory to deliver opinions scarcely distinguishable from those of Mr. Burke, and to recede from them by imperceptible degrees, as success abandoned the arms of the allies. When the armies of the French Republic were every where triumphant, and the pecuniary embarrassments of Great Britain began to be severely felt, he at length dismissed altogether the consideration of the internal state of France, and professed to view the war as merely defensive against aggressions committed on Great Britain and her allies. That the war is not defensible on such principles, perhaps a very short argument will be sufficient to demonstrate. War is just only to those by whom it is unavoidable; and every appeal to arms is unrighteous, except that of a nation which has no other resource for the maintenance of their security or the assertion of their honour. Injury and insult do not of themselves make it lawful for a nation to seek redress by war, because they do not make it necessary; another means of redress is still in their power, and it is still their duty to employ it. Reparation for injury, and satisfaction for insult, may be obtained by amicable negotiation. It is not either injury or insult, but injury for which reparation has been asked and denied, or insult for which satisfaction has been demanded and refused, that places a state in the situation in which, having in vain employed every other means of vindicating her rights, she may justly assert them by arms. Any commonwealth, therefore, which shuts up the channel of negotiation while disputes are depending between her and other communities, is the author of the war which may follow; because she has deprived those other nations of every means but war for the vindication of their rights. As a perfect equality prevails in the society and intercourse of nations, no state is bound to degrade herself by submitting to unavowed and clandestine negotiation: but every government has a perfect right to be admitted to that open, avowed, authorized, honourable negotiation, which in the practice of nations is employed for the pacific adjustment of their contested claims. To refuse authorized negotiation is to refuse the only negotiation to which a government is bound to submit. It is therefore in effect to refuse negotiation altogether; and it follows, as a necessary consequence, that they who refuse such authorized negotiation are responsible for a war which that refusal makes on their part unjust. These principles apply with irresistible force to the conduct of the English Government in the commencement of the present war. They complained, perhaps very justly, of the opening of the Scheldt, of the decree of fraternity, of the countenance shewn to disaffected Englishmen:—but they refused that authorized intercourse with the French

French government through its ambassador M. Chauvelin, which *might* have amicably terminated these disputes. It is no answer that they were ready to carry on a clandestine correspondence with that government through Noel, or Maret, or any other of its secret agents. That government was not obliged to submit to such an intercourse; and the British government *put themselves in the wrong* by refusing an intercourse of another sort. This single argument is, in our opinion, sufficient to subvert and demolish the whole system of Mr. Pitt; which, indeed, is so wanting not only in justice and reason, but in consistency and common plausibility, as to make the confutation of it an easy and inglorious enterprize.

It is now time for us to enter on the consideration of the system of Mr. Burke; which, as it was not made, like that of Mr. Pitt, to fluctuate with events and to be the slave of fortune, has all the consistency of a plan founded on defined principles and directed to avowed ends. No difficulties arising from a refusal to negotiate embarrass this system. It is founded on the principle that the *nature* of the French government is a just ground of war for its destruction, and regards the particular acts of that government no farther than as they are proofs of its irreconcilable hostility to all other states and communities. We shall state the grounds of this system in the words of Mr. Burke:

• Distance of place does not extinguish the duties or the rights of men; but it often renders their exercise impracticable. The same circumstance of distance renders the noxious effects of an evil system in any community less pernicious. But there are situations where this difficulty does not occur; and in which, therefore, these duties are obligatory, and these rights are to be asserted. It has ever been the method of publick jurists to draw a great part of the analogies on which they form the law of nations, from the principles of law which prevail in civil community. Civil laws are not all of them merely positive. Those which are rather conclusions of legal reason, than matters of statutable provision, belong to universal equity, and are universally applicable. Almost the whole prætorian law is such. There is a *Law of Neighbourhood* which does not leave a man perfect master on his own ground. When a neighbour sees a *new erection*, in the nature of a nuisance, set up at his door, he has a right to represent it to the judge; who, on his part, has a right to order the work to be staid; or if established, to be removed. On this head, the parent law is express and clear; and has made many wise provisions; which, without destroying, regulate and restrain the right of *ownership*, by the right of *vicinage*. No *innovation* is permitted that may redound, even secondarily, to the prejudice of a neighbour. The whole doctrine of that important head of prætorian law, "*De novi operis nunciacione*," is founded on the principle, that no *new use* should be made of a man's private liberty of operating upon his private property, from whence a detriment may be justly apprehended

by his neighbour. This law of denunciation is prospective. It is to anticipate what is called *damnum infectum*, or *damnum nondum factum*, that is a damage justly apprehended but not actually done. Even before it is clearly known, whether the innovation be damageable or not, the judge is competent to issue a prohibition to innovate, until the point can be determined. This prompt interference is grounded on principles favourable to both parties. It is preventive of mischief difficult to be repaired, and of ill blood difficult to be softened. The rule of law, therefore, which comes before the evil, is amongst the very best parts of equity, and justifies the promptness of the remedy; because, as it is well observed, *Res damni infecti celeritatem desiderat & periculosa est dilatio*. This right of denunciation does not hold, when things continue, however inconveniently to the neighbourhood, according to the *antient* mode. For there is a sort of presumption against novelty, drawn out of a deep consideration of human nature and human affairs; and the maxim of jurisprudence is well laid down, *Vetusitas pro lege semper habetur*.

* Such is the law of civil vicinity. Now where there is no constituted judge, as between independent states there is not, the vicinage itself is the natural judge. It is, preventively, the assessor of its own rights; or remedially, their avenger. Neighbours are presumed to take cognizance of each other's acts. "*Vicini, vicinorum facta presumuntur scire*." This principle, which, like the rest, is as true of nations, as of individual men, has bestowed on the grand vicinage of Europe, a duty to know, and a right to prevent, any capital innovation which may amount to the erection of a dangerous nuisance*. Of the importance of that innovation, and the mischief of that nuisance, they are, to be sure, bound to judge not litigiously; but it is in their competence to judge. They have uniformly acted on this right. What in civil society is a ground of action; in political society is a ground of war. But the exercise of that competent jurisdiction is a matter of moral prudence. As suits in civil society, so war in the political must ever be a matter of great deliberation. It is not this or that particular proceeding, picked out here and there, as a subject of quarrel, that will do. There must be an aggregate of mischief. There must be marks of deliberation; there must be traces of design; there must be indications of malice; there must be tokens of ambition. There must be force in the body where they exist; there must be energy in the mind. When all these circumstances combine, or the important parts of them, the duty of the vicinity calls for the exercise of its competence; and the rules of prudence do not restrain, but demand it.

* In describing the nuisance erected by so pestilential a manufactory, by the construction of so infamous a brothel, by digging a night cellar for such thieves, murderers, and house-breakers, as never in-

• "This state of things cannot exist in France without involving all the surrounding powers in one common danger, without giving them the right, without imposing it on them as a duty, to stop the progress of an evil which attacks the fundamental principles by which mankind is united in civil society." Declaration, 29th Oct. 1793.

selected

tested the world, I am so far from aggravating, that I have fallen infinitely short of the evil. No man who has attended to the particulars of what has been done in France, and combined them with the principles there asserted, can possibly doubt it. When I compare with this great cause of nations, the trifling points of honour, the still more contemptible points of interest, the light ceremonies, the undefinable punctilios, the disputes about precedence, the lowering or the hoisting of a sail, the dealing in a hundred or two of wild cat-skins on the other side of the Globe, which have often kindled up the flames of war between nations, I stand astonished at those persons, who do not feel a resentment, not more natural than politick, at the atrocious insults that this monstrous compound offers to the dignity of every nation, and who are not alarmed with what it threatens to their safety.

I have therefore been decidedly of opinion, with our declaration at Whitehall, in the beginning of this war, that the vicinity of Europe had not only a right, but an indispensable duty, and an exigent interest, to denunciate this new work before it had produced the danger we have so sorely felt, and which we shall long feel. The example of what is done by France is too important not to have a vast and extensive influence; and that example backed with its power, must bear with great force on those who are near it; especially on those who shall recognize the pretended Republick on the principle upon which it now stands. It is not an old structure which you have found as it is, and are not to dispute of the original end and design with which it had been so fashioned. It is a recent wrong, and can plead no prescription. It violates the rights upon which not only the community of France, but those on which all communities are founded. The principles on which they proceed are *general* principles, and are as true in England as in any other country. They who (though with the purest intentions) recognize the authority of these Regicides and robbers upon principle, justify their acts, and establish them as precedents. It is a question not between France and England. It is a question between property and force. The property claims; and its claim has been allowed. The property of the nation is the nation. They who massacre, plunder, and expel the body of the proprietary, are murderers and robbers. The State, in its essence, must be moral and just: and it may be so, though a tyrant or usurper should be accidentally at the head of it. This is a thing to be lamented: but this notwithstanding, the body of the commonwealth may remain in all its integrity, and be perfectly sound in its composition. The present case is different. It is not a revolution in government. It is not the victory of party over party. It is a destruction and decomposition of the whole society; which never can be made of right by any faction, however powerful, nor without terrible consequences to all about it, both in the act and in the example. This pretended Republick is founded in crimes, and exists by wrong and robbery; and wrong and robbery, far from a title to any thing, is war with mankind. To be at peace with robbery is to be an accomplice with it.' (P. 113—119.)

It is a common and miserable art of controversy, when the polemic hides his inability for answering powerful arguments under

under an affectation of contempt and disdain. We scorn to avail ourselves of this sorry and hackneyed trick. "*Je n'ai pas l'esprit, ça me semble, assez gâté par la contagion controversiste, pour faire le fier sur cette objection, et pour la traiter d'un air dédaigneux et méprisant, comme l'on fait d'ordinaire, lors qu'on se sent incapable de bien répondre**." We are not disposed to deny that so mighty a change in the frame of government, and the state of society, of one of the greatest nations of the civilized world, as was effected by the revolution of France,—attended by such extravagant opinions, and producing such violent passions,—was of a nature to be dangerous to the safety of the several governments, and to the quiet of the various communities, which compose the great commonwealth of Europe. To affirm the contrary would be in effect to maintain that man is not the creature of sympathy and imitation; that he is not always disposed, in a greater or less degree, to catch the feelings, to imbibe the opinions, and to copy the conduct of his fellow men. Most of the revolutions which have laid antient systems in ruins, and changed the whole face of society, have sprung from these powerful and active principles of human nature. The remote effect of these revolutions has been sometimes beneficial and sometimes pernicious: but the evil which accompanied them has ever been great and terrible; their future tendency was necessarily ambiguous and contingent; and their ultimate consequences were always dependent on circumstances which were beyond the controul of the agents. With these opinions, the only question that can be at issue between Mr. Burke and ourselves is, *whether a war was a JUST, EFFECTUAL, and SAFE mode of averting the danger with which the French revolution might threaten the established governments of Europe; JUST in its principle, EFFECTUAL for its proposed end, and SAFE from the danger of collateral evil.*

On all the three branches of this comprehensive question, we are obliged to dissent very widely from the opinions of Mr. Burke. We are not required to affirm, universally, that there never are cases in which the state of the internal government of a foreign nation may become a just ground of war; and we know too well the danger of universal affirmations, to extend our line of posts farther than is absolutely necessary for our own defence. We neither affirm nor deny any thing on subjects which are out of the case before us.—We are not convinced of the *fact* that the French government, in the year 1791, (when the royal confederacy originated,) was of such a nature as to be incapable of being so ripened and mitigated by a wise mo-

* *Commentaire Philoſophique, &c. 2^e Partit, Chap. iv. Oeuvre de Bayle, Tom vi. p. 4.*

deration in the surrounding powers, that it might not become perfectly safe and inoffensive to neighbouring states. Till this fact be proved, the whole reasoning of Mr. Burke appears to us inconclusive. Whatever may be done by prudence and forbearance is not to be attempted by war. Whoever, therefore, proposes war as the means of attaining any public good, or of averting any public evil, must first prove that his object is unattainable by any other means;—and peculiarly heavy is the burden of proof on the man who, in such cases as the present, is the author of extreme and violent counsels; which, even when they are most specious in promise, are hard and difficult in trial, as well as most uncertain in their issue; which usually preclude any subsequent recurrence to milder and more moderate expedients; and from which a safe retreat is often difficult, and an honourable retreat is generally impossible. Great and evident indeed must be the necessity which can justify a war that in its nature must impair, and in its effects may subvert, the sacred principle of national independence;—that great master-principle of public morality, from which all the rules of the law of nations flow, and which they are all framed only to defend; of which the balance of power itself (for which so many wars, in our opinion just, have been carried on) is only a safeguard and an outwork; and of which the higher respect and the more exact observance* have so happily distinguished our western parts of Europe, in these later times, above all other ages and countries of the world. Under the guard of this venerable principle, our European societies, with the most different forms of government and the greatest inequalities of strength, have subsisted and flourished in almost equal security; the character of man has been exhibited in all that variety and vigour which are necessary for the expansion and display both of his powers and his virtues; the spring, and spirit, and noble pride, and generous emulation, which arise from a division of territory among a number of independent states, have been combined with a large measure of that tranquil security which has been so rarely found reconcilable with such a division. The opinion of enlightened Europe has furnished a mild but not altogether ineffectual controul over the excesses of despotism itself; and the victims of tyranny have at least found a safe and hospitable asylum in foreign countries, from the rage of their native oppressors. It has alike exempted us from the

* We are not able at present to recollect any great and considerable violation of the principle of national independence, from the establishment of the modern system of Europe, till the late detestable partition of Poland.

lethargic quiet of extensive empire, from the scourge of wide and rapid conquest, and from the pest of frequent domestic revolutions.

This excellent principle, like every other rule which governs the moral conduct of men, may be productive of occasional and accidental evil. It must be owned that the absolute independence of states, and their supreme exclusive jurisdiction over all acts done within their own territory, secure an impunity to the most atrocious crimes either of usurpers or of lawful governments degenerated into tyrannies. There is no tribunal competent to punish such crimes, because it is not for the interest of mankind to vest in any tribunal an authority adequate to their punishment; and it is better that these crimes should be unpunished, than that nations should not be independent. The abuse of an authority to punish them is more probable than the use, and the evils of the abuse are greater than the benefits of the use. To admit such a power in surrounding governments would only be to supply fresh incitements to ambition and rapine; to multiply the grounds of war; to enlist domestic factions in the service of foreign princes; to sharpen the rage of national animosity; to destroy the confidence of independence and internal quiet; and to furnish new pretexts for invasion, for conquest, and for partition. When the Roman General *Flaminius* was accomplishing the conquest of Greece under pretence of enfranchising the Grecian republics, he partly covered his ambitious designs by the specious colour of punishing the atrocious crimes of the Lacedemonian tyrant *Nabis**. When Catherine II. and her accomplices perpetrated the greatest crime which any modern government has ever committed against another nation, it was easy for them to pretend that the partition of Poland was necessary for the extirpation of Jacobinism in the north of Europe:—but we repeat that there are few evils which ought to be averred at the hazard of endangering national independence, and there is scarcely any good which can be obtained by increasing the strength and multiplying the pretexts of ambitious power.

We are therefore of opinion that the war proposed by Mr. Burke is UNJUST, both because it has not been proved that no other means than war could have preserved us from the danger; and because war was an expedient which it was impossible to employ for such a purpose, without shaking the authority of that great tutelary principle, under

* Tit. Liv. Hist. Lib. xxxiv. Cap. xxiv. et seq. The whole narrative is extremely curious, and not without resemblance and application to later events.

the shade of which the nations of Europe have so long flourished in security. The whole argument of Mr. Burke proceeds on an assumption of the fact that the French government, at the time at which the princes of Europe first armed for its destruction, (and indeed, according to him, long before,) was of such a nature that no policy nor prudence could have made the existence of that government compatible with the security of the other states of Europe. This fact has not been proved: this fact we deny; and until this fact *be* proved, the reasoning which we oppose has no foundation to support it. There is no case of fact made out, to which the principles of the law of vicinage are to apply. If the fact had been proved, we might confess the justice of the war: though even in that case its wisdom and policy would still remain to be considered.

The first question to be discussed, in the examination of every measure of policy, is whether it is likely to be EFFECTUAL for its proposed ends. That the war against France was inadequate to the attainment of its object is a truth which is now demonstrated by fatal experience: but which, in our opinion, at the time of its commencement, was very evident to men of sagacity and foresight. The nature of the means to be employed was of itself sufficient to prove their inadequacy. The first condition essential to the success of the war was that the confederacy of ambitious princes, who were to carry it on, should become perfectly wise, moderate, and disinterested; that they should bury in oblivion past animosities, and all mutual jealousies; that they should sacrifice every view of ambition, and every opportunity of aggrandizement, to the great object of securing Europe from general confusion by re-establishing the ancient monarchy of France. No man has proved the necessity of this moderation and disinterestedness to the success of the war, more unanswerably than Mr. Burke himself.

‘The true nature of a Jacobin war, in the beginning, was, by most of the Christian Powers, felt, acknowledged, and even in the most precise manner declared. In the joint manifesto, published by the Emperor and the King of Prussia, on the 4th of August 1792, it is expressed in the clearest terms, and on principles which could not fail, if they had adhered to them, of classing those monarchs with the first benefactors of mankind. This manifesto was published, as they themselves express it, “to lay open to the present generation, as well as to posterity, their motives, their intentions, and the *disinterestedness* of their personal views; taking up arms for the purpose of preserving social and political order amongst all civilized nations, and to secure to *each* state its religion, happiness, independence, territories, and real constitution.”—“On this ground, they hoped that all Empires, and all States, ought to be unanimous; and becoming the firm guardians of the happiness of mankind, that they cannot fail to unite

their efforts to rescue a numerous nation from it's own fury, to preserve Europe from the return of barbarism, and the Universe from the subversion and anarchy with which it was threatened." The whole of that noble performance ought to be read at the first meeting of any Congress, which may assemble for the purpose of pacification. In that piece "these Powers expressly renounce all views of personal aggrandizement," and confine themselves to objects worthy of so generous, so heroic, and so perfectly wise and politick an enterprise. It was to the principles of this confederation and to no other, that we wished our Sovereign and our Country to accede, as a part of the commonwealth of Europe. To these principles with some trifling exceptions and limitations they did fully accede *. And all our friends who did take office acceded to the Ministry (whether wisely or not) as I always understood the matter, on the faith and on the principles of that declaration.

"As long as these powers flattered themselves that the menace of force would produce the effect of force, they acted on those declarations: but when their menaces failed of success, their efforts took a new direction. It did not appear to them that virtue and heroism ought to be purchased by millions of rix-dollars."—

"Without the principles of the Jacobins, perhaps without any principles at all, they played the game of that faction. There was a beaten road before them. The Powers of Europe were armed; France had always appeared dangerous; the war was easily diverted from France as a faction, to France as a state. The Princes were easily taught to slide back into their old habitual course of politics. They were easily led to consider the flames that were consuming France, not as a warning to protect their own buildings, (which were without any party wall, and linked by a contiguity into the edifice of France,) as an happy occasion for pillaging the goods, and for carrying off the materials of their neighbour's house. Their provident fears were changed into avaricious hopes. They carried on their new designs without seeming to abandon the principles of their old policy. They pretended to seek, or they flattered themselves that they fought, in the accession of new fortresses, and new territories, a *defensive* security. But the security wanted was against a kind of power, which was not so truly dangerous in it's fortresses nor in it's territories, as in it's spirit and it's principles. They aimed, or pretended to aim, at *defending* themselves against a danger, from which there can be no security in any *defensive* plan. If armies and fortresses were a defence against Jacobinism, Louis the Sixteenth would this day reign a powerful monarch over an happy people.

"This error obliged them, even in their offensive operations, to adopt a plan of war, against the success of which there was something little short of mathematical demonstration. They refused to take any step which might strike at the heart of affairs. They seemed unwilling to wound the enemy in any vital part. They acted through the whole, as if they really wished the conservation of the Jacobin power; as what might be more favourable than the lawful Govern-

* See Declaration. Whitehall, Oct. 29, 1793."

ment to the attainment of the petty objects they looked for. They always kept on the circumference; and the wider and remoter the circle was, the more eagerly they chose it as their sphere of action in this centrifugal war. The plan they pursued, in its nature demanded great length of time. In its execution, they, who went the nearest way to work, were obliged to cover an incredible extent of country. It left to the enemy every means of destroying this extended line of weakness. Ill success in any part was sure to defeat the effect of the whole. This is true of Austria. It is still more true of England. On this false plan, even good fortune, by further weakening the victor, put him but the further off from his object.

‘As long as there was any appearance of success, the spirit of aggrandizement, and consequently the spirit of mutual jealousy seized upon all the coalesced Powers. Some sought an accession of territory at the expence of France, some at the expence of each other; some at the expence of third parties; and when the vicissitude of disaster took its turn, they found common distress a treacherous bond of faith and friendship.

‘The greatest skill conducting the greatest military apparatus has been employed; but it has been worse than uselessly employed, through the false policy of the war. The operations of the field suffered by the errors of the Cabinet. If the same spirit continues when peace is made, the peace will fix and perpetuate all the errors of the war; because it will be made upon the same false principle. What has been lost in the field, in the field may be regained. An arrangement of peace in its nature is a permanent settlement; it is the effect of counsel and deliberation, and not of fortuitous events. If built upon a basis fundamentally erroneous, it can only be retrieved by some of those unforeseen dispositions, which the all-wise but mysterious Governor of the World, sometimes interposes, to snatch nations from ruin. It would not be pious error, but mad and impious presumption for any one to trust in an unknown order of dispensations, in defiance of the rules of prudence, which are formed upon the known march of the ordinary providence of God.

‘It was not of that sort of war that I was amongst the least considerable, but amongst the most zealous advisers; and it is not by the sort of peace now talked of, that I wish it concluded. It would answer no great purpose to enter into the particular errors of the war. The whole has been but one error. It was but nominally a war of alliance. As the combined powers pursued it, there was nothing to hold an alliance together. There could be no tie of *honour*, in a society for pillage. There could be no tie of a common *interest* where the object did not offer such a division amongst the parties, as could well give them a warm concern in the gains of each other, or could indeed form such a body of equivalents, as might make one of them willing to abandon a separate object of his ambition for the justification of any other member of the alliance. The partition of Poland offered an object of spoil in which the parties *might* agree. They were circumjacent; and each might take a portion convenient to his own territory. They might dispute about the value of their several shares, but the contiguity to each of the demandants always fur-

nished the means of an adjustment. Though hereafter the world will have cause to rue this iniquitous measure, and they most who were most concerned in it, for the moment, there was wherewithal in the object to preserve peace amongst confederates in wrong. But the spoil of France did not afford the same facilities for accommodation. What might satisfy the House of Austria in a Flemish frontier afforded no equivalent to tempt the cupidity of the King of Prussia. What might be desired by Great Britain in the West Indies, must be coldly and remotely, if at all, felt as an interest at Vienna; and it would be felt as something worse than a negative interest at Madrid. Austria, long possessed with unwise and dangerous designs on Italy, could not be very much in earnest about the conservation of the old patrimony of the House of Savoy: and Sardinia, who owed to an Italian force all her means of shutting out France from Italy, of which she has been supposed to hold the key, would not purchase the means of strength upon one side by yielding it on the other. She would not readily give the possession of Navara for the hope of Savoy. No continental Power was willing to lose any of its continental objects for the increase of the naval power of Great Britain; and Great Britain would not give up any of the objects she fought for as the means of an increase to her naval power, to further their aggrandizement.

‘The moment this war came to be considered as a war merely of profit, the actual circumstances are such, that it never could become really a war of alliance.’

This moderation and this disinterestedness were not only necessary for the union of the allies, but for the disunion of France. These principles alone could hold together the alliance:—they alone could prevent it from having to encounter the unanimous opposition of France; and if that opposition were unanimous, it must of necessity be irresistible:—but we will venture to affirm that the supposition of a disinterested confederacy of ambitious princes is as extravagant a chimera, as any that can be laid to the charge of the wildest visionaries of democracy. The universal peace of the Abbé St. Pierre was plausible and reasonable, when compared with this supposition. The universal republic of Anacharsis Cloots himself was not much more irreconcilable with the uniform experience and sober judgment of mankind. We are far from confounding two writers, one of whom was a benevolent visionary, and the other a sanguinary madman; who had nothing in common but the wildness of their predictions and the extravagance of their hopes. The Abbé St. Pierre had the simplicity to mistake an ingenious raillery of the Cardinal Henry for a deliberate adoption of his reveries. That Minister told him “*that he had forgotten an indispensable preliminary, that of sending a body of missionaries to turn the hearts and minds of the Princes of Europe.*” Mr. Burke, with all his knowledge of human nature, and

and with all his experience of public affairs, has forgotten a circumstance as important as that which was overlooked by the simple and reclusive speculator. He has forgotten that he must have made ambition disinterested, power moderate, the selfish generous, and the shortsighted wise, before he could hope for success in the contest which he recommended. He has forgotten that the condition essentially requisite to the success of his project was a moral and political impossibility. He cannot be permitted to tell us that his plan would have been successful, if the Princes of Europe had been unambitious and moderate; if they had pursued no views of private aggrandizement, or schemes of separate conquest: for it was in the nature of things that they should be guided by such views. To say that, if the authors of the partition of Poland could be made perfectly wise and honest, they might prevail over the French democracy, is very little more than the most chimerical projector has to offer for his wildest scheme. Such an answer only gives us this new and important information, that impracticable projects will be realized when insurmountable obstacles are overcome. The framers of imaginary commonwealths and perfect democracies gravely tell us that their experiments would be perfectly successful, if they were not disturbed by the profligacy and passions of mankind:—we answer them, justly, “Your assertion may indeed be true, but it is trivial and impertinent. Who are you that presume to frame laws for men, without taking human passions into the account:—to regulate the actions of mankind, without regarding the source and principle of these actions?”—Surely we are also entitled to ask Mr. Burke, how he could calculate the probable conduct of a confederacy of Princes, with an utter disregard of the universal principles, the uniform habits, and the recent proceedings of the confederates. If he omitted these elements in his calculation, the result must indeed be erroneous, but could scarcely be unexpected by any thinking man. A chemist, who, in his experiments, should forget the power of steam, or of electricity, would have no right to be surprised that his apparatus should be shivered into pieces, and his laboratory covered with the fragments:—he has merely his own folly to accuse for the failure of his experiment. It must be owned, indeed, that no man could have ventured to predict the extent and extravagance of that monstrous and almost incredible insatiation, which has distracted the counsels and palsied the strength of the allied Powers:—but it was easy to foresee, and it was in fact predicted, that a sufficient degree of that insatiation must prevail to defeat the attainment of their professed object. We cannot help expressing our surprise that the immense differ-

ence, in this respect, between the present confederacy and the grand alliance of King William III. did not present itself to the great understanding of Mr. Burke. The insuperable difficulty of which we have spoken had no existence in the grand alliance. This is a war to avert the danger of the French Revolution, in which it was indispensably necessary to avoid all appearance of a design to aggrandize the allies at the expence of France. The other was a war designed to limit the exorbitant power and dangerous greatness of Louis XIV. which was chiefly to be effected by diminishing his overgrown dominions. The members of that confederacy gratified their own ambition by the same means which provided for the general safety; for every conquest made from France by any of the allies was an advantage to the common cause, and an accession to the security of Europe.—In that contest, every conquest promoted the general object. In the present contest, every conquest retards and tends to defeat it. No romantic moderation, no chimerical disinterestedness, no sacrifice of private aggrandizement to the cause of Europe, was required by that confederacy. Selfishness and public spirit there prescribed the same conduct, and were not, as in the present war, at irreconcilable variance; yet, with this great advantage, it is almost the only confederacy recorded in history which has ever been successful; and it required other talents than those of petty intrigue and pompous declamation to build it up and to hold it together.—It required all the exalted genius, all the comprehensive wisdom, all the disinterested moderation, and all the unshaken perseverance, of King William III.—but the bitterest enemies of our present Ministers could scarcely imagine so cruel a satire against them, as any comparison between their talents and policy and those of that great monarch. We have no animosity against them so strong as even to insinuate such a mortifying parallel; nor shall we so far forget the rules of decorum and moderation, as to make so severe and humiliating an attack on their character. The disapprobation of the conduct of the British Cabinet must have risen to an extraordinary degree of warmth in the mind of Mr. Burke, before he could have prevailed on himself to bring into the view of his readers the policy of other and better times; and to awaken recollections of past wisdom and glory, which must tend so much to embitter our indignation at the present mismanagement of public affairs.

Many other remarks present themselves to our minds on this branch of the subject: but our limits only permit us to offer a very small part of our own ideas; and it is not our wish to intrude on the patience of the public by repeating what has already
ready

ready been better said by others. It is sufficient, in one word, to state that the success of the war required it to be felt by Frenchmen to be a war directed against the Revolution, and not against France; while the ambition of the allies necessarily made it a war against France, and not against the Revolution; and that this fatal and incurable repugnance between the views of the allies and the only means of success made the failure of the war inevitable. Mr. Burke, M. de Calonne, M. Mallet du Pan, and all the other distinguished writers who have appeared on behalf of the French Royalists, (a name which no man should pronounce without pity, and no Englishman ought to utter without shame!) have acknowledged, lamented, and condemned the wretched policy of the confederates. We have still to accuse their sagacity of not having originally foreseen what a frail and brittle instrument such a confederacy must prove. We have still to reproach them for not having at first perceived, that to embark the safety of Europe on the success of such an alliance was a most ambiguous and perilous policy; only to be reluctantly embraced after every other expedient was exhausted, in a case of the most imminent danger, and in circumstances of the most imperious necessity.

These reflections naturally conduct us to the *third branch* of the proposed inquiry; namely, to the consideration of the SAFETY of the war, or the collateral evil with which it was pregnant, in either alternative of its failure or success;—and we do not hesitate to affirm that, in our humble opinion, the success of the war was dangerous to the independence of nations, and its failure hostile to the stability of governments. The choice between two such dreadful evils is embarrassing and cruel. Yet, with the warmest and most sincere zeal for the tranquillity of every people; with the strongest wishes that can arise from personal character and habits for quiet and repose; with all our heartfelt and deeply rooted detestation for the crimes, calamities, and horrors of civil confusion; we cannot prevail on ourselves to imagine that a greater evil could befall the human race, than the partition of Europe among the spoilers of Poland.—All the wild freaks of popular licentiousness, all the fantastic transformations of government, all the frantic cruelty of anarchical tyranny, almost vanish before the terrible idea of gathering the whole civilized world under the iron yoke of military despotism! It is, at least it was, an instinct of the English character to feel more alarm and horror at despotism, than at any other of those evils which afflict human society; and we own our minds to be still under the influence of this old and perhaps exploded national prejudice. It is a prejudice, however, which appears to us founded on the most sublime and profound philosophy; and it has been implanted in the minds

of Englishmen by their long experience of the mildest and most free government, with which the bounty of Divine Providence has been pleased, for so many centuries, to favour so considerable a portion of the human race. It has been nourished by the blood of our forefathers. It is embodied with our most venerable institutions. It is the spirit of our most sacred laws. It is the animating principle of the English character. It is the very life and soul of the British Constitution. It is the distinguishing nobility of the meanest Englishman. It is that proud privilege which exalts him, in his own respect, above the most illustrious slave that drags his gilded chain at the court of a tyrant. It has given vigour and lustre to our warlike enterprises, justice and humanity to our laws, and character and energy to our national genius and literature. Of such a prejudice we are not ashamed, and we have no desire to outlive its extinction in the minds of our countrymen:—

tunc omne Latinum

Fabula nomen erit — Luc. Pharf. lib. vii. v. 391, 392.

To return from what may be thought a digression, but which is inspired by feelings that we hope at least a few of our readers may be still old-fashioned enough to pardon us for indulging, we proceed to make some remarks on the dangers with which the failure of this war threatened Europe. It is a memorable example of the intoxication of men and of their governors, that, at the commencement of this war, the bare idea of the possibility of its failure would have been rejected with indignation and scorn. Yet it became statesmen to consider this event as at least *possible*; and in that alternative, what were the consequences which the European governments had to apprehend? With their counsels baffled, their armies defeated, their treasures exhausted, their subjects groaning under the weight of taxes, their military strength broken, and their reputation of military superiority destroyed, they have to contend in their own states against the progress of opinions which their own unfortunate policy has surrounded with the dazzling lustre of heroism, and with all the attractions and fascinations of victory. Disgraced in a conflict with democracy abroad, with what vigour or effect can they repress it at home? If they had forborne to enter on war, the reputation of their power would at least have been whole and entire; the awful question, whether the French revolution or the established governments of Europe are the strongest, would at least have remained undecided; and the people of all countries would not have witnessed the dangerous example of their sovereigns humbled before the leaders of the new sect. The French democracy of 1792, covered with massacre and blood, had not so many attractions for the people of other countries, as the French democracy of
1796,

1796, crowned with the laurels and the splendour of victory. Mr. Burke, indeed, tells us that the war has at least procured a respite for Europe: but he has forgotten to inform us that there are respites which aggravate the severity of the punishment, and that there are violent struggles which provoke a fate that might otherwise be avoided.

We purposely forbear to enlarge on this subject, because the display of those evils which, at the commencement of the war, were likely to arise from its failure, is now unfortunately become the melancholy picture of the actual situation of Europe. This is a theme more adapted for meditation than discourse.—It is as sincere wellwishers to the stability and tranquil improvement of established governments; as zealous and ardent friends to that admirable constitution of government, and happy order of society, which prevail in our native land; that we originally deprecated and still condemn a war which has brought these invaluable blessings into the most imminent peril. All the benevolence and patriotism of the human heart cannot, in our opinion, breathe a prayer more auspicious for Englishmen to the Supreme Ruler of the world, than that they may enjoy to the latest generations the blessings of that constitution which has been bequeathed to them by their forefathers. We desire its improvement indeed—we ardently desire improvement, as a means of preservation: but above all things we pray for its preservation!

We cannot close a subject on which we are serious even to melancholy, without offering the slender but unbiassed tribute of our admiration and thanks to that illustrious statesman, the friend of (what we must call) the better days of Mr. Burke,—whose great talents have been devoted to the cause of liberty and of mankind; who of all men most ardently loves because he most thoroughly understands the British constitution; who has made a noble and memorable, though unavailing struggle to preserve us from the evils and dangers of the present war; who is requited for the calumny of his enemies, the desertion of his friends, and the ingratitude of his country, by the approbation of his own conscience, and by a well-grounded expectation of the gratitude and reverence of posterity. We never can reflect on the event of this great man's counsels, without calling to mind that beautiful passage of Cicero, in which he deploras the death of his illustrious rival Hortensius: "*Si fuit tempus ullum cum extorquere arma posset e manibus iratorum civium boni civis auctoritas et oratio; tum profecto fuit cum patrociniū pacis exclusum est aut errore hominum aut timore* *."

* De Claris Orator. ap. Cic. Op. Olivet. vol. i. p. 379. Gen. 1743.

ART. XV. *Clarentine*, a Novel. 12mo. 3 Vols. 10s. 6d.
Boards. Robinsons. 1796.

“**W**HETHER it be, (says Dr. Johnson.) that we comprehend but few of the possibilities of nature, or that life itself affords but little variety, every man who has tried knows how much labour it will cost to form such a combination of circumstances as shall have at once the grace of novelty and credibility, and delight the fancy, without violence to reason.” The truth of this observation, we suspect, has been sensibly felt by writers of novels, and even sometimes by their readers; and it ought to incline the latter to regard with indulgence the labours of the former, who take so much pains to contribute to their amusement. The work before us does not abound with any striking delineation of character, artful contexture of fable, nor peculiar illustration of any moral or religious truth: but the language is easy, spirited, and flowing; the heroine is strictly virtuous; the conduct of the principal persons in the history is, on the whole, unexceptionable; and the tale is throughout interesting. To say that some of the conversations are insipid, and some of the characters unimportant, would be to censure the manners of the age, rather than the novel: for every writer of fictitious history ought to copy, as nearly as he can, living characters; and if dialogue in *tenish* company be frequently trifling and uninteresting, and if coxcombs and coquettes be not only suffered, but caressed and encouraged, in the fashionable circles, there can be no impropriety in introducing them into novels.

The best drawn character in this book, in our opinion, is Mrs. Herbert:—cold, selfish, and unprincipled, but artful and seductive; she is nevertheless, as is common with women of that cast, a dupe to her vanity, and betrays herself. Somerset is possessed of every great and noble quality, and is well worthy of the affection of Clarentine. Some of the eccentricities and follies of Sir Edgar might have been spared; and many readers may think that his brother Frederick has some reason to complain, that he does not make a more conspicuous figure in the history. Eltham, perhaps, is not quite so great a favourite with us as with the author: we scarcely think him deserving of the affections of the generous, sprightly, good-humoured, and unaffected Sophia. We cannot give a fairer specimen of the author’s style and manner, than by the insertion of the following letter from this young lady to Clarentine:

‘ Why, what an unconscionable, merciless little monopolist of human hearts, you are, Clarentine! A few days since arrived at Welwyn park, with as love-lorn and almost as woe-begone a face as
ever

ever my poor brother Edgar had, your *second cast-off*, George Eltham, Esq.—The man really made me give a *nervous start* (I am *very nervous*, you know) the instant I beheld him; nor for a long while, guess, try, puzzle and perplex myself as I would, could I possibly make out what was the matter with him. “Surely, thought I, that solemn phiz must portend something direful and strange! Whom have I seen that ever looked at all like him? Why, Edgar. And why did Edgar look like him? Because he was *crossed in love*. Ergo, *this* man must be crossed in love! Now, the next thing is to find out *who* has done this wicked deed.” Accordingly, I set about this arduous undertaking (suspecting *you* a little, all the time); and after four failures, four days shuffling and evasion on *his* part, and four days fruitless examination and cross-examination on *mine*, at length drew, or rather *dragged* from him his horrifying secret.

“You shall hear, for your edification and instruction in a similar case, how I finally succeeded.

“I went yesterday morning (I should certainly not have gone but for the above-mentioned purpose, for the day was piercing cold,) to call upon Lady Julia, who is now at her father’s. Never having lived in the great world, you know, I am as regardless of all ceremony as the wild inhabitant of an African desert:—O, you may truly call me an unadulterated *Child of Nature*! Well, in at the little park gate, to which she gave us a key last year, I went (marching up the solemn avenue in my aversion), and from thence making the best of my way, through the glass door in the breakfast-room, entered the house. All was profoundly silent in that quarter of the mansion; and so, after taking an inventory of the many supernumerary moveables I beheld—such as a fierce cocked-hat of Mr. Eltham’s upon one chair; a muff and cloak of Lady Julia’s upon another; an odious squalling parrot, I presume, of her Ladyship’s likewise; a stately gold-headed cane of my Lord’s, &c. &c.—I moved on, and without any interruption safely reached the dressing-room.

“I entered—and lo! the first object I beheld was Mr. Eltham in person, alone and reading. “Times are diabolically changed:” thought I—this poor man never used to sit thus quietly dosing over a book!”

“I curtsied with my accustomed profundity—he bowed with *unaccustomed* gravity; after which we both sat down.—

“A very cold day, Sir,” said I—

“Yes, extremely so,” answered he.

“Have you been out this morning?”

“A little way with Lady Julia, but she found the wind high, and turned back in less than ten minutes.”

“Upon this I started up, and flying to the glass, “Ah, true,” cried I, “the wind *is* high, and ought to have given me a bright colour: and so it has, I protest! Look at me, Mr. Eltham, I really am extremely like my cousin Clarentine to-day: don’t you think so?”

“Mr. Eltham forced a smile, and said, “why should you not be as well contented to look like *yourself*?”

“*Belle demande!*” cried I, “Why because, you know, Clarentine has always been reckoned the beauty of the family; nay, if I am not mistaken, *you* thought her so as well as every body else. Pray,”

Pray," added I, delighted to observe he seemed to sit *uneasy*, and fidgetted upon his chair—"pray, for I forget what you said about it, have you seen her very lately?"

"No," answered he, rising and strolling to the window with an air of affected indifference—"not very lately."

"Umph!"—thought I—"that's a *fib*, I have no doubt!"

"I said nothing more, however, but moving to the piano forte, stood turning over some of the music that lay scattered upon it, and among the rest, spying the stale old song—

"Why so pale and wan, fond lover?"

sat down to the instrument, and with all the expression I could give it, began playing and singing it, I may almost say *at* him, rather than *to* him.

"Very indecorous, Clarentine, was it not?"

"The poor man could not stand this—but approaching me with a look somewhat angry and tremendous—"Miss Sophia," cried he—(he seems to hate the name of Delmington, and never utters it when he can avoid it), "these significant looks, your choice of this song, the strange and repeated questions you have asked me—what do they all mean? What is it you wish me to understand by them?"

"I thought it best to be honest with him at once, and therefore answered very calmly—"Only that I am extremely curious, Mr. Eltham, and have an earnest desire to know, when the case becomes my own, how it will be most proper and well-bred to discard an unsuccessful lover: I am sure *you* can give me this information, for your whole aspect tells that you *have* been discarded, and by one, I suspect, who would do it in the civilest way in the world—Miss Clarentine Delmington."

"Civil!" repeated he, turning from me and walking about the room in great agitation, "Civil!—No; she was imperious, inhuman!"

"So far, so good," again thought I—"my conjectures were right, I find!"

"Then assuming an air of mingled surprise and concern, "Clarentine deserve such an imputation?" cried I—"Impossible! She is gentleness and goodness itself, and I am persuaded, Mr. Eltham, to you could never behave with impropriety."

"Is this astonishment real or affected?" cried he, sitting down near the instrument, and looking distrustfully at me—"Has she not written to you? Has she not exulted in her scorn, her haughtiness, her inflexibility?"

"You amaze me!" cried I, what should lead you to entertain such an opinion? She has written to me, it is true, and to my mother also; but not one word is there in *my* letter, at least, that in the most distant degree relates to you."

"This seemed to wound his pride more than all the rest. Again he arose, and renewing his *quarter-deck* walk, said in a hurried, indignant manner, "I believe, indeed, I need have been under no apprehension that she would take the trouble to record her cruelty! she murders unconsciously—and when she has stabbed the deepest, turns from her victim with the cool unconcern"—

"Of

"Of a *butcher*;"—interrupted I—"was not that what you meant?"

"Angry as he was, he seemed half tempted to smile: but repressing the unseemly propensity, and moving towards the door—"I will leave you, Madam;" cried he, "raillery upon this subject is more than I can bear!" and was then actually going; but calling him back, and apologizing very seriously for my unseasonable flippancy, I at length softened him. and he ended (by no means sorry, I believe, to have an auditor so willing to listen to him) by recounting to me his whole disastrous story.

"I wish, dear Clarentine, you could have seen with what a half-pitying, half-laughing countenance I heard him. It was impossible to attend to his impassioned, and sometimes almost frantic exclamations and complaints, without being ready to expire: I contrived, however, to conceal my risibility, upon the whole, pretty well; but I sincerely hope I shall never sit in such misery again.

"I believe we were together almost half an hour after he had disburdened his *o'er-fraught heart*, before Lady Julia came to us. Never was relief more welcome! for though his history was concluded, his ravings still continued, and the whole expression of his countenance often assumed such a fierce and *savage* cast, that seriously speaking, I was more than once so heartily frightened, I would have given the world to have been out of the room!

"Lady Julia, who had been sitting with her father in the library, and did not know I was in the house till she saw me, pressed me extremely to stay dinner, but that, not having had leave given me, I declined. After sitting with her therefore as long as I dared, I went home escorted by Mr. Eltham, who spent the remainder of the day with us.

"We parted at night exceeding good friends; but if he concludes the horrible fright he put me into is to pass unrevenged, he is wonderfully mistaken! It was impossible to do any thing yesterday but appear to pity him; the next time he comes, however, he will find me a little less compassionate! Aye people to be put in fear of their lives by every impatient, mortified lover, who wears willow instead of myrtle!

"I wanted extremely to make him talk to me, as we were walking home, of Mr. Somerset, but could not manage it at all. Why this thyness? Does he apprehend in him a rival? Clear up this point to me, dear girl, I entreat; and write to me a detailed account of every wise man or every fool you see, every place you go to, every creature you visit, every pleasure or disappointment you meet with!"

Mrs. Harrington seems to have been introduced by the author, in order to set forth the folly of an implicit submission to tyrannical and wrongheaded relations, from the hope of inheriting their fortunes: but we own that we are concerned to see that she succeeds in all her plans; and, although she is sufficiently malignant in her nature, she is not mischievous enough to be completely detestable.

We need not enter into farther *particulars* relative to this work, though we would distinguish it from the common herd of novels; for it displays much adroitness of composition, vivacity of dialogue, and morality of sentiment. We observe in it that sort of resemblance to the novels of Miss Burney, (now Mrs. D'Arblay,) which in the features of the human countenance we should term a *family likeness*.

MONTHLY CATALOGUE,

For DECEMBER, 1796.

NATURAL PHILOSOPHY.

Art. 16. *Description of an improved Air-Pump*, and an Account of some Experiments made with it, by which its Superiority above all other Air-Pumps is demonstrated. With Plates. By John Cuthbertson, Mathematical Instrument Maker. 8vo. 1s. 6d. John-son.

MR. Cuthbertson, an ingenious English artist*, was settled many years at Amsterdam, but is now, we believe, established in London; where, it is to be hoped, his talents will meet with due encouragement.

The most capital improvement in the construction of air-pumps was first introduced by the late excellent mechanic, Mr. Smeaton, about the year 1752. Since that time various useful improvements have been attempted by Mr. Nairne, and by Messrs. Haas and Hurter, two German artists who reside in London. Still, however, the performance of the modern air-pump generally fell short of expectation, and seldom answered the views of those who prosecuted the nicer and more subtle inquiries of experimental physics. The unwearied application of Mr. Cuthbertson, assisted by the advice of the Dutch philosopher, M. Paets van Troostwyk, has at last removed the principal imperfections, and has given a new form to that valuable machine, which, in the hands of expert and scientific operators, promises a harvest of important discoveries.

Without engravings, it would be impossible to give any distinct conception of the several contrivances so happily combined by Mr. Cuthbertson. Our curious readers will have recourse to the pamphlet itself. Suffice it to say that the skill of the artist is chiefly directed to procure the means of opening and shutting the valves, or rather what are substituted in their place, without employing the enfeebled spring of the rarefied air. A conical piece of brass, terminating the piston-rod, is fitted into another corresponding piece to form the piston, but admits a small degree of play; and thus the motion of the piston alone performs all the functions of a valve. That rod is hollow, and con-

* For his former publications, respecting his new-invented Electrical Machines, consult the *Continuation* of our General Index, (just published,) p. 206.

tains a wire; which, as the piston descends, shuts the aperture communicating with the receiver. The piston-rod, besides, passes through an oil vessel, which keeps the working air-tight.

The power of Mr. Cuthbertson's air-pump must be very considerable indeed, since it is capable of rarefying the air twelve or even twenty-four hundred times. The best air-pumps of the ordinary construction hardly produce an exhaustion of six hundred times. When the rarefaction of the air was pushed to its utmost limit, then about fourteen hundred times, the electrical phenomena became scarcely visible.—This machine possesses over the common pumps several other inferior advantages; it is not subject to be leaky, it is easily worked, and there is no risk of spilling the oil.

Solicitous as we are to encourage the exertions of a deserving artist, to whom science is much indebted, we shall here set down the prices that Mr. Cuthbertson has fixed on his different sorts of air-pumps.

The best sort of double barrelled pumps, - £. 30 0 0

Ditto, single barrelled, - - - 17 10 0

Common sort double barrelled, with a wainscot frame, one inch shorter, and of inferior workmanship, but equal to the former in exhausting power, - - - £. 23

Ditto, single barrelled, - - - 14

MILITARY LAW.

Art. 17. *The Case of Captain Downing.* With the Proceedings of a General Court Martial, and Copies of Letters to and from the Duke of Richmond, Sir Charles Morgan, Judge Advocate General, &c. &c. By Captain John Downing, in the Royal Regiment of Artillery. 12mo. 1s. 1796.

Whatever be the merits of this case, *ours* is certainly not the court for its discussion. We pretend not to arraign the proceedings of courts martial: but we have always deemed it happy for those who are subject to them, that in case of apprehended *hard measure*, the sufferers may constitutionally appeal to the justice and clemency of the SOVEREIGN. In the present case, however, the complainant seems to have been singularly unfortunate. From a private letter to us, which accompanied a present of his pamphlet, it appears that he has been disappointed in his hope of appealing to his Majesty, as the *present* Master General of the Ordnance will not interfere because not in office *at the time*; the *late* Master General refuses because not *now* in office; and the Judge Advocate is not disposed to aid him on this occasion. He mentions the opinion of Counsel, which he has had,—‘that the evidence * against him ought not to have convicted; that it could not have been received in a civil court, to the extent that it was in the military; and that courts martial are bound as in civil courts, by the laws of evidence:’—We think it a pity that Capt. D. did not print the opinions of Messrs. Erskine and Barrow *verbatim*, and at length, in their own words, for the more entire satisfaction of

* The case was of a private nature; a difference in settling accounts between Captain D. and his paymaster serjeant; who [the serjeant] was, *in his own cause*, the only evidence against the defendant.

his attentive readers.—On the whole, we cannot but greatly commiserate the case of an officer who has so unfortunately ‘lost,’ as he expresses it, ‘the dear earned prize of thirty-seven years’ service;’ and who has, moreover, a family to support.

EDUCATION, SCHOOL BOOKS.

Art. 18. *Instruction to the Children of Sunday Schools and other charitable Seminaries of Learning*; designed for the Promotion of their Welfare in this Life, and of their Happiness in that which is to come. By Abraham Crocker. 12mo. 4d. Wills. 1796.

This little work appears to be well calculated for the benevolent purposes of its author. The instruction is simple and easy to be understood, chiefly turning on moral duties, and perfectly unembarrassed with matter of controversy.

Art. 19. *Rambles farther: A Continuation of the Rural Walks: In Dialogues intended for the Use of young Persons.* By Charlotte Smith. 12mo. 2 Vols. 5s. Boards. Cadell jun. and Davies. 1796.

After the account which we gave in the Rev. for July 1795, of this lady’s former publication, “*Rural Walks*,” it will not be necessary to add many remarks on this continuation. It is given to us in a varied form, and under some change of circumstance. The *new* is properly denominated *walks*, as it confines the mother with her pleasing young party chiefly to domestic employments, enlivened occasionally by wanderings in the morning or evening to a small distance: but the present volumes are more suitably inscribed *rambles*, as they consist of excursions of greater length both respecting time and distance; they also relate occurrences of a distinct nature. The same views, however, of promoting mental improvements, and forming pleasing manners, are still preserved; together with a similar endeavour to convey useful instruction in a manner which might more forcibly impress, while it entertains the juvenile disciple. Besides the scenes which travelling and change of places present, the dialogues are interspersed with little narratives of a moral tendency, and well adapted to reach the heart. Larger works of the novel-kind prove, no doubt, more deeply interesting, and for that very reason may sometimes be objectionable; and there is always a danger, however good the execution may be, of diverting the attention from the more common tenor of life to the expectation and pursuit of what is extraordinary: this is *one* ill effect; and in this view, the dialogues before us have an advantage. They are twelve in number. Their blemishes are neither many nor remarkable, but their beneficial tendency is apparent.

NOVELS.

Art. 20. *The Sorcerer; a Tale, from the German of Veit Weber.* 8vo. 2s. 6d. Johnson. 1795.

Art. 21. *The Black Valley; a Tale, from the German of Veit Weber, Author of the Sorcerer.* 8vo. 2s. 6d. Johnson. 1796.

Veit Weber is a fictitious name assumed by a well-known novelist of Hamburg, who, under the title of *Sagen der Vorzeit*, (Tales of former Times) has already published four or five volumes of shortromances, and is still adding to the collection. The terrific is principally

gally attempted in all these narratives, and the scene of event is mostly laid in the age of feudal anarchy. Doctrines of the modern philosophy have tinged the author's mind; and he seldom misses an opportunity of attacking the superstitions of popery, and the tyranny of hereditary institutions. The style is of that kind which the French term the *convulsionary*. It is all effort, all hyperbole: it breaks a butterfly on the wheel: it sends for the steeds of Juno to take a morning ride: every sentence dispatches the imagination to the very boundaries of the universe. This fatigues; yet the author has great force of fancy, much originality in the invention of his fable, and steadily attends to that unity of end and that climax of interest which are so perpetually neglected in English works of art.

A specimen from the second tale will be sufficient:

He left three daughters, the two elder of whom, by a former wife, were somewhat in the wane; but the younger, by his last consort, had been born to him in his old age, and was still in her first quarter. The avarice of their father kept suitors at a distance; and neither of them was yet a wife, though Gertrude, the eldest, had reached her fortieth year. She was the very effigy of her parent in a female dress; but like as were their persons, her mind was still more the exact counterpart of his. Her face was long and narrow; her eyes from excess of suspicion were ever half out of their casements, her nose was sharp and prominent as a church spout, and her chin pointed and projecting as the beak of a galley. Her cheek bones jutted beyond her shrunken cheeks like promontories; and just above these, her lurid eyes glimmered dimly like distant beacons. Extreme parsimony had pared her whole form to the thinness of a reed, and her bones rattled, when she moved, like a pair of castagnets, or a set of lace bobbins. Although her father knew, that an ample dowry alone could supply her deficiency in personal endowments, and procure her a partner of her joys and sorrows, he would as soon have given the last ruddy drop that warmed his heart, as a piece of his precious metal to provide her a consort. Avarice watched like a Cerberus over his coffers, and permitting entrance to every sum, great or small, denied regress even to an obolus. Fortunate was it for her, that to all that can render man alluring she was an absolute stranger; for the vassals of the baron, hard-worked and ill-fed, lean, dry and fallow, were antidotes to desire, and scarecrows to every tender feeling. No feasts, no tournaments collected the neighbouring knights at Sunau, and afforded the hapless virgins a chance of a wooer; nor were rich merchants ever tempted to resort to a place, which, from penury in the lord, and poverty in the servants, offered no sale for their commodities. 'Twas not, that young desires did not germinate in the heart of Gertrude; but not fostered and cherished from without, they languished, and died like rosebuds transplanted into a frigid atmosphere. Despairing at length of a husband, the hapless virgin made a merit of necessity, and resolved to devote that to Heaven, which she was restrained from bestowing elsewhere; to renounce the usufruct of her charms in this world, that she might be repaid with large interest by the embraces of angels in the next; and she hoped, that though no trophies should be erected

to her fame in the pantheon of love, she should gain a niche in the temple of religion. This determination, joined to correspondence of character, made her the favourite and confident of her parent, with whom she contemplated for hours the beloved gold, which the father did not idolize more than did the daughter (for whenever the heart is left vacant of its proper tenants, vermin and noxious weeds will infect it). They ogled and fondled their darling money, counted it more and eve, prayed to Heaven for its increase, and mocked all the joys of existence; the father, because age and disuse had left him no taste of their favour, the daughter, because she despaired of ever tasting them. The favourite of her father, she was the check and scourge of her sisters, whom she restrained from every slender amusement and pleasure, lest within their reach by the paternal penury, and laboured incessantly to wean their fancies from the fading delights of love, and to inspire them with a passion for the incorruptible joys of a spiritual life, for the faintest ecstasies of midnight vigils, and the delicious pangs of conventual penance.

The translations are executed with distinguished propriety.

Art. 22. *Joan!!!* By Matilda Fitz-John. 12mo. 4 Vols. 14s. sewed. Hookham. 1796.

The mystical meaning of the triple mark of interjection, annexed to the name in the title of this novel, we cannot decypher. We find nothing very *wonderful* either in the character or the story of this Joan. She bears no resemblance either to Pope Joan, or to Joan of Arc. She is a damsel of ordinary talents and virtues, and of no uncommon fortune. She wants fortitude sufficient to support the temporary mortifications and vexations of a situation beneath her birth, and throws herself away on a profligate, who abandons her; and afterward is conveniently "*killed off*."—In the mean time, her first lover, a man of rank, married to an old lady of large fortune, kindly takes her under his protection, and, when the ancient dame has decently retired to her grave, makes the young widow his wife. In all this there is nothing very surprising, nor any thing very amusing, nor edifying. The latter part of the novel is, however, more interesting. It relates the adventures of Joan's daughter Elizabeth, an innocent and lovely girl, who, in the midst of snares, has the happiness of meeting with a *good genius*, who constantly apprises her of the plots laid for her ruin, assists her escapes, and, at last, discovering himself, makes her his bride. A great number of infamous characters are introduced, but their villainous projects ultimately revert on themselves. The low characters are more marked by vulgarity of language, than by peculiarity of humour. The style is throughout easy, but seldom elegant. Learned allusions are not often introduced, but in one instance most unfortunately:—Who ever heard of the fury of a Naiad? On the whole, this performance has too many faults to rank highly among novels: yet, to readers not fastidiously nice in this kind of entertainment, it may be amusing.

Art. 23. *The Sorrows of Edith: or the Hermitage of the Cliffs: a descriptive Tale, founded on Facts.* By Mrs. Burke. 12mo. 2 Vols. 6s. sewed. Crosby. 1796.

This

This novel is characterised in the title by an improper epithet. It should not have been called a *descriptive*, but a *pathetic* tale. The writer deals little in descriptions either of scenes of nature, human characters, or romantic pictures : but she relates a tale, which, without splendid scenery, philosophical sentiments, or even an highly embellished style, will interest the heart of the reader.

L A W.

Art. 24. *Reports of Cases argued, &c. in the Court of King's Bench*, from Michaelmas Term 35th to Trinity Term 36th George 3, both inclusive. With Tables of the Names of Cases and principal Matters. By Charles Durnford and Edward Hyde East, Esqrs. Vol. VI. Folio. pp. 840. 2l. 4s. Boards. Butterworth. 1796.

We have only to announce to our readers that, by the publication of the last number, the sixth volume of this valuable work is completed.

Art. 25. *The New Instructor Clericalis*, stating the Authority, Jurisdiction, and modern Practice of the Court of King's Bench. By John Impey, Inner Temple. The Sixth Edition corrected. With many material Alterations, and considerable Additions, including all the Cases in Practice to the End of last Term. 8vo. pp. 860. 10s. 6d. Boards. Butterworth.

Mr. Impey's preface informs his readers that ' many material alterations and considerable additions will be found in the present edition ; that the new rules of court are inserted ; and also that the adjudications are continued down to the end of Trinity term 1796.' We have examined the volume with some attention, and think that the author deserves praise for the pains which he has taken, from time to time, in improving an useful book of practice.

Art. 26. *The Practice of the Court of Chancery*, originally published by Joseph Harrison of Lincoln's Inn, Esq. and enlarged by John Griffith Williams, Esq. Barrister at Law. The 8th Edition, with considerable Additions, including the Proceedings before the Master on Sales of Estates, Maintenance for Infants, the Appointment of a Receiver, &c. and several new Precedents. By Wilmot Parker, Solicitor. 8vo. 2 Vols. 16s. Butterworth. 1796.

This work was originally published in 1741, and since that time has gone through several editions ; the seventh edition, by Mr. Williams, which is mentioned in the title-page, we noticed in our 8th vol. N. S. p. 221. It is an useful practical treatise, and the present editor has improved it by the addition of much valuable matter. We could have wished that the Index annexed to each of the volumes had been included in one.

Art. 27. *A Syllabus of a Course of Lectures intended to be delivered, in Pursuance of an Order of the Honourable Society of Lincoln's Inn*, in their Hall. By Michael Nolan, Esq. of Lincoln's Inn. 8vo. pp. 94. 2s. 6d. Butterworth. 1796.

Mr. Nolan observes in his preface that he has availed himself of the labours of Sir Matthew Hale, and Sir William Blackstone ; and that, in his arrangements, he has ventured to differ from them

only in those particulars, in which he conceived their performances inadequate to the purpose of explaining the civil part of our municipal institutions, *as they now exist*. He proceeds to remark that the method pursued by Sir William, in his Commentaries, is nearly the same in its great outlines with that of his predecessor, though he has in many places improved on his plan:—but that his chapters on *Relative Rights*, *Personal Property*, and the *Remedies in Equity*, are not so extensive as those subjects require.—In these particulars Mr. Nolan proposes an improvement, and thinks it right to apprise the reader of one part of the plan of his Lectures, as he cannot collect it from a perusal of the Syllabus—namely, the attempt to facilitate the knowledge of the Practice of the Courts of Common Law.—The following are his remarks on this subject:

‘At present, the student who has not been in an attorney’s office sees nothing of the proceedings in an action, except draughts of the pleadings; and he finds it difficult to comprehend what is thus carried on in a manner invisible to him. Every one must be aware how much the memory is assisted in the recollection of technical distinctions, by the exhibition of the very process out of which these distinctions arise. For this purpose, it is the intention of the author, when treating of the general tenor in which remedies at common law are pursued, to produce *fac similis* of all the usual proceedings in a personal action. By this means the gentlemen who attend his lectures may view the whole progress of a suit as it is actually carried through the hands of the respective attornies, and through the several offices from the commencement to the conclusion.’

Such is Mr. Nolan’s plan, and we sincerely wish him success in an useful and arduous undertaking. In an inn of court set apart for the study of the law, it is not only extremely proper that lectures should be publicly delivered on the subject of our municipal institutions, but it is matter of regret and surprise that such a measure should now, *for the first time*, be adopted and encouraged by the Society of Lincoln’s Inn. We have only to express our hopes that those difficulties, of which Sir Henry Spelman in the preface to his Glossary has given so just a picture, will, as far as they now exist, be done away by the labours of Mr. Nolan.

Art. 28. *The New Pocket Conveyancer*, or Attorney’s complete Pocket-Book; comprising a short Selection, and great Variety of the most valuable and approved Precedents in Conveyancing. In which the modern Forms introduced by Conveyancers of Eminence, now in Practice, are particularly attended to, and the Efficacy of them explained. To which are also added, Observations relative to the *Nature* and *Use* of each particular Species of Deed, an Introductory Discourse on the Subject of Deeds in general, and conclusive Remarks on the Enurement and Constitution of Deeds. By James Barry Bird, of New Inn, Esq. 12mo. 2 Vols. 9s. Clarke. 1796.

After the above minute enumeration of particulars, it is necessary for us only to observe that the plan and execution of this work are in a great measure the same with that of the *Attorney’s New Pocket Book*, which we noticed in our 13th volume, N. S. p. 84.

Art.

Art. 29. *Reports of Cases argued and ruled at Nisi Prius in the Courts of King's Bench and Common Pleas*, from Easter Term 1793, to Hilary Term 1796. By Isaac 'Espinasse, of Gray's Inn, Barrister at Law. Royal 8vo. pp. 510. 16s. 6d. bound. Butterworth. 1796.

This publication consists of three numbers, which have been published separately. Of the first we gave an account in M. Rev. vol. xv. N. S. p. 200; and we see no reason, on the completion of the volume, to retract the praise which we there bestowed on the undertaking.—The author, we understand, proposes annually to continue the publication of these Reports.

POETRY and DRAMATIC.

Art. 30. *Poetic Trifles*. 8vo. 2s. Dilly. 1796.

These are, indeed, no more than trifles. From reading or observation, the writer has picked up some of those ideas called indifferently picturesque or poetic, but he is not possessed of skill to manage them so as to produce any considerable or lasting effect. The following piece, however, is not destitute of merit, though we believe that the principal circumstance in the picture does not occur so frequently as to be characteristic.

A SCOTCH SCENE.

- The breath of Zephyr scarcely stirs
The impervious gloom of yonder firs:
White points of shiver'd rock emerge
From the still darkness, at the verge
Of evening's smooth empurpled lake:
But hark! what sounds the woodland shake?
The rush of eagle wings!—Behold,
She cleaves yon westering cloud of gold,
Mounts the dim azure of the sky,
And soars to daze the straining eye.
Yet, sudden as the lightning-glare,
She plunges down the depth of air,
Wheels dizzily around, and drops
At distance, 'mid the dusky copse.
- Now on a crag I see her perch,
And pierce the glen with keener search.
I view her tawny plumes, her beak,
Her talons, that their fury wreak
 Oft on the fawn, or friendless hare;
I mark her hov'ring in mid air!
Some animal that shrinks dismay'd
Amid the thickets of the glade
She threatens with an instant blow—
See, see, she pounces on a roe;
And, screaming, bears it thro' the wood,
To feast her ravenous young with blood,
Where on rock-ledges rudely pil'd,
She sternly fram'd her eyrie wild!

Besides the lyric and elegiac pieces which fill the first part of this little volume, there are some canzones and sonnets, and a mock-heroic poem; all which relate to some local and private incidents, equally unintelligible and uninteresting to the common reader.

Art. 31. *Poems on interesting Events in the Reign of King Edward III.* Written in 1352. By Laurence Minot. With a Preface, Dissertations, Notes, and a Glossary. 8vo, pp. 220. 6s. Boards. Egerton. 1795.

All tedious poems are the proper prey of plagiarism. Every bright image, every pat expression, which chance may hide there, should be carefully picked up and transplanted into better compositions. Unluckily, those verses which precede the reign of Elizabeth are mostly so inept, as not to reward the professed gleaner even with a grain: they seem collections of the school-exercises of the wits of Gotham. The rhimes of our antient *makers*, like toads discovered in a leaden coffin, would excite universal disgust, were it not for the miracle of their preservation. The patience of Grisilde may be admired in poring through the Tales of Chaucer: but it were a penance, even for monkish idleness, to toil through the burdensome volumes of his cotemporaries. It is true that the very *simplicity* of these poems is sometimes a cause of their ascertaining a point of manners, personal history, or chronology, which would have escaped a more solemn record; and for this reason it is desirable that even the most obscure of our poets should be *printed off*, and deposited in our principal libraries, for the instruction of the antiquary or the historian, whose duty it may become to consult them. Besides, our manuscript literature is rapidly perishing; and we owe it to posterity to preserve what latent information it may contain. There is an advanced age at which, from chemical causes, ink bleaches, and parchment moulders; and this æra of inevitable dissolution may not long spare the merriest romance, nor the holiest mystic. We approve, therefore, and praise the patriotism which undertakes, and the liberality which patronizes, the patient office of laying out for the press these perishable documents.

Laurence Minot appears, from his dialect, to have been a native of one of the northern counties, and to have completed the poems here collected in the beginning of the year 1352. They consist of ten historical ballads relative to the warlike exploits of Edward III. The shortest may be given as a specimen. It will also serve to shew that it was the manner of our forefathers, as it still is of their descendants, to *Billinggate* the nation with whom they were at war.

‘ NOW FOR TO TELL ZOW WILL I TURN
OF [THE] BATAYL OF BANOCBURN.

‘ Skottes, out of Berwik and of Abirdene,
At the Bannokburn war ze to kene;
Thare flogh ze many sakles, als it was sene,
And now has king Edward wroken it, i wene:
It es wroken i wene, wele wurth the while;
War zit with the Skottes, for thai ar ful of gile.

‘ WHAT

- Where er ze, Skottes of Saint. Johnes-toune?
The boſte of zowre haner es betin all doune;
When ze boſting will bede, ſir Edward es boune
For to kindel zow care, and crak zowre crowne:
He has crakked zowre croune, wele worth the while;
Schame bityde the Skottes, for thai er full of gile.
- Skottes of Striflin war ſteren and rout,
Of god ne of gude men had thai no dout;
Now have thai the pelers priked about,
Bot at the laſt ſir Edward riſid thaire rout:
He has riſid thaire rout, wele wurth the while;
Bot ever er thai under bot gaudes and gile.
- Rugh-fute riving, now kindels thi care,
Bere-bag, with thi hoſte, thi biging es bare;
Fal; wretche and forſworn, whider wiltou fare?
Buſk the unto brig, and abide thare:
Thare, wretche, ſaltou won, and wery the while;
Thi dwelling in Dondé es done for thi gile.
- The Skotte gafe in burghes, and betes the ſtretes,
All thiſe Inglis-men harmes he hetes;
Faſt makes he his mone to men that he metes,
Bot ſone frendes he findes that his bale betes:
Fune betes his bale, wele wurth the while;
He uſes all threting with gaudes and gile.
- Bot many man thretes and ſpekis ful ill,
That ſum tyme war better to be ſtane-ſtill;
The Skot in his wordes has wind for to ſpill,
For at the laſt Edward fall have al his will:
He had his will at Berwik, wele wurth the while.
Skottes brocht him the kayes, bot get for thaire gile.

Two diſſertations on the Scottiſh wars of Edward III. and on his title to the crown of France, are prefixed. Copious notes and a glosſary are given. All theſe have great merit of reſearch, and they will ſerve to elucidate many points of hiſtory. In *wherefor, therefor*, the author drops the *e* final, which is unuſual, but perhaps proper.

Art. 32. *The Chace*. A Poem, by William Somerville, Eſq. A new Edition. To which is prefixed a Critical Eſſay, by J. Aikin, M.D. Small 8vo. pp. 186. 6s. Cadell jun. and Davies. 1796.

"The old ſoldier does not " ſhoulder his crutch and ſhew how fields were won" with more pride and glee, than the old ſportsman re-counts the adventures and incidents of the chace. When Somerville was unable to take an active part in the pleaſures of hunting, he had reſource to his Muſe to picture paſt delights, and to make the ſports of the field " live in deſcription." Gentlemen of the chace allow him to have wonderfully ſucceeded; and as they admire his poem, they may be gratified by this new and elegant edition of it. The Critical Eſſay prefixed, from the pen of Dr. Aikin, contains an analyſis of the *Chace*, with an appreciation of the poetical character of its author.

• He

'He is,' says Dr. A. 'strictly and almost solely a *descriptive* poet; and his talent lies in delineating actual scenes with fidelity and spirit, adorning them with beauties of diction, but leaving them to act upon the imagination by their own force, without aid from the creations of fancy. In classical allusion he is not deficient, but it is of the more common kind, and little occurs in his writings that indicates a mind inspired by that exalted enthusiasm which denotes the genius of superior rank. His versification is generally correct and well varied, and evidently flows from a nice and well practised ear. His language is well suited to his subjects, rising and sinking with them, and free from that stiffness and affectation so commonly attendant upon blank verse. It more resembles that of ARMSTRONG, than of THOMSON and AKENSIDE. Some of his other poems shew him to have had a strong perception of the ludicrous; and in this, too, traits of humour are discernible. On the whole, SOMERVILLE occupies a respectable place among our native poets; and his CHACE is probably the best performance upon that topic which any country has produced.'

This edition is embellished with copper-plates; on the merit of which, as delineations of the scenes of the chace, we leave country gentlemen to decide. They perhaps may wish that the painter had been a sportsman, that he might have known as well how to choose as to delineate each interesting subject.

Art. 33. *Scotland's Skaith; or, the History o'Will & Jean: owre true a Tale!* Together with some additional Poems. Embellished with elegant Engravings. The Second Edition. 8vo. Edinburgh. 1795.

This new and handsome edition of a very elegant poem*, by Mr. McNeill, in our Doric dialect, repeats the simple story of a young couple, whose earnings were sufficient to maintain them comfortably, until the husband went to an alehouse, formed a weekly club, and at length took to daily drinking. The progressive misery of the family is pathetically described. May it be as useful as the story of Isaac Jenkins, in opposing a vice which has *scath'd* many a hut on this side also of the Tweed.

Art. 34. *The Temple of Apollo*, being a Selection of the best Poems from the most admired Writers, consisting of Odes, Eclogues, Elegies, Inscriptions, Pastorals, Descriptions, Fables, Epitaphs, Hymns, Tales, Invocations, &c. By W. Hodgson, M. D. 12mo. pp. 208. 1s. 6d. Symonds.

The contents of this work but little correspond with the pompous title: it includes, like all other selections, some few of the best pieces of our most approved antient and modern poets, but many are left out that might with propriety have been inserted, and would have done greater credit to the taste of the compiler than the generality of

* A mutilated English version of this tale was reviewed in our sixth vol. p. 223. and even in that state attracted our praise; and a sequel to it was noticed in our last Review (November) p. 337—338. Mr. McNeill is also the author of *The Harp*, a very pleasing poem: See Rev. N. S. p. 225.

those

those which have been the objects of his choice. How far Dr. H. is possessed of that nice discrimination, which is requisite in works of this kind, may be estimated according to the following *morceau* extracted from the preface:

'Who can contemplate without ecstacy the innumerable beauties of that luxuriant garden, into which our countrymen have so amply transplanted, from the hot-beds of their fertile and exuberant imagination, the choicest flowers, the richest flavoured fruits, and the most delightful evergreens; where they form a magnificent and unperishable *Temple to Apollo*, in which the tuneful Nine will hold their court, until the scythe of Time shall have shorn the last of mortals.'

Art. 35. *The Alps*. A moral and descriptive Poem of the Great Haller. Translated from the German by Henry Barrett. 8vo. 1s. Parsons. 1796.

We have already noticed a translation of the poems of Haller, (M. R. vol. xv. p. 389.) which comprized the work before us. What is gained in closeness is lost in ease in this new version. Yet the native force and peculiarity of manner, which, at the expence of English idiom, are so fully preserved by Mr. Barrett, will probably obtain the thanks of those who only wish to know correctly the nature and spirit of German poetry, without regarding, with too much nicety, the fashion of its English garb.

Art. 36. *William and Ellen*. A Tale. 12mo. pp. 22. Reynel, Piccadilly. 1796.

The object of this ballad appears to be to render Kirconnell lce in Scotland a classical place, by associating the spot with the memory of a pathetic love adventure: the poem surpasses many, but has been surpassed by more.

Art. 37. *Fortune's Fool*; a Comedy in Five Acts. As performed at the Theatre-Royal, Covent Garden. By Frederick Reynolds. 8vo. 2s. Longman. 1796.

The art of writing successfully for the stage, and that of composing a good comedy, depend on principles so different, that a master in one may scarcely be a tyro in the other. It is enough for the first purpose to give scope to the comic talents, or perhaps buffoonery, of some favourite actor, and to contrive what are called *happy situations*. For the other, an union of qualifications is requisite, which it would frighten a modern dramatist even to contemplate, and which certainly will never be obtained while so much easier methods will answer the end in view. Mr. Reynolds has gained reputation and emolument by industriously pursuing the point of amusing the frequenters of the theatre, the present taste of whom he seems to understand; and after such success, he may well resign a share in the literary fame of the Molières and Congreves. In truth, the piece before us, as a closet composition, is so void of any thing that can entitle it to critical notice, that we shall not lengthen our article with any discussion of particulars. It was apparently written to display the peculiar characteristics of Mr. Lewis's acting, and is well calculated for that purpose.

Art.

Art. 38. *The Way to Get Married*; a Comedy in Five Acts. As performed at the Theatre-Royal, Covent-Garden. By Thomas Morton, Esq. 8vo. 2s. Longman. 1796.

This piece, though in point of plot and character approaching more to farce than comedy, affords some painting in the caricature style which may give amusement even in a closet view; as well as some strokes and points which are not amiss, compared with the wit of the day. There are touches of the pathetic, too: but the scene in which a father and daughter are going to shoot themselves has surely too much horror to coalesce with broad humour. After all, we are conscious that any criticism bestowed on compositions, which are obviously calculated only to run their season and be forgotten, is misapplied. If they answer their end in the playhouse, it is enough:—they can scarcely be said to form a part of the literature of the age.

This play, also, seems designed more for Mr. Lewis than for the literary part of the public. (See Art. 37.)

POLITICAL, &c.

Art. 39. *The Rights of Nature, against the Usurpations of Establishments.* A Series of Letters to the People of Great Britain, on the State of Public Affairs, and on the recent Effusions of the Right Hon. Edmund Burke. By John Thelwall. Letter the First. 8vo. pp. 94. 2s. Symonds.

In the former publication of Mr. Thelwall against Mr. Burke *, we were happy to acknowledge not only marks of literary talents, but a temper and modesty which seemed to confute many of the charges against him; and which, if they had been consistently maintained, might have very materially changed the unfavourable opinion entertained of his public conduct and character. We are concerned to observe that the production before us is deficient in all the qualities which formerly excited our approbation. The style appears to us extremely exceptionable. Mr. T. ought to recollect that, in all attempts at sublime eloquence, whatever is not admirable is ridiculous: but, forgetful of this unquestionable maxim, he has engaged in enterprizes beyond his powers. He has attempted two apostrophes to nature and humanity; which the genius of Rousseau might have made pathetic and magnificent, but which, in the hands of the present writer, are only common-place sentiments, in which the scanty stock of thought is buried under an accumulation of gaudy and unmeaning words; not flowing from the heart; not laboured by taste; alike destitute of spirit and art, of simplicity and dignity; neither glowing with the fire of nature, nor polished with the elegance of rhetoric. Among the many examples of inferior, though considerable, vices of composition which are scattered through this pamphlet, not the least of them is the licentious intermixture of poetical words, which frequently occur,—such as *endite*, and *reclumine*: the latter is improperly used in another respect,—it applies to a *light*, and not to a *flame*. There are also some instances of ignorance, which, if Mr. T. did not so confidently and glibly talk of ‘men of reading,’ we should for obvious reasons have passed in silence. We find ‘*rotine*’ for *routine*,—‘*Memorancy*’ for *Memoranda*,

* Vid. Rev. March, 1796, p. 346.

— *Hiliagabalus*’

—‘*Heliogabalus*’ for *Heliogabalus*,—‘*Histoïr*’ for *Histoire*, &c. &c. He speaks of the celebrated imaginary commonwealth of Sir Thomas More, without attending to the orthography of the word which denotes it; since he twice calls it ‘*Eutopia*’ instead of *Utopia*:—but the most remarkable example of confident ignorance is that in which he speaks of the fate of Socrates, and in which he chastizes what he calls the historical misrepresentation of Dr. Bissett in his *Sketch of Democracy* *. Mr. T. has discovered a truth of which Xenophon and Plato never dreamed, that their illustrious master was a ‘*sans culotte lecturer*,’ the predecessor and prototype of *Orator Henley*!—The most modest and peaceable of men, who abstained from all concern in the administration of public affairs, and who sealed with his blood the principle of a passive and unlimited obedience to the laws of his country, is transformed by Mr. T. into a democratic incendiary. If Mr. T. had drawn his information from purer sources, he might have learned that Socrates, on account of the crimes of his friend and pupil Critias, (one of the thirty tyrants, and not one of ‘their state lawyers,’ as Mr. T. calls him,) was accused of a bias towards the aristocratic party. The accusation was indeed false; for the venerable sage was an impartial moralist, and not the abettor of any faction: but even the false accusation proves that he (who, by the way, *never lectured*) was not a *democratic lecturer*. The accusation, false as it was, had probably some share in his infamous judicial murder; which is so foul a stain on the Athenian democracy.—Anytus, who is ‘damned to everlasting fame’ as the chief accuser of the philosopher, was one of the most noted demagogues of his time, and had even rendered some signal services to the liberties of his country, which he contributed to rescue from the yoke of the thirty tyrants. Fifty-four years after the murder of Socrates, the tribunal which condemned him was thus addressed by *Æschines*: “You who condemned to death the sophist Socrates, convicted of having given lessons to Critias, one of the thirty tyrants who destroyed the *democracy* †.” *Freret*, one of the most profound and sagacious critics of the present age, thinks the murder of Socrates in no small degree ascribable to the jealousy and resentment of the democratic faction.

The founder of the Christian religion, the meekest and most pacific of moralists, (waiving his claims to a higher character,) is represented by Mr. T. as a turbulent innovator and a ‘*sans culotte philosopher*.’ That community of goods which was *almost* realized in the infant church of Jerusalem, by the generosity and charity of the richer members towards their poor brethren, is represented, in defiance of the whole New Testament, as a systematic principle of primitive Christianity. These statements may seem new as well as just to the uninformed part of mankind: but ‘men of reading’ know them to be

* Of this work we intend speedily to give an account.

† *Æschin.* in *Timarch.* p. 287. Mr. T. seems, in his note p. 23, 24. to have fallen into the inconceivable mistake of supposing that Socrates was put to death by the thirty tyrants! The death of Socrates took place three years after the re-establishment of the democracy.

sale and exploded conceits, as old as they are groundless; often abused, against the quiet of society, by pernicious fanatics, and repeatedly confuted with unanswerable and superfluous force of argument by scholars and divines.

Mr. T. informs us that the number of Christians in China or Japan, at the time of the extirpation of Christianity from those vast empires, probably did not amount to eight hundred. It would be well if men would read history before they either wrote or spoke about it. The vast multitude of Christian converts, in both those empires, is perfectly known to all who have taken the trouble of consulting the original and authentic accounts of the Christian missions in the East.

Mr. T. supposes that he has convicted Mr. Burke of a notable absurdity, when that gentleman asserts that the informed part of the public are 'the natural representatives' of the nation at large. A Nation, says Mr. Thelwall, is an artificial body—How can an artificial body have a natural representative? This argument, which he urges with so much triumph, is in truth only a sophism, founded either on an ignorance of language or on a play of words. Natural, indeed, in its primitive import, is opposed to artificial: but it has several secondary and derived significations; among which there is one well known, by which it denotes whatever is agreeable to the stated course and order of nature. In this sense, it is used by Mr. Burke to convey a very harmless and hitherto universally received opinion, that it is conformable to the nature of man and of society for the uninformed multitude to be led and guided (not blindly led and despotically guided, but influenced and directed) by those who are better instructed. That the impunity of crimes is the natural consequence of weak government, or that the dearth of commodities is the natural effect of monopolies, or that a vicious life is the natural fruit of a bad education, are all propositions which are not the less correct because government, monopoly, and education are the creatures of human art.

The most offensive circumstance belonging to this pamphlet is the petulant scurrility with which the author has treated Mr. Burke.—To protect the glory and fame of great writers from presumptuous and licentious attack is one of the most natural, as well as one of the most pleasing offices of literary criticism. The republic of letters, like every other well-ordered community, has different degrees of established rank and dignity, with a system of manners and rules of politeness corresponding to that variety of rank. Every member of it, however obscure, possesses the most unbounded right to discuss with perfect freedom the opinions and reasoning of every other:—but, in the exercise of this right, all men are bound to observe the rules of decency. Obscure men owe some deference to established reputation; and men of moderate talents ought to shew some reverence for men of superior genius. On the outrageous violation of all these rules of literary decorum and propriety, which distinguishes this pamphlet, we did mean, therefore, to have animadverted:—but, on second thoughts, we believe that the mere statement of a few of Mr. Thelwall's offensive expressions will be perfectly sufficient to give the public a just impression, without any remarks from us. Be it, then, known that Mr. John Thelwall has thought it seemly and becoming

in him to apply to one of the greatest of writers such language as the following: 'hireling apostates,' 'hireling plunderers,' 'riotous paupers,' 'purchased panders * of official corruption,' 'grey-headed, pensioned apostates,' 'pensioned pander,' 'grey-headed procurator of proscription and blood,' 'base renegade,' 'pensioned prostitute,' 'distracting the world with the ravings of Bedlam and the filthy loquacity of the stews,' &c. &c. All this language, however, is nothing to one word which remains. Be it also known, then, that he the said Mr. John Thelwall has deemed it decent and proper for *him* to call Edmund Burke 'a scribbler'! *Quæ me ad majora refero?*

ART. 40. *Remarks on Mr. Burke's Two Letters "on the Proposals for Peace with the Regicide Directory of France."* By S. F. Waddington, Esq. 8vo. pp. 34. 1s. Johnson.

This is a lively and sensible, though hasty and somewhat negligent, production. The author animadverts with freedom and severity on the celebrated Letters of Mr. Burke: but a regular and systematic answer was not to be expected, in a pamphlet which made its appearance in ten or eleven days after Mr. B.'s Letters. It consists of desultory strictures, which are always animated and often just. Mr. W. seems, however, to have mistaken the fundamental principle of Mr. B.'s political system. 'Surely (says he) even Mr. Burke will not affirm that the aggregate of a nation have not a right to new-model their government,' p. 31. Now it does happen that Mr. Burke not only contends for this proposition, but considers the opposite to it as the most absurd, mischievous, and pernicious of all political opinions. An answerer should be well acquainted with the opinions of him whom he answers. In a reply to Mr. Paine, we should be surprised to find it said—"Even Mr. Paine will not contend that monarchy is not a good form of government, or that Christianity is not a revelation of the Divine Will:" yet the mistake of Mr. Waddington is not less considerable than that of this supposed answerer to Thomas Paine.

The general tone of this pamphlet is temperate; yet there are some passages and expressions which the author himself would surely, on more mature reflection, wish to mitigate. It is very doubtful to us whether, after the experience of our times, a wise and good man can be justified in wishing for a political convulsion, as a means of reforming the worst government in Europe—*Iniquissimam pacem justissimo bello antefero.*

ART. 41. *A Reply to Mr. Burke's Two Letters on the Proposals for Peace, &c.* By William Williams, Author of "Rights of the People †," &c. 8vo. 1s. 6d. Jordan. 1796.

With many violent thrusts at Mr. Burke, this republican champion has made some good hits: but yet he is not a very expert sword-fighter; he is by no means a match for the Hibernian MASTER of the "NOBLE SCIENCE;" who, like Virgil's old combatant, remains, in spite of the depressions of age and the ravages of time, unequalled in the field!

* This word is not English in the sense in which it is here used.

† For the "Rights of the People," see Rev. OÖber, p. 217.

Mr. W. often makes acute remarks, and draws very shrewd conclusions from the doctrines and opinions of his veteran adversary: but then he as frequently flies off into such wild fancies, and says such extravagant things in favour of the French revolution, and the new constitution of that singular government, (and, consequently, in derogation of the powers now at war with the Republic,) that he is sure to lose in one page as much as, in the other, he had gained in the good opinion of his reader.—In truth, he sometimes appears to have wandered out of his way, merely for the sake of saying things which, like Pope's Straws in Amber, "are neither rich nor rare," and only serve to make us "wonder how the devil they got there,"

For example: 'As to war, it may and will be put an end to, it may and will be extirpated from the earth, and the French Revolution is the first effectual step towards its banishment. The French principles are of that bland homogeneous nature, that, when harmonized by religion, they will digest not only all Europe, but the whole world, into one vast commonwealth. With many I expect to be set down as visionary, as the antitype and successor of Brothers, when I declare my firm belief; nay, more, my absolute conviction, that the millennium is at hand, the reign of christianity and of peace; but it must be nursed in the cradle of universal war, the laurel crown must be rent away, before the brow can receive a crown of olive.'

Again; 'Blot out, Oh, memory! the ungentlemanlike, the unmanly opprobriums with which Mr. Burke, throughout the whole of his book, and in no place more than the page before me*, has defiled his paper. Root out those poisonous night-shades from this Eden, where every blooming flower, every fragrant sweet, flourish in perpetual spring. His language needs no foil, it wants no contrast, to add a borrowed lustre to its beauties. Oh, that he was always himself!'

To this let Echo add, rehearsing on Mr. W. his own words, "Oh, that he was always himself!"

Art. 42. *Thoughts on a Peace with France; with some Observations on Mr. Burke's Two Letters on Proposals for Peace with the Regicide Directory.* 8vo. 1s. 6d. Debrett. 1796.

These Thoughts, which are dated from the Inner Temple, and, indeed, manifest their origin by an intermixture of legal phraseology, are directed to the humane purpose of restoring peace, and bear the stamp of good-sense and moderation. Beginning with controverting the proposition of Mr. Burke, that "no selection of time or use of means could obtain any thing deserving the name of peace from the horde of regicides,"—a sentence of perpetual or exterminating war!—he coolly considers the proper grounds of negotiation, and the sacrifices that must be made to obtain peace. We cannot say that he probes this point to the quick; and, indeed, the substance of the pamphlet rather consists of general remarks, intended to conciliate the minds of men to a necessary event, and of some particular observations designed to counteract the obstacles which Mr. Burke has

thrown in the way of pacification, than of any close discussion of political topics.

Art. 43. *An Exposition of the Principles of the English Jacobins*; with *Strictures on the Political Conduct of Charles James Fox, William Pitt, and Edmund Burke, &c.* By R. Dinmore, Junior. 8vo. 1s. Jordan. 1796.

A warm defence of the cause of liberty and equality; written much in the spirit of T. Paine, but with less vulgarity, yet with equal zeal for the system of government, &c. lately adopted in France, known there by the name of Jacobinism, and in England by that of Democracy. If this writer were less violent, he would have more *approvers*: as it is, he will have *admirers*,—for he says many specious things, with some notable *truisms*: which will, doubtless, have their effect,—especially on minds that may be already prepossessed by an unfavorable opinion of the times.—As a specimen, take the following very brief exposition of the Jacobinical notion of equality:

‘The first grand principle, from which “all others flow,” is EQUALITY; without which, the Jacobins contend, there can be no liberty; but this principle must not be confounded with a desire, forcibly to equalize all property. They entertain no such absurd notions; the equality they contend for is, “That every man should possess an equal right to the honours and to the justice of his country;” they are, of course, enemies to all hereditary claims, &c. &c.’

In his sketch of the characters and conduct of Messrs. Fox, Pitt, and Burke, he finds, in the *first*, something to admire, and something (on the score of inconsistency) to blame; in the *second*, he sees nothing to admire, and much to censure; the third he considers as ‘an avowed aristocratic republican—who only supports monarchy because monarchy supports nobles; who *founded the war-hoop* against France, and again strives to stimulate the bloody career. With his principles the Jacobins do not invariably differ, &c. &c.’—They who wish to see in what manner this notion of Mr. Burke’s political character and principles is here supported, may consult pp. 25 and 26 of the tract before us;—which closes with an encomium on General Washington, and on the economical government of the United States.

Art. 44. *Another Coruscation of the Meteor Burke*. The Retort Politic on Master Burke; or, A few Words *en passant*: occasioned by his Two Letters on a Regicide Peace. From a Tyro of his own School, but of another Class. Second Edition. With Remarks on that Rt. Hon. Author’s Condemnation of the Plan of War hitherto adopted. 8vo. 1s. 6d. Jordan.

Specimen.—‘Many there are who will never be persuaded to believe that you have apprehended those dangers with which you affect to represent the country as surrounded by; nor that you are moved by those forebodings and anxieties which you employ to operate upon the minds of your readers. In spite of the reiterated denial of St. Omer’s claiming the merit of your education, they will insist upon it they can still discover a little of the *Jesuit* in all you say and do on this occasion. It is universally acknowledged that you have a fanci-

ful imagination, capacious and various as your abundant and diversified diction. Men are never worked upon so easily and effectually as through their fears; this you well know: you have therefore put an "air-drawn dagger" in the eye of every rich man in the country, in nearly the same manner as you, three years ago, threw down a real one on the floor of the House of Commons to the view of the members. The first dagger act produced a parliamentary inclination to war with the Republic of France even to extermination; the second may induce the monied men, who alone hold in their hands the sinews of war, (according to the present principle of carrying on war); I say, this second display of that tragic weapon, may induce them and all the wealthy part of the nation to another effort for carrying that inclination into effect.

Whatever, therefore, is feigned, whatever is really felt by you, the ostensible purpose of your Letters before me, is to revive all the rancour and animosity which have through the whole contest been created and cherished by the respective parties at war. Thereby you hope to do away the bare possibility of pacification from the essaying treaty: a pacification desired by a great majority of the community at large, but deprecated by the revengeful Mr. BURKE.*

The foregoing quotation will give our readers a tolerable idea of the spirit and manner of this *political retorter*.

Art. 45. *A Plain Tale for the New Parliament; or a Sketch of the History of England, from the Close of the Campaign in 1794 to the present Time.* By the Author of Letters to the King under the Signature of Junius. Part I. 8vo. 2s. 6d. Chapman. 1796.

This *second Junius* is contented with telling his tale almost entirely by transcripts of parliamentary speeches, from the periodical registers of the time. The opposition speakers occupy much the greater part; and the little of his own which the compiler has added is violently hostile to ministry. His avowed purpose is 'to hang up the memory of the late House of Commons on the gibbet of eternal infamy!'

Art. 46. *Reflections on the Present State of the Resources of the Country.* 8vo. 1s. Stockdale. 1796,

This pamphlet, though much shorter and less rhetorical than the *Two Letters to a British Merchant**, has the same purpose in view, viz. to keep up the spirits of the nation under the burdens and disappointments of the war, and to prepare the way for new and compulsory plans of finance. The writer (said to be a diplomatic nobleman) sets out with a position which we conceive to require either explanation or limitation to render it admissible, — that 'the greatest public distress could never justify his Majesty's ministers in acceding to dishonourable terms of peace.' *Dishonourable* in this sense is perfectly indefinite. A peace which gives up the avowed object of a war, like that which conceded independence to America, may plausibly enough be called dishonourable; yet who will deny that it may be preferable to the *greatest public distress*, caused by the continuance

* See Monthly Rev. for November, p. 332.

of a hopeless and ruinous contention? A peace at present, which should acknowledge and confirm the republican constitution of France, would certainly, by Mr. Burke and his followers, be stigmatized as the height of dishonour to the allied powers; and all inferior concessions would be reckoned by them as trivial sacrifices to public necessity; yet such a peace must probably be the termination of protracted years of bloodshed. Surely, before we are stimulated to fresh exertions, we should explicitly be told what is the mighty purpose for which every thing is to be hazarded, and not be referred to a minister's interpretation of the word *honour*.

If, however, the doctrine of this pamphlet be sound, there is no sort of occasion for impatient longings after peace, since the war has had no other effect than to make us more flourishing. The writer gives statements of our comparative commerce before and since the war—of the money subscribed to navigation-projects—and of the number of inclosure bills; and he finds in all (from documents which we believe unquestionable) the proofs of vast increase in our internal and external business, and consequently (as he concludes) in our real opulence and resources. He also repeats the arguments of the Chancellor of the Exchequer, to prove that the want of money is owing solely to the increase of our commerce; and he states the difference between private and public debt; shewing that, in the latter, the usual consequences of debt are in great part obviated by *no engagement subsisting to repay the principal*. We wish not to interfere with the fair operation of these arguments; though, for our part, we consider the prosperity of a nation, and its ability to bear farther burdens, as solely to be inferred from the degree in which the lower and middle ranks of society possess *the essential comforts of life*.

The author has kept so strictly to his topic of *resources*, that he has not said a single word on that of *humanity*; a silence which is, on the whole, well judged: though perhaps he should not quite have omitted to inquire after resources of *men*, as well as of *money*.

AMERICA.

Art. 47. *Epistles domestic, confidential, and official, from General Washington*, written about the Commencement of the American Contest, when he entered on the Command of the Army of the United States: with an interesting Series of his Letters, particularly to the British Admirals, Arbuthnot and Digby, to Generals Sir Henry Clinton, Lord Cornwallis, Sir Guy Carleton, Marquis de la Fayette, &c. &c. To Benjamin Harrison, Esq. Speaker of the House of Delegates in Virginia, to Admiral the Count de Grasse; General Sullivan, respecting an Attack on New York; including many Applications and Addresses presented to him, with his Answers: Orders and Instructions on important Occasions to his Aids-de-Camp, &c. &c. None of which have been printed in the two Volumes published a few Months ago. 8vo. pp. 303. 5s. Boards. Printed at New York: reprinted for Rivingtons, London. 1796.

We believe that the *whole* of what are here intitled "*Epistles domestic, confidential, and official, from General Washington*," are only a republication of the Letters which were notoriously fabricated and

first published in London, soon after the commencement of the American war, for the purpose of engaging the people of this country to approve the continuance of it. We ought, however, to except those materials which compose the *Appendix*, and which have been copied from newspapers, &c. in order, no doubt, to reflect some credit on those that were forged; and forged, undoubtedly, by a Mr. V—, then a young Episcopal clergyman, who came from New York, in order to make his fortune *here*, in the character of a *Loyalist*.

For our account of a former publication of *Letters by General Washington*, see Rev. N. S. vol. xviii. p. 389. The authenticity of that collection has not, we are persuaded, ever been brought into question.

MISCELLANEOUS.

Art. 48. *On the Republic. A Continuation of the "Political Survey" of the future Conditions of France.* By Dumouriez. 8vo. 1s. 6d. Dilly. 1796.

Not having received the original of this work, we shall allot the more space to the translation. Of the author, and of the value of his opinions, we have already given our sentiments. He now delivers his ideas concerning various matters which press on our most immediate national interests.

' These repeated defeats, however, of which I foresaw the possibility in the first number of my "*Coup d'œil Politique*," ought to teach the two Councils and the Government, that the famous barrier, the Rhine, is of importance no where but upon the map. The French have proved to the Germans, and they in their turn to the French, that one may pass this great river, where and how one pleases. There are no true barriers, but strong places, and the inclination of the people. All the country between the Rhine and the Sarre, from the Moselle to Landau, is open and without any strong posts. There is only one single post between Coblenz and Treves, for the defence of the Moselle. Treves is not strong; and, situated as it is on the right bank, it is an hindrance to the defence of that river. Coblenz is situated in the same manner, and is also commanded by Ehrenbreitstein. Upon the capture of this castle, which has been too much neglected by the French, depended the success, or the failure, of the siege of Mayence. JOURDAN should not have passed the Sieg till he had taken Ehrenbreitstein, in order to secure all the course of the Rhine from Dusseldorf to Mayence; or rather, he ought to have followed an entirely different plan in passing that river.

' Treves and Coblenz will always be an easy prey to the German, whenever they choose to invade them, and serve as depots of arms for carrying the war to the left bank of the Moselle, and taking Bonn, Cologne, Aix-la-Chapelle, and Liege in the rear, without troubling themselves with Luxembourg; which is too much behind, and at too great a distance, to give any annoyance to the assailants.

' If there were an intrenched camp at the Chartreuse de Liege, and Huir were strongly fortified, as well as Limbourg and Namur,

* For our account of the preceding part of this work, see Appendix to the xviiith vol. of the M. Rev. (1795), p. 525.

one might stop an enemy upon the Meuse, and hinder him from penetrating into Belgium, by drawing one's line of defence from Luxembourg to Venloo. But in that case, the whole country between the Meuse and the Rhine, the course of the Moselle quite to Thionville, and all that district bounded by the Sarre and the Moselle, the Rhine and Landau, must be sacrificed, in order to make them the theatre of war. CARNOT *, who is certainly well skilled in military matters, expresses nearly the same opinion, in his speech upon retaining the conquests. As to the attachment of the people, there certainly cannot be supposed to be any on the part of the Germans of the left bank of the Rhine; they have been treated with too much insolence, and plundered with too much rapacity, ever to unite cordially with the nation into which they have been incorporated without their consent; nor can they be expected to attach themselves to a Republican Constitution, which has robbed them of their religion and customs, and given them in exchange nothing but war, massacres, famine, poverty, and every species of vice. There can be no doubt of their offering up their most sincere prayers for the success of their countrymen, whom they look upon as deliverers; and if they are prevented from joining them, it is merely by the disarmed and degraded state to which they have been reduced.

* As to the Belgians, we shall see that oppressed people, upon the approach of the Imperialists, give the lie to the false assertions of MERLIN of Douay, and to the absurd certificates of the French Commanders, and the Commissioners of the Executive Power, which he opposes to my letter to the Convention, of the 12th of March 1793, and gives as proofs of their wish for the incorporation of their country with the Republic of France. A new La Vendée has already sprung up in that country; and even if it should not increase so much as to make an efficacious diversion in favour of the Austrians, the Belgian nation will at the least remain neuter between the contending parties, and wait with the same apathy as before for the decision of its fate.

* Such is the public spirit of all the eastern frontiers of France. The Directory is equally well acquainted with the true disposition of Savoy, of the Comté of Nice, and of Corsica. And this state of affairs perfectly justified the opinion of "the faction of the limits," as it is called by those who are the really factious, in the legislative body.

* It seems certain indeed that the French Government cannot hope to preserve its conquests, both because the great extent of country which it has acquired demands very strong armies to preserve it, and because the people of the conquered countries will not even assist in defending themselves. It is also clear that France cannot obtain

* * It is a fact highly honourable to CARNOT, that he was not in office during the time when the French were so frequently defeated towards the conclusion of the year 1795. Indeed the plans of this very able man have been uniformly successful; and to his extraordinary talents the Republic is, no doubt, much indebted for a series of victories, not to be equalled, either in brilliancy or importance, in the history of the world.

peace.

peace, without renouncing her conquests, and declaring explicitly her intention to do so. And it is equally clear, that she has the greatest want of peace; as without it her constitution is not only insecure, but she has every thing to fear even for her liberty itself. Such are the grand objects which ought to occupy the attention of the representatives of the people, and which they ought to discuss with the greatest attention, in order to prepare the nation for the reign of wisdom and justice.

‘I do not say, that the season of defeat is that which ought to be chosen for announcing the decision of this important question. God forbid! that, after five years of triumph, France should seem to yield to force. She has still immense resources, and the passage of the Rhine by the Imperialists calls upon her for the immediate exertion of them. But, as soon as she has re-established her superiority, or at the least, her equality, in military operations; and when it shall be no longer disgraceful for her to negotiate; then it is much to be wished, that (abjuring for ever the dangerous and unjust system of conquest) she would put an end to this war, and add to her many bloody and mournful triumphs, that more noble one of being just and generous. The French people owe this to the principles of the constitution which they have just adopted—a constitution which proscribes conquest and offensive war.’

It is agreeable to learn, from such authority, that the barrier of the Rhine is possibly no anxious interest of the French Directory; as it certainly is of importance to the future and most permanent interests of England, to shorten the northern coast of France; the extent of which is already formidable to our naval superiority, and may become so to our national independence. It is by nursing up some great power in the North of Germany, that a spirit of counter-incroachment may most probably be generated, which will be ultimately fatal to the French ascendancy over Holland, and perhaps to its sovereignty over Belgium.

Dumouriez thus sums up his opinions:

‘Every thing which I have said above, concerning the French Republic, is founded upon the hypothesis: 1st, That there was an absolute majority of suffrages for accepting the constitution of 1795. 2^{dly}, That the French nation will persevere in their new régime, which requires great virtues and great sacrifices. 3^{dly}, That the new government has both the power and the will to suppress all factions. 4^{thly}, That it is wise enough to seek for an immediate peace. 5^{thly}, That it is able to re-establish the finances; to withdraw from circulation, or give fresh credit to, the assignats; to equalize the expences and receipts: to revive agriculture, commerce, and industry; and to make justice the sole basis both of its foreign politics, and domestic conduct.

‘If this hypothesis be a mere chimera; if the present promising state of affairs be only in appearance, and without reality; if the object be to deceive the people, and to render them cruel and seditious, by cheating them with the pretence of a democracy, no more likely to have duration or solidity, than the posture of a man who walks with his head upon the ground and his feet in the air; if the Assembly of

Representatives does not restrain itself strictly to its own Legislative duties; if it shackles the progress of government by factions, by consultations, and vague, ignorant, and indecent declarations—

‘ If the Directory shew itself to be either factious or feeble, unjust, cruel, divided or ignorant; if it continues the war upon rash plans, (a melancholy consequence of a detestable system of usurpation) if it does not succeed in immediately supplying the armies with provisions, disciplining them, strengthening or reanimating their confidence, (which seems much lessened since the month of September); above all, if it be not able to raise the credit of the finances, and establish them upon a solid basis; if the enormous mass of assignats, after having been the scaffolding of the Republic, should become its funeral pile—

‘ If the evils which the nation has suffered for six years, be not relieved by the new order of things, or rather by the agents charged with the care of healing the calamities, of which they themselves were partly the cause—

‘ The constitution may still be found to have the property of the cure of TELEPHUS, and be able to heal the wounds which it has made. In order therefore to avoid bankruptcy, anarchy, civil war, and despotism, it will be necessary exactly to preserve this constitution, without any change but in the title of the Executive Power, which could be simplified by uniting it under one single head, and calling it by whatever name may be thought best.

‘ The fate of France, then, will be finally decided in the year 1796; and Frenchmen, after a metamorphosis of seven years, will again become men.’

CORRESPONDENCE.

Rusticus complains that we sometimes omit to note the price of a publication, which is usually added to our transcripts of the titles of each article. We believe that this charge can be very rarely proved upon us: but where such omission happens, our readers may be assured that it is not owing to *inattention on our part*, but to the difficulty, sometimes the *impracticability*, of procuring the exact knowledge of the circumstance. The blame, in such cases, lies wholly with the *publishers*; who generally omit to print the price of a new publication, which they ought to put at the bottom of the title-page. Possibly this may often be an *intentional suppression*: but, if so, the proprietor of the work certainly mistakes his own interest; especially where the price is a fair one. We are assured that many readers, particularly in the country, are prevented from sending their orders, under the supposition that the charge of the purchase may be greater than it really is.—We wish that booksellers, or authors who print or publish on their own account, would be more attentive to this very proper article of previous information; which is certainly regarded as a matter of some consequence, by many who may be apprehensive of being taken in by prices which they did not expect.—The Reviewers, too, have great reason to complain, on this head; as it is often very troublesome to them to send (sometimes miles!) to inquire the price of a book, or pamphlet, before they can venture to commit their review of it to the press.

An old crusty Rector of a parish not far from Lambeth (to whom we acknowledge no great obligations) used occasionally to say, "I do not always mind the opinions of these Reviewers, which sometimes don't seem to be over-and-above *orthodox*: but the information they give me of the *prices of books is of use to me.*"

We recognize with pleasure the hand-writing of the friendly A. B. of Newcastle:—but we had before detected the error which he corrects.

A. C. who also dates from Newcastle, must excuse our unwilling rejection of his request. If he knew the numerous applications which we receive, of a nature similar to that which he has made, and the very little time that we can spare for any extra official purposes, he would see the necessity of our non-compliance. His letter would as doubt obtain a satisfactory answer, if inserted in one of the magazines.

Ignatius begs us to circulate his wish, with that of many others, that authors would prefix (or subjoin in a note) translations of sentences in foreign languages, especially French, when occasionally inserted in their works. We have before had this hint given, with application to ourselves; and we think the request, in many respects, reasonable. In our own case, various circumstances must prevent us from always complying with it: but we would recommend it to the attention of authors in general. The mere English reader has certainly lost ground for complaint, when he finds himself deprived of part of the entertainment and instruction which he expected to derive from a work, for the whole of which he has cheerfully paid his money.—The haste with which we are frequently obliged to write and to print our remarks, and the variety of hands which compose our *Monthly Olio*, will suggest to the reader some of the reasons which render it scarcely practicable for us to observe this mode:—but they will not apply to individual writers, who have only their own taste to consult, and can take their own time.

The work intitled *Plan de Dieu envers les Hommes*, &c. mentioned in our last Review, p. 241, was inadvertently ascribed to *Jean Baptiste Bernardin de St. Pierre*:—the name of the author of that work being *Ferdinand Olivier Petitpierre*. The reader is therefore requested to obliterate the passage which makes this erroneous application.

In October Review, p. 139. l. 28. we hastily copied the name of the certifier for that of the inventor of the improved mode of manufacturing white lead. Mr. Archer Ward, and not Mr. Brown, of Derby, is the author of this improvement.

Letters from F.—W. R. &c. are received.

✧ In the Review for October, p. 177. l. 6 from bottom, for 'Genefa,' r. *Gangsa*; p. 178. l. 1. for 'a pathetic indifference,' r. *apothetic indifference*; p. 179. l. 4 from bottom, for 'Calcutta,' r. *London*.

✧ In the last Review, p. 263. l. 10 from bottom, for 'animal,' r. *spaniel*; p. 264. l. 32. for 'regularity, and form,' &c. r. *and regularity, form*; p. 299. l. 9. before 39th place a—

A P P E N D I X

TO THE

TWENTY-FIRST VOLUME

OF THE

M O N T H L Y R E V I E W

E N L A R G E D.

FOREIGN LITERATURE.

ART. I. *Zustand der Neuesten Litteratur, der Künste, und Wissenschaften, in Frankreich, &c. i. e.* On the State of Letters, Arts, and Sciences, in France, since the Revolution; being Extracts and Remarks on those Subjects. By C. A. BÖTTIGER. 8vo. Vol. I. pp. 170. Vol. II. pp. 228. Berlin. 1795 and 1796.

FRANCE, in her transformed state, after having precipitately adopted the principle that whatever existed during the monarchical government was unworthy of republicans, could not be supposed willing to exempt literature and the fine arts from the general innovation. We may, indeed, even at this early period, trace in the changes which they have undergone since the year 1789 several epochs, beginning at the same date with the leading events of the revolution.

The *first epoch* commences with that memorable decree of October 8, 1792, by which all academies and literary societies in the country were suppressed; and the tree, instead of having some of its useless branches and rank excrescences lopped off, was totally extirpated.

The *second* may be fixed at May 31, 1793, the day on which the downfall of the Brissotins and Girondists happened, when a new political inquisition began to overawe all free discussion, and to annihilate the liberty of the press by the terrors of the guillotine and the horrors of a dungeon. This was the period of *Marat's* crimes, and of a taste in arts and sciences as grotesque and disgusting, as the presumption of styling it antique, and comparing it with that which is displayed in Greek and Ro-

man models, was ridiculous. *Robespierre* and his accomplices destroyed all productions of the fine arts, all cabinets, libraries, archives, and even tombs, with a fury that was truly barbarous. To be a man of letters amounted to treason; and the most classical performances were condemned as *écrits infâmes*, while frivolous, insipid, and immoral writings were exalted and disseminated.

When, however, on the 9th of Thermidor (July 28, 1794) a new revolution effected a total change in public affairs, reason, genius, and taste were reinstated in the possession of their rights. The printing and public distribution of *Condorcet's* last work, the release of Professor *Lacroix*, the destruction of the erected monuments of terrorism, the careful collection of the few remaining productions of the arts, the establishment of Normal schools, the considerable augmentation of the museum of natural history, and the liberal bounties bestowed on indigent artists and literati, are events that may be considered as constituting the *third epoch* in the history of literature and taste in France, since the revolution; which has not yet been superseded by a more recent one.

That an impartial and judicious history of these events must prove highly interesting will not be doubted: but the obvious difficulty of accomplishing such a work is sufficiently evinced, by the silence which the numerous publications on the French revolution are found to observe on this head: at least no one has, to our knowledge, professedly and systematically treated the subject before M. BÖTTIGER, who deserves the thanks of his countrymen and of the world for the pains which he has taken in collecting, arranging, and sifting the vast variety of requisite matter, scattered about in the books and pamphlets of the last eight years.

In order to enable our readers to judge of the present volumes, we shall first give a sketch of their contents, and then select a few passages as specimens.

1. Marcus Antonius. *Pierre la Ramee. Condorcet.* 2. The Colossal decree of the National Convention, November 17, 1793. 3. The professional life of the artist *David.* 4. Reports of the committee of public instruction on the state of arts and sciences during the government of *Robespierre.* 5. Continued account of the state of the fine arts in Modern France. Vol. II. 6. Projected reform of music at Paris. 7. Telegraphy, to which is added *La Kanal's* report made in the name of the committee of public instruction on the 26th of July 1793. 8. On the institutions for instructing the deaf and dumb in France, and on their late changes. 9. New national museum of natural history at Paris. 10. Anti-Obituary, or a list of men of letters

letters and artists falsely supposed to have been put to death. 11. On the present taste of architecture, as well as the new manner of fitting up and ornamenting the interior parts of the houses at Paris. 12. On the projected national dress in France. 13. The new acquisitions of paintings, statues, natural curiosities, &c. made during the late conquests of the French armies.—APPENDIX. 1. Women of antient Rome and modern Paris infected with the revolutionary vertigo. 2. Revolutionary tribunals of Athens and Paris.

The particulars of *Condorcet's* catastrophe not being very generally known, we shall extract them from the first article :

Among the Girondists proscribed by *Robespierre* on the 31st of May, *Condorcet* was the very first on the list, and was obliged to skulk in the most hidden corners to elude the persecutions of the furious Jacobins. A lady, to whom he was known only by name, became, at the instance of a common friend, his generous protectress; concealing him in her house at Paris, at the most imminent hazard, till the latter end of April 1794; when the apprehension of general domiciliary visits so much increased, and the risk of exposing both himself and his patroness became so pressing on the mind of *Condorcet*, that he resolved to quit Paris. Without either passport or civic card, he contrived, under the disguise of a Provençal countrywoman, with a white cap on his head, to steal through the barriers of Paris, and reached the plains of Mont Rouge in the district of Bourg-la-Reine; where he hoped to have found an asylum in the country-house of a gentleman with whom he had once been intimate. This friend having, unfortunately, at that very time, gone to Paris, *Condorcet* was under the dreadful necessity of wandering about in the fields and woods for three successive days and nights, not venturing to enter any inn, unprovided with a civic card. Exhausted by hunger, fatigue, and anguish, with a wound in his foot, he was scarcely able to drag himself into a deserted quarry, where he purposed to await the return of his friend. At length, having advanced towards the road side, *Condorcet* saw him approach, was recognized, and received with open arms:—but, as they both feared lest *Condorcet's* frequent inquiries at his friend's house should have raised suspicions; and as, at any rate, it was not advisable for them to make their entrance together in the day time, they agreed that *Condorcet* should stay in the fields till dusk, and then be let in by a back door. It was then, however, that imprudence threw him off his guard. The forlorn exile, after having patiently borne hunger and thirst for three days together, without so much as approaching an inn, now finds himself incapable of waiting a few hours longer, at the end of which all his sufferings were to subside in the bosom of friendship. Transported with this happy prospect, and foregoing all caution, which seemed to have become habitual to him, he entered an inn at Clamars and called for an omelette. His attire, his dirty cap and long beard, his pale meagre countenance, and the ravenous appetite with which he devoured the victuals, could not fail to excite the curiosity and suspicion of the

company. A member of the revolutionary committee, who happened to be present, taking it for granted that this woe-begone figure could be no other than some runaway from the Bicêtre, addressed and questioned him whence he came, whether he could produce a passport, &c. which inquiries, *Condorcet* having lost all self-command, were so unsatisfactorily answered, that he was taken to the house of the committee as a suspected person. Thence, having undergone a second interrogatory, during which he acquitted himself equally ill, he was conducted to Bourg-la-Reine; and, as he gave very inconsistent answers to the questions put to him by the municipality, it was inferred that this unknown person must have some very important reasons for wishing to continue undiscovered. Being sent to a temporary confinement till the matter should be cleared up, on the next morning he was found senseless on the ground, without any marks of violence on his body; whence it was conjectured that he must have poisoned himself. Indeed, *Condorcet* had, for some time past, carried about him the most deadly poison; and, not long before his fatal exit, he owned to a friend that he had more than twenty times been tempted to make use of it, but was checked by motives of affection for his wife and daughter. It was during his concealment of ten months at Paris that he wrote his excellent history of the progress of human understanding*.—Thus perished one of the most illustrious of the French literati that the present age had produced.

The author (p. 27) compares the massacre of Lyons in 1572 with that in 1793, which but too much confirms the old saying, quoted by him, "*le François, au fond, est le peuple le plus cruel de l'Europe* †."

The absurdity of erecting a Colossal statue, representing the people of France, as was decreed by the Convention in 1793, is sufficiently exposed by our author. The sketch of the life of *David*, the painter ‡, seems to be well drawn up. He was born at Paris in 1759, and joined to the advantages of a good education the comforts of a competent fortune. So early as the year 1774, when a lad of fourteen, he received the principal prize from the Royal Academy of Painting, which also entitled him to study at Rome for four years at the king's expence: but he himself owns that the depraved taste then prevailing in his country, which looked on copies after nature in the light of servile imitations, prevented him not a little from improving, at the commencement of his residence at Rome. He therefore confined himself to the contemplation of the sublime simplicity in the antiques, until his taste was thoroughly purified.

* See Rev. vol. xviii. N. S. p. 544. *Appendix*.

† "The French are, at bottom, the most cruel nation in Europe."

‡ Well known, since the Revolution, as having been employed by the executive power to design the decorations for their national seals, spectacles, national dresses, &c.

* For the whole of the first year, (says the author,) he closely applied himself to the study of the Bassorelievos on Trajan's column; which, notwithstanding the symptoms of an already vitiated taste, said to be discovered in it by connoisseurs, *David* declared to be the most unerring guide to the knowledge of Roman costume and the grouping of antique figures. Raphael's Heliodorus became his idol, and he often stood before it for hours together, wrapt in speechless admiration.'

David well improved his time at Rome, finished several masterpieces, returned to Paris, and was admitted member of the Royal Academy. Having found means to be recommended to the king, he was again sent to Rome, in order to paint a scene from Corneille's *Horatii*, of which he had already drawn and publicly exhibited a bold and animated sketch. Arrived at his favourite spot, and having once more taken deep draughts of that enthusiasm with which the frequent contemplation of antiques inspires lovers and professors of the fine arts, he spiritedly set himself to work, and at the end of nine months, August 1785, had completed that famous piece, 'the oath of the *Horatii*.'

* It excited (says our author) so general an attention at Rome, that the street in which he lived was for three weeks crowded with natives and foreigners. The phenomenon of such a miracle in painting, in a city in which every individual values himself on being a connoisseur, set all in an uproar. The encomiums, opinions, and criticisms occasioned by *David's* picture, took place for a considerable time of all other topics of conversation.'

The merits of this performance, as well as of other works of the French artist, are weighed by M. BÖTTIGER in the scales of a connoisseur: but we cannot follow him through this instructive part of his work. In the account of *David's* life is an interesting digression concerning young *Drouais*, which we shall extract:

* *Drouais*, the son of a portrait painter, having, even when a boy, discovered uncommon enthusiasm for painting, was placed under *David*, on the first return of this artist from Rome. *Drouais* (in 1783) enlisted among the competitors for the academical prize, but cut his picture to pieces when it only wanted the finishing stroke, and shewed to his master some remnant of it. "What have you been about here, (cried *David*,) you deprive yourself of the prize." "I am sufficiently rewarded (replied the pupil) by meeting with your approbation; next year, I shall endeavour to be still more worthy of you." He kept his word, for he obtained the prize of 1784, which was awarded to him by the academy; and had not the regulations of the academy opposed it, he would have been immediately admitted of their body: but he was conducted in triumph to his master, and thence to his mother. On *David's* return to Rome, *Drouais* accompanied him. Although he possessed a yearly revenue of 20,000 livres, the usual pleasures of youth had no charms for him, whose idol was *Raphael*. He would

be at his studies from four in the morning till night. "Painting, or nothing," was the usual reply which he made to *David*, who frequently remonstrated with him on his too unremitted application. "First, Fame; then, Amusement;" he would often add. *David* leaving him at Rome, *Drouais* shortly afterward completed his *Marius*, a picture which astonished all Paris:—but while he was engaged in a subject, the execution of which promised the greatest honour to him, his constitution began to decline. His glowing zeal for his profession had dried up the vital juices of his frame, and he died of a putrid fever at the age of twenty-five.

In the fourth chapter, we find the memorable report of the state of arts and sciences during *Robespierre's* government; the beginning of which we shall present to the reader:

'A great proportion of the bibliographic riches in the department fell a prey to insects, dust, and rain. At Arnay, the books were crammed and beaten into casks; at Narbonne, they were sent into the arsenal; at Fontaine-les-Dijon, the library of the Franciscan convent was thrown into a lumber-room. The celebrated missal from the Chapel Royal at Versailles was about to be converted into cartridges, when fortunately somebody saved it. The municipality setting their seals to any thing was a mere matter of form, as even at Paris the signs used were often nothing but buttons or sols, which any body could at pleasure impress on any broken seal.'—'Men armed with sticks, and preceded by terror, entered the shops of book and print sellers, where any particular binding or engraving was a sufficient plea for destroying or stealing books, maps, prints, and paintings.'

In p. 99 the author circumstantially mentions the famous embroidery at Bayeux, supposed to be the work of the queen of William the Conqueror: it had a narrow escape from the barbarities of *Robespierre's* time.

At the end of the first volume, we meet with some pointed reflections on the ridiculous fashion, which for a time prevailed in France, of changing every name that bore the least relation to proscribed royalty. More than 200 districts, cities, and ports, resigned their antient names, given to them either at their foundation or enlargement, and adopted some modern designation of a republican complexion. Thus the name of *Dunkirk* was, by a decree of the club of Jacobins, changed to that of *Dunlibre*, to get off the odious sound of *Kirk* or *Church*; and at the end of the National Almanack is a long index of cities and towns that have adopted other names:—but nothing was more frivolous than the change of personal names. The whole Roman history was ransacked to find out some pompous name for the newly hatched hero of the revolution: those of *Mutius*, *Brutus*, *Cassius*, *Gracchus*, &c. refounded in every Jacobin club; and the most seditious cut-throats were surward beyond all others in usurping those venerable names of antiquity.

quity. M. BÖTTIGER adds similar instances from the history of Greece.

Vol. II. is not less interesting than the first. We shall select a few passages:

* Since *Robespierre* was determined to turn France into a vast empire of soldiers and freebooters, Music, among other expedients, was deemed an effectual method for calling forth and keeping alive a martial spirit;—but the melting strains of an opera, and the soft harmony of stringed instruments, were relinquished as unmanly, and the more audible and noisy sounds of wind-instruments were preferred. Whatever contributed to stun the ears was thought GRAND. When, therefore, the Jacobins, in the beginning of 1794. delivered a petition to the National Convention, they were preceded by a *hundred* drummers, besides wind-instruments.

Under the head of TELEGRAPHY, the author satisfactorily shews that *Chappe* cannot without injustice be deprived of the honour of inventing the telegraph, as now used in France. There is a vast difference between knowing any thing to be possible, and rendering it practicable. *Chappe*, it should seem, had spent many years in inventing the most effectual mode of quickly communicating important intelligence, as may be seen from the original report made in the Convention by *La Kanal*, which the author has here inserted.

Chapter viii. on the method adopted in France of instructing that unfortunate class of mankind, the deaf and dumb, is replete with curious information. As to the idea of the possibility of teaching the deaf and dumb to utter *articulate* sounds, our author shews from Hippocrates, Aristotle, and Pliny, that the ancients had no conception of it. The first of these writers expressly says that men born dumb could only pronounce *μωροφωνα*, or simple sounds; and *μωρος*, the Greek word for dumb, means likewise a weak-minded person, according to Valkenarius ad Ammonium, p. 133. The author, therefore, attributes to an Englishman the first ideas on the practicability of making the deaf and dumb pronounce articulate sounds. It is Dr. John Wallis, in his excellent *Grammatica Linguae Anglicanae*, who, according to M. BÖTTIGER, has the honour of having discovered the method of communicating abstract ideas to the minds of a set of men, who, till then, had been thought susceptible only of obscure intimations by signs. *Braidwood* at Edinburgh, *Heinicke* at Leipzig, and the Abbé *L'Epée* at Paris, have in our time carried that art to great perfection. The latter, particularly, had instructed at Paris upwards of a thousand deaf and dumb persons, when he was succeeded by his pupil *Sicard*; who, our author informs us, is encouraged by the existing Government, and is reported to be engaged in a work of great moment

on this highly beneficial art. The author's account of one of *Sicard's* pupils, *Jean Massieu*, would appear incredible, were it not well authenticated. This youth, who was born deaf and dumb, was so far instructed as to be able in person to accuse a fellow, who in a crowd had taken from him a pocket-book, by extemporaneously addressing a letter to the Judge, (here inserted,) which appears to be written with wonderful clearness and precision. Every pupil is gratuitously instructed for five years, when he makes room for another. *Jean Massieu* is now himself appointed teacher under *Sicard*. One of the boys was so deaf as not to hear the report of a great gun discharged close by him, yet *Sicard* brought him to pronounce a complete sentence.

From a note in the 1xth chapter, in which Mr. B. speaks of the National Museum for Natural History, it appears that a Linnean Society, like that instituted some time ago in England, was also projected at Paris by *Broussonet*, an able naturalist, well known in this country; and which was encouraged by the respectable names of *L'Heretier*, *Grand Maison*, *Willm*, &c. but was suppressed in its infancy by a frantic posse of Jacobins; who, among other outrages, mistaking *Linne's* bust for that of *Charles IX.* dashed it to pieces. Nor, as the author remarks, p. 79. was the immortal name of *Buffon* sufficient to screen his only son from the hands of the assassins, who guillotined him, during the bloody year of 1793. The latest encouragement, afforded by the French government to the study of natural history, may be known from the original report, given in this chapter.

The list of those learned men who fled from the scene of desolation and carnage, during the barbarous reign of *Robespierre*, and who were erroneously supposed to have been assassinated or guillotined, must be interesting to all that are in any degree acquainted with modern French literature. It is well known that *Robespierre*, in his Journal, (or, as it is styled, *hellish catechism*.) called the learned "the most dangerous set of men in the republic;" and we have already observed that he had a peculiar method of ruining all those writers, who had the misfortune to displease him, by naming their books "*écrits infidieux*," which was the signal for seizing and surrendering them to the revolutionary tribunal. Three of the most renowned Colleges at Paris were turned into Jacobinical dungeons. Some learned men, however, having escaped the tyrant's emissaries, were, after his fall, recommended to the bounty of the nation; and the interesting report, made on that occasion by *Cbenier*, is inserted by M. BÖTTIGER.

The National Museum of Arts, mentioned in chapter xi. is become very important by its prodigious increase from the con-
quests

quests in Flanders, Germany, Spain, and Italy. All citizens, both male and female, are at liberty to view it twice in a decade (a period of 10 days); and artists, desirous of improving themselves, may, by proper application to the committee of instruction, obtain daily admission. Such as have already distinguished themselves in this line are rewarded with annual pensions, particularly those who are employed by the nation in ornamenting public monuments. The author also speaks of a work which is to be published periodically at Paris, under the title of *Modern Architecture in France*.

As we have already mentioned *David's* merits as an artist, we shall not withhold from our readers that the author observes, p. 118, that he now is deservedly detested and shunned for his inhuman conduct under *Ribespiere*. M. BÖTTIGER vouches for the truth of the following anecdote:

* When *David* was member of the Committee of Public Safety, a pregnant woman conjured him, embracing his knees, to save the life of her husband, who had been carried before the Revolutionary Tribunal. *David*, bidding her arise, went to his closet, and returned with a paper on which he had sketched the body of a person guillotined, whom the woman immediately recognized as her husband. Such was his reply.*

Since manners and character thus take their hue from the prevailing colour of the times, we hope that those of *David* have re-assumed a more favourable dye.

The xiith section treats of a new dress proposed to be worn by the French, though never generally adopted. It was said to be planned by *David*, and was soon stigmatized by the appellation of Costume of the Statues. At a public festival on the retaking of Toulon, the male and female youth of Paris appeared in that attire; and the fair *Cobarrus*, now the wife of *Tallien*, the arbitratix of fashion and taste, used to dress in a short-waisted elegant tunica, red sandals, and a cloak which was negligently thrown over the shoulders, and held together by a clasp set with brilliants; thus resembling an Athenian matron of the days of Pericles; and repressing, by her elegant form and personal charms, all objections that could be made to the projected fashion. Still the people would recollect that it was an invention of the odious epoch of terrorism, the memory of which they now endeavour to obliterate; removing from the eye of the public every monument, and rejecting every word, that bear the least relation to that time.—The author has subjoined two curious and well-written letters of a Parisian spectator, containing excellent hints on the adoption of a more natural dress.

The last chapter informs us of the addition made to the museums of the French metropolis, by the natural curiosities, paintings,

paintings, &c. lately transmitted from Belgium, Germany, and Italy; which, it should seem, are very considerable. The French aim at nothing less than to make Paris the emporium of the fine arts.—We shall, in conclusion, translate a curious fact, not much known. Citizen *Thouin*, senr. was charged by the Convention to accompany the victorious armies through Germany, Holland, and Flanders, for the purpose of gathering whatever might contribute towards the improvement of agriculture and horticulture in the republic. The choice of the man proved to be judicious, and answered in every respect. Without mentioning his observations, from which farming and tillage derived immediate benefits, he carried back into the country 144 species of exotic trees, shrubs, and plants, till then not found in any botanic garden of France. He also transmitted seeds of very valuable vegetables; e. g. a species of millet of extraordinary dimensions and excellent flavor.

From the preceding abstract, we doubt not that this work will be allowed to possess considerable merit, and to comprise much information and entertainment in little compass. The notes interspersed argue sound judgment and extensive reading, both in ancient and modern writings; and the style is easy and concise. The author, we understand, is a dignitary in the church, and provost of Weimar College in Saxony. We think that his book better deserves translation than many of the absurd novels, journals, and tales, which have lately been transplanted from German into English soil.

ART. II. C. M. WIELAND's *Sämmtliche Werke*, &c. i. e. The Works of C. M. WIELAND, Vol. XI. to XV. Leipzig. 1795.

THIS third * lot of WIELAND's Works offers to perusal, in the 11th and 12th volumes, *Don Silvio of Rosalva*, a novel already known in Great Britain by an accurate translation. No important variations have been made in this history of a *Quixote of Fairyism*; who, accustomed in his early years to the exclusive study of Mother Goose's Tales, of the Thousand and One Nights, of the Persian Fables, &c. is prepared to discover in the real world personages similar to those with whose existence and celebrity he is exclusively acquainted. If he pursues a butterfly, some disguised *Peric* lurks, in his imagination, beneath its motley-powder'd wings. If he finds a portrait, some patron *Genie* dropt it in his path to stimulate his search after a spell-bound princess predestined to his arms. If he is hospitably received by an old maid, the cats in her parlour are

* See Appendix to M. R. 18th vol. p. 522, and 19th vol. p. 481.
human

human attendants of his beloved unknown, metamorphosed by the spells of some bewitching rival. Many diverting misapprehensions occur: but, by degrees, the illusions of youth give way to the realities of experience; and the disenchanting enthusiast is tempted to discover in Donna Felicia a mere mortal capable of rendering him happy, without the aid of any supernatural circumstance. This novel is in fact a lecture against superstition, in which the miracles of fairyism supply the place of those that are inculcated in the legendary writings of the several deceivers of mankind. M. WIELAND, in this narrative, displays an astonishingly comprehensive familiarity with all the more fanciful tales of the faeries: but he observes in it, notwithstanding the change of personage and place, his usual march of mind. It is still the Orphic theosophy of Agathon, dispelled by the epicurism of Hippias;—it is still the Platonic Venus Urania of Peregrinus Proteus, resolving herself into a human beauty:—but it is ever a series of pleasing scenes, of rounded periods, of urbane satire, and of characters, not strongly marked perhaps, nor heroic, nor new, but strictly conformable to the nicest claims of ethic probability. The humour of this story is less recondite, and the comic features have more relieve, than most other productions of the author.

The *Remains of Diogenes of Sinope*, which are comprized in the 13th volume, have formerly been translated into English under some other title, and were received with utter indifference by the public. It is one of those writings of WIELAND which it requires classical learning to appreciate, and a prejudice in favour of his manner thoroughly to relish. It has been studiously altered, but not powerfully enlivened, in this new edition.

The 14th volume opens with a Mexican story entitled *Koxkox & Kikequetzel*, worth all the Arcadian romances and supposititious descriptions of the manners of the early Golden Age, with which some obsolete poets have inundated the fields of fiction. The hills of Mexico are just emerging from a prodigious flood, occasioned by a comet's transit. Koxkox, a boy, supposes himself to be the only person who escaped from the all-ingorging waters. After some years of solitary wandering, he meets Kikequetzel, a young girl, preserved singly by a no less extraordinary accident. They mutually make love according to the dictates of nature: they invent a language by help of their few recollections; and they are happy with the slight toil of providing for themselves and their offspring, for whose improvement they endeavour to revive a few of the simpler antediluvian arts. Unfortunately, in one of her excursions, Kikequetzel is surprized by a strong middle-aged man, Tlaquatzin, who

who had also weathered the deluge on some distant mountain; and who eagerly detains and forcibly enjoys her. Unconscious of crime, she brings him to her home. Koxkox experiences a diminution of happiness by the division of her attentions. He now rambles to a distance, and finds some women whom he brings to the colony. A promiscuous intercourse establishes itself. All are made miserable and inimical to each other. The loss of domestic happiness by the cessation of reciprocal attentions, the annihilation of the paternal and filial affections by the uncertainty of relationship, a consequent carelessness for the progeny, the premature exhaustion of the young, and the utter desertion of the old, afflict the incipient community. They sink into a brutal savagism, and are dispersed by reciprocal war.

This novel, written in 1770, is a fortunate attack on Plato's system of agamy, as it has been called, which some foreign philosophers had then lately revived. It well describes to the speculatist the real state of nature. It may assist in convincing the practical world that other inconveniences, besides the breach of civil and religious laws, are brought on society by transient and adulterous intercourse; and that it is highly expedient for all, that each should confine himself to a single companion for life;—in a word, that he should submit to the political institution of marriage.

To this volume are annexed *four dissertations*:—on Rousseau's Idea of our Original Condition, on his suggested Experiments for ascertaining the true State of Nature, on the perpetual Improveability of Mankind, and on the supposed Decrease of the Human Stature. These disquisitions display an universal acquaintance with the appertaining literature, with the voyages and travels of those who have visited the ruder nations, and with the sagas and romances of those who have described the heroic ages of now civilized societies. They are not drawn up with logical regularity, but with an excursive fanciful playfulness, with frequent flashes of mild wit, with an apparent detestoriness ever mindful of its end, and with a cornucopian opulence of thought and allusion.

The 15th volume contains the *Travels of Abulfanaris*, a novel written in ridicule of the missionary spirit. Abulfanaris was a priest at Memphis; who, having visited the interior of Africa and found a nation of negroes, naked, innocent, idle, and happy, but possessed of many things highly prized in Ægypt, contrives to be put at the head of a mission to introduce the mysteries of Isis, and to traffic with the manufactures of Ægypt. He teaches them a multitude of wants and vices: he gratifies his avarice at the expence of their collective toil, and his lust at the price of their domestic felicity. He leaves the negroes,

clad indeed, and industrious, but tending to a servile dependence on the few; and a prey to the licentiousness and mistrust, to the envy and rapacity, of semi-civilization.

Some dialogues, in which the student of Shaftesbury's Characteristics may be discerned, with several political and occasional essays and letters, terminate this portion of the collection.

ART. III. *Du Gouvernement de la Republique Romaine, &c. i. e.* On the Government of the Roman Republic. By AL. ADRIEN DE TEXIER. 8vo. 3 Vols. pp. 300 in each. Hamburg. 1796. Imported by De Boffe, London.

SO much has been already written concerning the Roman people in the form of history or dissertation, in every land of literature, that it seemed scarcely possible for an author to merit the public attention by adding to the extant heap of commentary. In this country, Moyle's Essay on the Roman Government has been distinguished by Gibbon, as no less worthy of the antiquary than of the patriot: Middleton's Treatise on the Roman Senate displays his usual taste and ingenuity: but Hooke, alone, of our historians, appears to have considered in a just point of view the nature of the struggle in behalf of Tribunitian representation, successively conducted by the Gracchi, by Catiline, and by Cæsar, against the Patrician supporters of the hereditary aristocracy.—In France, the sceptical *Beaufort's* voluminous researches had apparently precluded the necessity of industry; while *Montesquieu* and *Mably* had pre-occupied the department of philosophical remark. It remained, however, for M. DE TEXIER, in this well-digested sketch of the institutions and spirit of Roman polity, to select especially its *imitable* features, and to dwell on those parts of its civil and military system, which in this age of innovation are most adapted to furnish hints or lessons to the architects of the rising constitutions of government. Now, while the rubbish of anarchy still encumbers the ground of France, while the reserved materials are not yet all wrought into the fresh work, while something remains uncertain in the distribution and much in the decoration of vast apartments in their new palace of Liberty,—now is the time to deliberate, whether the republicans should steadily look to Rome for models, and be contented to finish their edifice with columns of a majestic Tuscan simplicity; or turn to Greece for the ambitious ornament of an Ionic or Corinthian peristyle.

As the work before us is evidently written with a perpetual allusion to the actual circumstances of France, and may have a considerable influence in perpetuating a spirit of geographical aggrandizement in its government;—and as this spirit of aggrand-

grandizement, dangerous to the independence of every European nation, must continue to find abettors and secret friends in all the contiguous countries, until some other great nation, such as Germany, shall have a constitution equally attractive and laws equally advantageous to the multitude to offer as the reward of subjection;—it is very important that it should be studied, in order that those precautions, which can be used by the existing forms of government, may be taken to withstand the ever accelerated inroads of the Regicide Power. The following passage will explain the bearing of its new politics:

Vol. I. p. 45. 'The early success of the Roman arms is not astonishing: it might be expected from the boldness of the chief, leading a whole nation to pillage:—but it deserves notice that the conquered nations constantly furnished hands to subdue those which were still to be conquered. How did Romulus and his successors contrive to turn these new soldiers against their former friends? to oppose to the tribes of Latium an army composed of Latians, who, when stripped of their own territory, undertook to strip their brethren and fellow-citizens of theirs! The usual artifice of policy, which endeavours to sow discord among neighbours, would have been weak in the attainment of such an end; and so refined a plan could not belong to ages of ignorance. Romulus applied more active means, better adapted to the circumstances in which he was placed. This prince, at the head of adventurers without property, distributed the lands of his little territory and of that which he had overrun, so that every citizen obtained an equal share. Poverty having become common to all, the desire of riches was directed towards conquest, and to the only means of bettering their condition. Romulus took care, at the same time, to prevent the inequality which the chance of war might produce in fortunes. The plunder was cast into a common stock, and distributed accordingly. Nothing was diverted to private profit. Severe discipline, and an oath on their banners, resisted the fraudulent detention of any thing.

'Such circumstances rendered conquest as profitable to the individual as it was convenient to the state. Romulus adopted farther methods to facilitate it. The then subsisting rights of war took away the personal, civil, and political liberty of the subdued, along with their possessions. Hence wars were contested with an obstinacy which ended only in the extermination of the weaker party. Romulus established a new right of nations, honourable to his policy still more than to his humanity. His state had profited too obviously by the incorporation of the Sabines for him not to continue preferring citizens to slaves. History has preserved a law of this prince, which forbids to kill or enslave an enemy who shall lay down his arms. Thus, instead of employing the rights of victory to impose servitude on the conquered, he only incorporated them among the conquerors. All those who thus obtained the privilege of citizenship, after having been stripped as *enemies*, were soon replaced as *Romans*, in their claim to an equal allotment of the conquered land. Thus it happened that, in this general confusion of all property, only the rich were losers, and the populace of both parties divided their spoils. This sort of

war, waged rather against proprietors than against nations, could not but weaken the resistance of the attacked. An enemy of the Romans, unless he were rich, knew that by laying down his arms he had every thing to gain; while, if he continued to resist, he fought only for a continuance of slavery.

To these efficacious methods, Romulus added the authority of the civil laws. The object of the small number of regulations, known to have been made by this prince and his successors, was to maintain a level of fortunes. So new a plan of government, joined to a system of conquest so well adapted to the circumstances of the case, is sufficient to explain the constant success of the Roman arms. Our astonishment at the perpetual succession of victories, which crowned their exertions, ceases when we observe the advantages with which this people went to war. Conquest gave *citizens*, not *subjects*, to the state; and thus Latium, which, according to Pliny, comprehended fifty-three distinct sovereignties, was soon wholly Roman.

The influence of these original institutions was so powerful, that the kings, Tullus and Ancus, owed to them the prosperity of their reigns; although they neglected some details corresponding with the spirit of the whole. The body of patricians were suffered to acquire at this time a new ascendancy. The civil, military, and religious authority, which they alone shared with the crown, had favoured an unequal accumulation of the partitioned lands. Even among the plebeians, some had risen above their primitive indigence. In a word, the level of fortunes disappeared.

Servius Tullius was skilful in turning to account the novel circumstances in which he was placed. Without subverting the foundations laid by Romulus, he extended them, and gave them more consistency and solidity. This prince, who is regarded as the great founder of the Roman constitution, modified the *external* when he was reforming the *internal* administration. The spirit of the original system of conquest was very essential, in order to obtain some force and consequence to a community originally so small. Servius, without wholly renouncing this plan, endeavoured to render it less terrifying to his neighbours. Beyond the boundaries of Latium, Rome would have found nations more powerful and more united, various towns associated by a federal compact, and political bonds connecting the several cities of Tuscany. Servius improved a moment of victory to conclude an alliance with the Latin cities, which, under the appearance of equality, secured the preponderance of Rome. These allies then brought an accession of strength, by means of which Rome seized the different cantons of Italy. This system of *federation* succeeded to the system of *incorporation*. They began by acquiring *citizens*, they proceeded to obtain *allies*, and they finished by having *subjects*.

This federative project, dictated by prudence, was well adapted to the institutions of Tullius. Until then, the incorporation of the conquered among the conquerors had been an easy process: but, when the plebeians were divided into six classes, and the inequality of landed property had been made the basis of classification, the ancient mode of distributing the conquered lands could no longer take place.

The allotments were now given to the poorer citizens, who were formed into foreign colonies; and what was not thus bestowed became national domain. The right of citizenship, which had until then been granted in masses, was now sparingly dealt out with cautious formality. The population increased with added rapidity, but not so the territory of the state; for the system of federation was less favourable than that of incorporation to an invasive policy: but the latter, too much extended, would have endangered all unity of will.

* Thus a concurrence of circumstances brought on the second epocha of Roman policy: and the inhabitants of Italy, no longer suffered to aspire at becoming Romans, surrendered their political independence for the title of *allies*. We shall behold the progress of their conquests giving rise to a third order of satellites, and reducing successively the whole world to become *tributary*, under the name of Roman provinces.'

How long will history be studied, before statesmen shall have learned that, in the conduct of masses of men, Chance has nothing to do; and that ill-success, where the co-operation of multitudes is concerned, has always resulted from ignorance of the laws of human nature, or from a mistaken estimate of the force of those moral motives, by which the conduct of men is actuated? It is prudence, not fortune, which aggrandizes empires: ignorance, error, incapacity, which accomplish their ruin.

The essence of this work is comprized in the first volume: the whole second chapter of the second volume, for instance, extending from p. 148 to p. 179, being merely a repetition of the passage which we have just been quoting, in a more diffuse form, and accompanied with a considerable detail of instances and proofs.

The fourth book is appropriated to the analysis of the constitution of the priesthood at Rome, and to observations on its religion and its tolerance. The author quotes much of what Hume has said in behalf of establishments and pomp of worship, and takes under his especial protection the character of Numa. Religion, it seems, is become the order of the day in France. Atheists and Anarchists were necessary to overset the church and the state: but, their work accomplished, their opinions are going out of fashion. The republic has now an inclination for a religion of its own. We may shortly expect to hear of the institution of a college of Flamens; and to find PASTORET and his associates borrowing at the theatre the robes of Calchas, and holding forth in their Pantheon, in behalf of the *worship of the heroes* of all the conquered nations.

The third volume is chiefly occupied with the analysis of the laws of the Roman republic. The author brings into the foreground the sewnness and simplicity of the early laws, and appears

pears to despise the complex difficulties for which the *Pandects* of Justinian provide. As an examination of the relative merit of a scanty and of an overgrown code would exceed the limits of our work, we shall only extract some fragments of a chapter concerning the liberal arts:

Vol. 3. p. 330.—'The ignorance of the primæval Romans is attested by the absolute void of their literary annals for above six hundred years. A taste for peaceful occupations is not to be found among a ferocious people and in camps. The laurel which Greece had consecrated to Apollo, as well as to Mars, was only cultivated on the Roman soil to bind the brows of Victory. The necrologic table of the men of letters or artists, whom Rome could muster before the age of Augustus, furnishes a complete proof of this assertion.

'The most ancient name which decorates their literary annals is that of Fabius Pictor. He first wrote a history of the Roman people, of which only some fragments have descended to us, and he says that he copied Diocles, a Greek historian.

'He followed painting in his youth; whence his surname. He was of a patrician family, and died in the year of Rome 485.

'Nævius, an historian and poet, died in 550.

'Ennius, an historian, poet, and philosopher, died in 585.

'Sextus Ælius, a counsellor, wrote concerning the laws of the twelve tables, and flourished about 530.

'Plautus, a comic poet, is the first who left a literary name of much consideration: he died in 570.

'Terence, a comic poet, and the pride of the Latin stage, was born at Carthage in 562. The friendship of Lælius and Scipio naturalized him at Rome.

'Marcus Portius Cato, the censor, died in 604, at the age of 90. He left a treatise on agriculture. One hundred and fifty of his speeches were extant in the time of Cicero. His son, M. Cato, wrote comments on the laws.

'Polybius was born in 584. He was a Greek, and wrote in his native language, but was attached to the service of the Republic by the patronage of Scipio Æmilianus.

'Caius Mutius Cordus, an architect, flourished in 620. He built the temple of Honor and Virtue consecrated by Marcellus, observing in its structure the fine allegory, that the road to honor lies through the temple of virtue.

'Terentius Varro, born in Gaul 638, was a learned historian, grammarian, and philosopher.

'Hortensius, the rival of Cicero in eloquence, and who died in 704, was honoured with the consulship.

'Catullus, a poet, was born in 668.

'Lucretius, the celebrated poet, was born in 659, and killed himself at the age of 44.

'Cicero, the pride of Roman literature, was born in 648. The vengeance of Anthony proscribed him in 711. He is no less known for his consulship than honoured for his writings.

'Sallust, the historian, died in 719.

APP. REV. VOL. XXI.

M 2

'Julius

• Julius Cæsar, born in 654, was assassinated in 710.

• Virgil, born at Mantua in 684, died in 735.

• Tibullus, an equestrian, honoured with the friendship of Virgil and Horace, died soon after the Mantuan.

• Vitruvius, an architect, belongs to the last days of the Republic no less than to the age of Augustus.

• Trogus Pompeius composed in 690 an universal history, which the abridgment of Justin superseded.

• Cornelius Nepos has bequeathed to us the lives of celebrated generals.

• Propertius, a cotemporary and friend of Ovid, wrote elegies.

• Horace, born in 689, and who died in 746, has immortalized his protector Mæcenas, and himself.

• Cornelius Gallus, born at Frejus, wrote elegies: it has been doubted whether we possess them.

• Ovid, born at Sulmon in 711, died an exile in 771.

• No other writers can be distinguished in the times of the Republic*.

• The first epocha, at which Rome began to be enriched with monuments of art, takes its date from the siege of Syracuse. This magnificent city, captured after three years' investment, was stripped of every thing which tempted the cupidity of the conqueror. Till then, the cares of Generals had been confined to depriving the conquered of their riches. For the last half century, a free intercourse with Greece had inculcated a taste for beautiful or elegant superfluities. A town which had hitherto been the palace of Mars was now to show hospitality to Apollo. Piles of armour, trophies, &c. were to give place to master-works of art: victory and plunder brought them in such profusion, and they were replaced with such facility, that government was too careless of their preservation. The works of Cicero are filled with traits, which reveal the excesses of public and private pillage. Livy, in speaking of the precious spoils with which Marcellus had embellished the Capitol, observes that, in his time, not a hundredth part remained.

• The distance is no doubt great between this destroying spirit and the creative genius which had produced the arts of Greece; and if Italy succeeded in attracting some degree of culture, it was long in the care of foreign hands. Those sumptuous Romans whom Sallust describes as levelling mountains, and building in the ocean, were surrounded by Greek artists whom they drew from their country, together with the monuments of their skill. A simple citizen had his palace; and his villa was a very town. The conqueror seemed desirous of carrying his luxury to the same extreme with his power; and to pile up in Italy the wealth of the universe.

• In the year 442, the pontiffs, who had the superintendence of the civic feasts at the Capitol, attempted to deprive the musicians of the privilege of supping at the public tables. This was attacking, on a

* We must leave to the curious reader the trouble of examining the dates. To do this would take up more time than we have to spare.

very

very irritable side, a corporate body, vain, and fond of jollity : to their useless complaints succeeded a curious conspiracy. One morning, when divine service was to begin, not a single fluter was to be found in the temple ; for the whole band had retired to Tibur. The sacrifice was suspended, and the people were alarmed. The senate sent a deputation to its neighbours to solicit their mediation with the seceders : to the no small joy of the musicians, who were now treated with as from power to power. The Tiburtines were amused with their new guests ; quartered them in the best houses ; and made entertainments for them : after which they were conveyed back to Rome in chariots, in high glee. In the morning, they found themselves seated in the Forum, and surrounded by the multitude, rejoicing for their return. The Musicians promised no more to quit their countrymen, and the senate confirmed to them the right of sitting at the public tables ; the value of which indulgence they so well appreciated.

This work, like many of the newer publications of the French, evidently aims at reviving, for republican purposes, some of the opinions which, in order to overthrow the monarchy, it had been necessary to attack and to ridicule. At p. 345 family-pride, the parent of an order of nobility, is treated as an useful prejudice. Seemingly, the tide of opinion in France is beginning to turn towards all the doctrines which give stability to governments, and will no doubt sweep away one great blemish of their new legislation—the very licentious system of divorce, which they have imitated from the antient Roman law.

ART. IV. *Maxims, Pensées, Caractères, & Anecdotes, &c. i. e. Maxims, Thoughts, Characters, and Anecdotes.* By NICHOLAS CHAMFORT, One of the Forty Members of the French Academy. Preceded by an Account of his Life. 8vo. Paris. 1796. London, De Boffe. 6s. sewed.

NICHOLAS CHAMFORT was one of the men of letters of the old French school. Ingenious, eloquent, satirical, free in his sentiments and conduct, associating with the great, yet fond of independence, and capable of truly philosophical sacrifices when requisite to support it, he met the revolution with the welcome of one who was free from antient prejudices and warmly attached to the rights of man : but he fell a sacrifice to his liberty of speech in the bloody reign of *Robespierre*. The story of his shocking and ineffectual attempts on his own life, in order to save himself from a second imprisonment, which were succeeded (when he seemed perfectly recovered) by a mortal disease, is well known to those who are versed in the events of those disastrous times. It is related, together with the whole history of the man, in the valuable memoirs prefixed to this

volume, by the editor, his friend *Ginguené*. The work itself was singularly composed. It had long been the daily custom of CHAMFORT to write on slips of paper the thoughts and reflexions that occurred to him, and the anecdotes and *bons mots* which he heard, and to throw them promiscuously into paper-cases. A large number of these were found after his death, from which the editor selected those that are contained in the present publication. The use that CHAMFORT designed to make of them was unknown: but one of his slips of paper appeared to give the key of an intended arrangement, into maxims and thoughts, characters and anecdotes. This idea has therefore been followed, with a subdivision of the first class into several chapters relative to the subjects. The last two are thrown together. The whole compose an agreeable and entertaining work, fitted as well to amuse, as to afford matter for reflexion. The thoughts display much sagacity and knowledge of human nature, as he saw it; though some of them are rather strained and affected, and run too much into paradox. The general vein is highly misanthropical; which may be forgiven in one who viewed society in so depraved a form as it existed in France under the *old regimen*. We do not mean to assert that it is yet much mended, though we presume to hope that amendment will be the consequence of a free government, when once thoroughly settled. One of the author's maxims is, that 'the man who is not a misanthrope at forty has never loved mankind.' As for the anecdotes, characters, and *bons mots*, they are of a very mixed nature; and many of them could not be repeated before good company in England. One conclusion to be drawn from them is that a great alteration in manners and principles, public and private, was become absolutely necessary; nor could the Augean stable, as the writer himself observes, be swept out with a bunch of feathers.

We shall give our readers a taste of different parts of the volume. In the first place,

* THOUGHTS AND MAXIMS.

* Men continue to write on education, and with some partial utility: but what good can these writings do in the large way, until reforms relative to legislation, religion, and public opinion, keep pace with them? Education having no other object than to bring the reason of children to a conformity with the public reason in respect to these three objects, what instruction can one give as long as these oppose each other?

* Philosophy, like physic, has many drugs, very few good remedies, and scarcely any specifics.

* Most nobles represent their ancestors much in the same manner as an Italian *Cicerone* exemplifies Cicero.

* If

‘ If Adam, on the day after the death of Abel, had been told that in the course of ages there would be places, in which seven or eight hundred thousand men would be heaped together in the space of four square leagues, would he have thought that these multitudes could possibly live together? Would he not have formed a still more shocking idea of the crimes and horrors committed among them? This reflexion should console us for the abuses necessarily attached to these wonderful accumulations of men.

‘ All the passions are exaggerators; and they are only passions because they exaggerate.

‘ He who would not be a charlatan (a quack) should not mount the stage; for, once mounted, he must act the charlatan to avoid being stoned by the spectators.

‘ Fortune is often like an extravagant woman, who ruins the house to which she brings a rich portion.

‘ What is said in circles, in drawing-rooms, at entertainments, in public assemblies, in books, even in those which pretend to teach the nature of society, is all false or insufficient. It is what the Italians call *per la predica*, and answers to the Latin *ad populum phalaras*. What is true and instructive is what the conscience of an honest man, who has seen much and well, says to his friend by the fire-side.

‘ It is not conceivable how much sense a man must have, in order to prevent his ever being ridiculous.

‘ It is in vain that public bodies (parliaments, academies, assemblies,) degrade themselves; they are sustained by their mass, and one can do nothing against them. Dishonour and ridicule rebound from them, like a musket ball from a crocodile.

‘ Courtiers are paupers enriched by begging.

‘ Man may aspire to virtue: but he cannot reasonably expect to discover truth.

‘ The Jansenism of Christians is the Stoicism of Pagans, degraded in feature, and brought to the level of a Christian populace; and this sect has had *Pascals* and *Arnauds* for its defenders.

‘ Love is like an epidemic disease: they who most fear it are most exposed to it.

‘ Nobility, say the nobles, is a medium between the king and the people. Yes—as the hound is a medium between the hunter and the hare.

‘ The poor are the negroes of Europe.’

We shall now give a few specimens of the ANECDOTES:

‘ In the misfortunes at the close of the reign of Louis XIV. after the loss of the battles of Turin, Oudenard, Malplaquet, Ramillies, and Blenheim, the leading people at court said, The king, however, is well; and that is the principal thing.

‘ During a siege, a water-carrier was going about crying water, three-pence a bucket. A bomb fell, and swept away one of his buckets. Six-pence a bucket! cried he; and went on.

‘ L’Ecluse, when young and without fortune, went to Luneville, where he obtained the place of dentist to king Stanislaus, on the very day on which his majesty lost his last tooth.

' M. de R. had been reading in company three or four epigrams against deceased persons. The company turned towards Mr. D. as if to ask some epigrams from him. "I have nothing to say, (cried he;) all my acquaintance are living."

' M. de Schuwalow, a former lover of the empress Elizabeth, was in company when a question was put relative to Russia. The Bailly de Chabillant said to him, "M. de Schuwalow, tell us this matter; you must know it, for you were the *Pompateur* of that country."

' Louis XV. was told that one of his guards was in danger of instant death from having, by way of joke, swallowed a crown piece. Good God! (said the king,) run for Andouillet, La Martiniere, Lassone, (his surgeons)! Sire, (said the Duke of Noailles,) these are not the proper people. Who then? The Abbé Terray, Sire. The Abbé Terray! how so? Oh! he will come and lay a first tenth on this crown, then a second tenth; then a first twentieth, and a second twentieth; and so the crown will be reduced to three shillings, like ours; it will then pass by the usual alimentary canals, and the patient will be cured.'

In this collection are many things as good as those which we have quoted; some, perhaps, better; many more inferior. This, we believe, is pretty much the case with most collections of the kind.

ART. V. *Lettres de MIRABEAU à CHAMFORT; &c. &c.* Letters from MIRABEAU to CHAMFORT. Printed according to the Originals in MIRABEAU's Hand-writing; and followed by the Translation of a German Dissertation on the Causes of the Universality of the French Language, which shared the Prize of the Berlin Academy; a Translation attributed to MIRABEAU, and printed from a Manuscript corrected by himself. 8vo. Paris, 5th Year of the Republic. Imported by De Boffe, London. 3s. sewed.

THE authenticity of these letters appears to be indubitable; and to those who are interested in every circumstance and sentiment which are associated with a celebrated name, they will certainly be an acceptable relique. They chiefly relate, however, to private matters between the correspondents, and to the more obscure and clouded part of the life of MIRABEAU, when he was wandering through Europe with his *chère amie* in search of literary employment. Their dates are chiefly from the end of 1783 to the beginning of 1785; and therefore before the commencement of those wonderful events which have since agitated all Europe. Two or three short letters are of a later date, but contain nothing of importance. Several of them are written from London; and we think that we cannot present our readers with a more interesting and instructive specimen,

cimen, than is contained in the following extract from one which is dated at London in 1784:

' No, my friend, I am not an enthusiast for England; and I now know enough of it to tell you that, if its constitution be the best with which we are acquainted, the administration of it is the worst possible; and that, if the Englishman be the freest of all human beings in a state of society, the English nation is one of the least free existing. I think more, my friend: I think that, individually speaking, we are more worthy than they, and that the land of wine is superior to that of pit-coal, even as to its moral influence. Without thinking with M. de Lauraguais that the English have no ripe fruit but roasted apples, and nothing polished but steel, I believe they have not wherewith to justify their ferocious pride:—but what then is *liberty*, since the title of it that consists in one or two good laws places in the first rank a people so little favoured by nature? What cannot a *constitution* do, since this, though incomplete and defective, saves and will some time longer save the most corrupt people on the earth from its own corruption? What is not the influence of a small number of circumstances which are favourable to the human species; since this people, ignorant, superstitious, obstinate, (for they are all that,) greedy, and nearly approaching to punic faith, are of more value than the greater part of known nations, merely because they have some civil liberty? This, my friend, is an admirable consideration for the man who thinks and has reflected on the nature of things, and an insoluble problem for all others.

' For the rest, do not believe that we know this country: the more I see, the more I am convinced that we only know what we have seen. I defy you to form an idea of the ridiculousness of the received prejudices concerning England; which is sometimes depreciated, sometimes extolled, with the most absurd ignorance. I am making notes for you and myself which will be useful to us, and which will convince you of these two things: I. that the slightest falsehood leads travellers to results of incalculable error; II. that there is an enormous quantity of things which we Frenchmen make by praising them, that is, which exist only in our eulogies. This observation has to-day been confirmed to me in a matter of small importance, but which may well explain my meaning. Every body has heard of the famous epitaph of Sir Christopher Wren in the subterraneous burying-place of St. Paul's cathedral; *Simonumentum quæris, circumspice*: but no one has said that these four words are drowned in ten or twelve lines of very bad Latin, in which care has been taken not to omit the *eques auratus*, and all imaginable fopperies. Thus the epitaph of Newton has, *Sibi gratulentur mortales tale tantumque extitisse humani generis decus*. This is well: but it is preceded by eleven lines, in which are pompously read the *eques auratus*, the commentary on the Apocalypse, &c. This recalls to my mind an anecdote precious to those who, like you and I, are on the watch for instances of human quackery. *Voltaire* has every where published that there was at Montpellier a statue of Louis XIV. with this fine inscription, *To Louis XIV. after his death*. In this account there are only three little misrepresentations: 1, the inscription is in Latin; 2, it is very long;

3. it simply relates the fact as it happened, namely, that the statue was decreed by the town during the life of Louis XIV. and erected after his death—*Superstiti decrevère—Ex oculis sublato posuère*; and after this *Voltaire* dares to tell us on all occasions, "Just so is history written."

Many other remarks of this shrewd and intelligent observer, on our manners and customs, merit the attention of the reflecting reader.

With respect to the annexed translation, or rather abstract, of the German dissertation, it is enough for us to say that it is ingenious, and worthy of the notice of the philologist.

ART. VI. *Geist der Speculativen Philosophie*, &c. i. e. *Spirit of Speculative Philosophy*. By T. TIEDEMANN. Vols. 3, 4, and 5. 8vo. Marburg. 1796.

[Article continued from *App. Vol. XX. p. 580.*]

THEOLOGICAL controversy, once so important to the destiny of empires, forms a minute subdivision in the general history of human opinion. The *supernaturalist* is but one of the sects which diversify, by their strife, the disputatious halls of philosophy. At Alexandria, however, both the Christian and Platonic teachers marshal under this common banner, and undertake with enchanted weapons the defence of their several doctrines. To this theatre of discussion, the *third volume* of the elaborate and valuable work before us introduces the reader; and we cannot but agree with the author in considering the modes of investigation adopted, as symptomatic of the decline of speculative philosophy in the Greek and Roman world. The Romans never imbibed the inventive spirit of their Athenian instructors: their power diffused, indeed, the sciences: but their genius contributed little to intellectual advancement.

In Rome, as in Greece, philosophy was more cultivated as a vehicle for eloquence than as a pedestal for truth;—and even among the teachers of Christianity, (says the author, p. 217.) she found a favourable reception only in a subordinate quality, and under the restriction of always submitting to revelation. They needed philosophical knowledge in order to confute the Pagans, to explain their own doctrine, and even to understand it themselves.

'It is an unavoidable consequence of the nature of things, that all revelations should be founded on the firm basis of sound understanding and refined judgment. Compiled in a human language, and communicated to men in human representations, revelation must be interpreted conformably with the most accurate and most correct ideas prevalent in every age. It will else be rejected by those whose authority is requisite to secure its influence.'

About

About the period of the birth of Christ, the new doctrine was started, that God is the Light, and that all other Beings have emanated from this light. This doctrine was well calculated to unite with those reveries which were already generally entertained concerning spirits, visions, magic, theurgy, and miraculous powers. Some derive this notion from an antient oriental philosophy, the existence of which it is difficult to prove. It now found a favourable reception, and was combined at Alexandria with Pythagorean and Platonic theories of emanation. The Jews also began to form their Cabala; which, in its more essential parts, consists of such combinations. Polemon probably laid the foundation of this system among the heathen philosophers, which Plotinus afterward improved under the name of the Eclectic system. Finally, however, he rejected other systems, in order to erect his own on their ruins.

From the earliest education of Plotinus, it is evident that he was by nature a visionary, and addicted to fanaticism. The chief object of his exertions, and the scope of his whole system, are an intimate union with God by ecstacy, and a connexion with higher spirits for the purpose of attaining miraculous powers. We are now apt to consider these pretensions as arrdgant: but they may be palliated in the eye of reason, when we take for granted that we are all essentially of a divine and immortal nature; that we are only separated from those higher spirits by the thin partition of a perishable body; and that we enter into a more intimate communion with deity and demon, as soon as this material partition is thrust aside.

Plotinus admitted the emanation of all things from God, but not the gross corporeal emanation of the first Grecian philosophers, which leads to materialism, and degrades God to less than a mere sensorium of the universe: but that finer *logical* emanation which Plato and his successors taught, and according to which the Deity is the superior and most universal Being, from whom all other things emanate—as the idea of species from propagation.

This theory, professing to deduce every thing from ideas, led its adherents to affect to demonstrate every thing *à priori*, and thus to bring speculative philosophy a step nearer to its highest destination:—but they indulged a neglect of experience, and a disdain for observation, which were highly prejudicial to sound information;—and their fond pursuit of an union with demoniacal natures, by abstraction from body, eventually led to a neglect of the most essential duties of citizens.

After Plotinus, others of the principal Alexandrians—Porphyry and Iamblichus—are mentioned. The doctrines of Augustin and Nemefius, derived from that school, are noticed;

and a brief review is taken of Proclus, Claudian Mamertus, Boethius, Cassiodorus, Æneas of Gaza, and Zacharias of Mytilene.

The *fourth volume* pursues the history of speculative philosophy under the patronage of the Arabians, and through a considerable part of the middle age. In the east, the Roman empire was more and more curtailed by the Saracens: in the west, by the Franks. On both sides, the empire of intellect was curtailed by barbarism. Military nations always diffuse about them a licentious sensuality which corrupts domestic morals, abridging life of its purest felicities; an unfeeling ferocity which unfits man for every office of humanity, and has been known to make him rejoice in the voluntary production of evil; an instability of property, which deters from industry, art, and acquisition; and a versatility of residence, which prevents all culture of intellect. A single generation of war annihilates the accumulated civilization of a century. We need not wonder, then, at the darkness which resulted from arming with systematic hostility the partisans of the Koran and of the Cross. Nevertheless, there existed, during this terrible period, men who, by the peculiarity of their ideas, distinguished themselves, and prevented reason from making an entire stop. John of Damascus, and Theodore Abucara, here occur to notice. At length, the Arabians began to protect deserted philosophy; and several great men arose among them, who made new discoveries, — of which unhappily but few have been preserved.

‘At the very moment (says our author, Vol. IV. p. 48.) at which a total eclipse seemed to menace the human understanding, Providence was at work to produce a new, a brighter, and a more permanent daylight. The deplorable downfall of flourishing nations, which have so meritoriously enlarged our horizon of literature, occasions a loathsome sensation; and leaves behind in the heart of the contemplator an impression favourable to the most discouraging reflections on the government, or the destiny, of the human race, which might seem to apologize for apathy in respect to its interests, or lead to the denial of any wise plan in the conduct of its general concerns:—but it is probably necessary, in order to prevent the exhaustion of faculties which are perpetually strained, (for nature has thus ordained it in the physical world,) that periods of cessation, of repose, and of inanition, should intervene. A field that has long been cultivated must at some period lie fallow, in order to recover its original fertility. In like manner, intervals of sterility seem necessary to nations, which, after having laboured for centuries intellectually to advance themselves, become exhausted and enervated by the habits which are concomitants of the highest civilization, viz. leisure, rest, and sensuality.’

Among the Saracens, the Sun of knowledge first began to re-illumine the mental horizon. Their Caliphs, addicted to luxury,

luxury, and requiring the assistance of the art of medicine, applied to Grecian physicians, whom they rewarded liberally, and whom they encouraged to communicate the elements of science to the Arabians. With medicine, the rudiments of philosophy also were acquired; and much knowledge of the ancient world was thus preserved from total dissolution. In the west, nothing of the old literature survived, except the Latin language; which was retained for purposes of religious ceremonial, and at length became the dialect of the learned.

‘How totally different (observes M. TIEDEMANN) would every thing have been, had the Gothic barbarians taken possession of the Grecian half of the Roman monarchy, and by these means had caused the Greek language to predominate in Europe, and finally to become that of the learned! How much more convenient would it have been found in the expression of scientific ideas, than the less cultivated and less flexible Latin tongue! How much better stocked in works of mind and morals! How much more rapidly would the whole mass of treasured information have been promulgated and diffused! With how little loss to taste, to science, or to actual convenience, might all that is Latin utterly have perished! (Qu?)

‘Thus at first thought it appears; yet perhaps too great a circulating mass of ancient literature would have been an evil. In the east, literature was common, and books were very abundant. The barbarians, therefore, would sooner have found themselves provided, and perhaps satiated, with all kinds of knowledge. The number of books extant in the Greek language, in which all questions had been resolved in one way or other, might have favoured a lazy and stupid reliance on authority: their scarcity in the west may have incited us to think more.’

Of the Arabian philosophers, Avicenna, Algazel, Thophail, and Averroes, are mentioned with preference. They mostly inclined to the ideas of the Alexandrians; with which they united those of Aristotle, as far as was compatible with the system of emanation.

Among the Jews, also, philosophy revived during the tolerant government of the Caliphs. Moses, Maimonides, and other Cabalists, are chiefly distinguished. Their doctrine was mostly that of Alexandria.

Italy was first re-civilized from barbarism, and was the earliest residence of modern European philosophy. It was followed by France, by England, and last by Germany. The more remarkable men of this period are Peter Damian, Anselm of Canterbury, Hildebert of Lavordie, Peter Alphonfus Rousselin, Abeillard, Gilbert de la Porrée, Peter of Lombardy, the two Hugos, John of Salisbury, Alan de Ryssel, and a few others who borrowed from Augustin the Alexandrian notions which prevail in their writings.

Next

Next follow the Scholastics, more peculiarly so called, who were educated after the introduction of the works of Aristotle, and by the study of the Arabian philosophers. The most distinguished of these are, William of Paris, Albertus Magnus, Bonaventura, Thomas Aquinas, Richard of Middleton, Henry of Ghent, Ægidius of Colonna, and John Duns Scotus. From none of these men are we thought to derive new or splendid metaphysical systems: but without their preparatory discussions, previously to which none of the modern languages were fitted for the purpose of abstract disquisition, we should have wanted the elements of subsequent improvement. The Scholastics, however, were not mere copyists: in many particulars, they thought for themselves; especially in points which had not been discussed by their revered oracles, the fathers of the church, and Aristotle.

The *fifth volume* begins with an outline of the civil history of that period; which extends from the revival of Greek literature in modern Italy, to the fresh interruption of a progressive civility and improvement by the long civil wars of the Reformation.

The Scholastics continue to occupy attention during the earlier part of this æra. Raymond Lully, whose character has been compared with that of Peregrinus Proteus, rather deserves to be remembered as the inventor of brandy, than for any services rendered to metaphysical science by his boasted table of topics. Hervæus Natalis, whose birth-place is not well ascertained, displayed great acuteness and study. Francis de Mayron, Durand de Saint Pourçain, William Occam, and Walter Burley, (whose name ought not to have been omitted in the *Biographia Britannica*,) severally obtain a distinct chapter. Snarez was the last of this band.—The doctrines of the Scholastics, in our author's opinion, have been of great importance to the progress of reasoning, and have formed the substratum of celebrated modern systems, which mostly pass for the inventions of those who first published them in the vernacular tongue. He has therefore analyzed these doctrines with particular clearness and accuracy. Scholasticism began with the veneration of Augustin and of the Alexandrian school, with argumentations *à priori*, a belief in the substantiality of ideas, and an exclusive value for the metaphysical world:—but it gradually drew nearer to the school of Sextus Empiricus and Epicurus; Aristotle was deified in the stead of Plato: appeals were begun to experience and to the physical world; and the formalities and universalities were superseded by realities and individualities. The theological controversies of the Reformation, in which this Latin philosophy of the moderns finally expired, may not un-

aply

aptly be compared to the Alexandrian age of the Greek school;—and, in this case, here again philosophy will be found to have completed her usual round,—her probably inevitable progress. In the state of youthful vigor, she is most willingly conversant with those ideas and opinions which lead to and harmonize with the consistent doctrines of freedom of the will, immaterialism, immortalism, and theism. In the state of declining age, she dwells on those observations and theories which lead to and are associated with the concatenated doctrines of necessity, materialism, mortalism, and atheism. Until, at length, regretting the consolations which she has cast away, and ashamed of the morals which she has propagated, she takes refuge in some form of supernaturalism, or in despair abandons awhile the human mind to the dead repose of ignorance.

Having dismissed the inquiries which result from the studies of the middle ages, the author, in his eighth chapter, comes to that seed-bed of European literature, towards which the fairest trees of modern refinement have ever since inclined, as to a parental soil. He here undertakes an account of the state of Italy under Cosmo de' Medici, and pursues the history of Italian learning under the interrupted protection of the Popes, and the uninterrupted patronage of the Dukes of Florence, to that most luxuriant stage of culture which was designed and prepared by the genius of Lorenzo de' Medici, and was at length realized under his son the 10th Leo;—a period peculiarly glorious to human art and intellect. This prosperous condition, however, was not to endure long: the commerce, which, by enriching Italy, had created a demand for the fine arts, was diverted by the discoveries of the Portuguese and Spaniards into a new channel.

* To the decrease of commerce (continues our author, p. 366.) was now to be added a second cause of declension,—the Reformation. Great riches had hitherto flowed towards Rome from all corners of Christendom, except those which were addicted to the Greek church. This source of income dried up, partly from the apostacy of the Protestants, and partly from the increased prudence of the Catholics themselves. Italy, deprived of these resources, gradually grew poorer; and the conveniencies of the people were farther diminished by the exorbitant pressure of governments, which were become very luxurious and costly. Celibacy, corrupt manners, a passion for idle religious exercises, indolence, cowardice, and an indifference to every lofty or scientific enterprise, insinuated themselves. At the same time, the Italians fell under a harsher civil and religious despotism. The public authority in the popular states was consolidated in the hands of a few families, not to be displaced by internal commotions, on account of their alliances and connexions with other sovereigns of Europe. Spiritual tyranny was greatly increased by the Reformation.

tion. The venerable fathers of the council of Mantua discovered in the liberty of the press indications of danger to the church. The inquisition was strengthened and extended, as it was discovered that even in Italy priests were found to propagate a spirit of innovation. Of these, one of the most distinguished was the Neapolitan philosopher Bernardo Ochino.

Paul IV. a harsh ambitious pope, published in 1555 the first list of prohibited books. His successor, Pius IV. took from the Greek refugees settled in Sicily their religious liberties, because they were accused of the Paulician and other heresies. Pius V. burned some celebrated men, and especially Aonius Palearius. The Turks also extended their conquests in the Mediterranean, and took from the Venetians Cyprus, and the other keys of the Levant. Venice rapidly declined, and all Italy partook of the shock.

The 14th chapter is devoted to the Platonists, Cabbalists, Theosophists, and Rosicrucians; whose mystical rhapsodies, pious illuminations, and fantastical pursuits, Mr. Roscoe* so well calls *the methodism of a classical age*. The notions of this tribe appear to have pleased Sir Philip Sidney, who patronized Henry Cornelius Agrippa. Gale, More, and Cudworth inclined to the like chimæras. Thomas Campanella belongs to this school, although arranged otherwise by Brucker; and so does Giordano Bruno, whose very scarce works are here analyzed copiously and elaborately, p. 573 to p. 582. Of this last period, the author thus observes: p. 623.

‘It was not from the want of courage and vigour that these early philosophers did not excel, but from the want of materials whence they might construct new systems. From habit, the first instructors sought for ideas more in books than in themselves, or in nature; and therefore they never found any thing that had not before been used. Through the custom of imitating, which lasted many centuries, they were so wholly without the habit of invention, that they seemed even to have lost the faculty:—which, however, was at length recovered, in the beginning of the sixteenth century. The art of physic, extended by new improvements, led to the observation of nature, and to elaborate experiment. This brought forth and promoted the true method of investigation, and in it reason gradually recovered that capacity which produces new principles, and notions, even in metaphysics. The 17th century bears the great fruits of this, as the conclusion of our history will develop.’

Professor TIEDEMANN'S work is by no means a mere abridgment of the history of Brucker; although it hitherto copies, in a great degree, his arrangement and method. The interstices of civil history form the most obvious variation; and the accounts of the Platonists and Scholastics constitute the most palpable improvements. Many things are set in a *clearer*, and we think

* In his Life of Lorenzo de' Medici.

generally in a truer light, than by that learned historian :—but some unimportant personages have here obtained a disproportioned share of attention. The long account of Apollonius of Tyana was probably drawn up while modern credulity was listening to Cagliostro ; and in general the histories of those who, like Cardanus, could boast the visitation of disembodied spirits, are given as if the author felt that he was applying remedies to a superstitious disease which is gaining ground in our own times. We look forwards with impatience to a volume in which the celebrated names of Hobbes, Berkeley, Hartley, and Hume, will occur in illustrious succession.

ART. VII. *Beiträge zur Beförderung der fortschreitenden Ausbildung der Deutschen Sprache ; i. e. Contributions intended to promote a progressive Improvement of the German Language.* 3 Vols. 8vo. 200 Pages in each. Braunschweig. 1795.

THE projector of this joint production, J. C. CAMPE, is already well known by his works, which have education for their object ; of which Robinson Crusoe junior has been translated into English. Here he appears as a philosophical grammarian. Conformably to the plan laid down in his introductory dissertation, each volume is divided into five parts :—the first devoted to the criticism of the classical writers of the Germans ; the second to that of periodical and popular stylists ; the third to inquiries into the history, spirit, and perfectibility, of the German tongue ; the fourth to the justificatory replies of such authors as may think themselves aggrieved by the freedom of commentary exercised in this work ; and the fifth, to miscellaneous matter on philological topics, not easily reducible under any of the foregoing heads.

Lord Monboddo and others imagine the Greek language to have resulted, not merely in its system of inflection, but even in its radical terms, from the contrivance of philosophers. The late Dr. Gregory Sharpe, indeed, in his excellent dissertation on its origin and structure, has fully shewn it to have commenced in the same manner, and to have gone through the same steps, as every other human dialect. Yet it is not improbable that the peculiar perfections of the Greek were incorporated during a period of refinement ; that its euphony, comprehension, and plasticity, have resulted from the suggestions of grammatical philosophers, and passed first into the written and thence into the oral language of Athens and Alexandria. Such, at least, has been the process which of late years has shaped the harsh and awkward dialects of Germany into one regular language, unequalled for native resources ; which has

furnished poetry with a powerful and philosophy with a correct instrument; and which needs only to cast off some of its exuberant consonants, in order to soothe the ear from the lips of eloquence.

The Germans have written much and well on the philosophy of language. Three of the Berlin prize-dissertations are justly celebrated: *Fulda* on the Low and High Dutch dialects, *Herder* on the Origin of Speech, and *Jenisch* on the relative Value of the European Languages. *Klopstock*, by his early Fragments on Language, and by his subsequent Dialogues and Treatises, laid the foundation for systematic reform, for rational innovation in German style, and for change by the concert of authors in consequence of a preliminary philosophical discussion: he fashioned a sect of whig-grammarians. *Adelung*, by his Grammar, his Dictionary, and his numerous Tracts, has shewn the condition and the resources of the German language: but he considers stability as of so great a value, that no abbreviations of spelling, no regulations of inflection, no importations of expression, find favour in his eye, nor even toleration from his criticism: he heads the tory-grammarians. The projects of *Klopstock*, particularly his strange scheme of orthography, if realized, would have amounted to a total revolution in the language of Germany, and would soon have rendered unintelligible and obsolete the whole extant mass of literature, to the no small advancement of modern reputations. Yet one or another of his suggested improvements has been adopted by most of the newer writers; and by a gradual infusion much has been done of what he proposed to accomplish at once.

To patronize these gradual reforms of phraseology, to facilitate and direct the course of inevitable change, and to convert the love of novelty into an engine of improvement, form the peculiar objects of the contributors to this work. Their task is in general executed with much judgment: but their observations are mostly of too specific and too local a nature to encourage our selection. We extract a few words from the introductory paper:

Vol. I. p. 9. ' Even usage, this antient, just, but (by his essential constitution) limited monarch, ought not to obtain our obedience by simply proclaiming *tel est notre plaisir*, (such is our pleasure,) but only in as much as his edicts are conformable to the laws of reason, to the precedents of analogy, and to the general will thence deduced.

' What is *usage*? This question may seem singular, but is nevertheless necessary: for the want of a correct answer has been the cause of all those misunderstandings and controversies, which subsist on the subject. This word has been employed in two senses, one loose, and the other strict, which are occasionally confounded. It sometimes

means

Girtanner's Almanac of Revolution-Characters for 1796. 313

means *the collective mass of extant analogies*; and sometimes *the collective mass of current expressions, whether founded on analogy or not*. Adelung uses the word in the first sense, when he defends the unconditional inviolability of usage; and in this he is right. He uses it in the second sense, when he opposes every attempt to subject to one uniform rule of orthography those words which are inflected by one and the same rule of analogy; and in this, I think, he is wrong. In the former case, usage is a just but not an unlimited sovereign; a constitutional king; to be obeyed as long as his commands are conformable to law, that is, to extant analogy. In the latter case, usage assumes an arbitrary power, and violates himself the constitutional laws of language; the right of resistance consequently intervenes; and as soon as the majority can be convinced, he may justly be deprived of his despotism. It should be observed, however, that a reform in the public language ought never to be undertaken in defiance of one law, which is antecedent to the constitution of any particular dialect, and essential to the very being of language itself—the law of general intelligibility:—those singularities, therefore, which emanate from latent analogies, are against good taste. It should be understood, too, that those who hazard innovations do not set up for lawgivers in language: they only exercise a right which every good citizen in a free state is eager to exercise, that of drawing the public attention to a project of reform, the rejection or adoption of which he contentedly abandons to the general will, to the suffrage of the majority of the literary republic.

An additional volume of this work is to appear, whenever a sufficient accumulation of interesting materials shall have reached the hands of the editor.

ART. VIII. *Almanach der Revolutionen Charaktere, &c. i. e. Almanac of Revolution-Characters for 1796.* By Dr. GIRTANNER. 8vo. pp. 388. Chemnitz.

OF Dr. GIRTANNER'S history of the French revolution, previously to the memorable 10th of August 1792, we gave an account in our N. S. vol. xvi. p. 520. He continues, it seems, industriously to collect the more important documents relative to this stupendous event, and to present them in a chronological order to the German public. He no doubt reserves, for a period of ampler information and pacific repose, the reduction and arrangement of his valuable collections into that historical form, which may convert the impressions of the bystander into the opinion of posterity. Some of his publications have escaped us: we shall, however, employ a few words on those revolutionary annals.

A head of Timoleon is prefixed to the volume; and a well-written history of the Gracchi forms the introductory chapter. The reviving taste for revolution naturally recalls to celebrity

those characters of antiquity, who have excelled in this most slippery department of human pursuit.

The second chapter is consecrated to anecdotes of the persons deputed to the convention of Holland. Peter Paulus, a man of forty years of age, originally Fiscal of the Admiralty at the Maes, is the most remarkable. He has published, 1. *On the Treaty of Union*, in which he proves its absurd, equivocal, and insufficient nature. 2. *On Freedom of Navigation*; a very sound discussion; and, 3. *In what Sense are Men justly called free and equal? What rights and Duties flow from these relations?* This book was so entirely to the taste of the Hollanders, especially of the patriotic party, that 26,000 copies of it were sold. After the establishment of the tyranny in 1787 by the Prussians, this respectable author was deprived of his place.

The third and fourth chapters give an account of the persons who became conspicuous at Paris, by their sufferings or their crimes, during the black dictatorship of *Robespierre*. Most of these anecdotes are drawn from similar sources, well known in this country. One extract will suffice to shew the method of narration:

‘Of all the prisoners in Saint-Lazare, none excited a higher interest than the poet *Roucher*, author of the beautiful work *Les Mois*. During his imprisonment, he was occupied in the instruction of his son *Emilius*; and thus he banished the worst plague of confinement,—its irksomeness. As soon as he saw the act of accusation, he was convinced of the certain fate which awaited him, and sent his son home with a portrait which *Suvel* had been taking in the gaol, and with these words on a paper addressed to his wife and family:

‘*Ne vous étonnez pas, objets charmans et doux !
Si quelqu’air de tristesse obscurcit mon visage ;
Lorsqu’un savant crayon dessinait cet ouvrage,
On dressait l’échafaud et je pensais à vous **.’

The letters of *Phillippeaux* to his wife, and his defence before the revolutionary tribunal, are worthy of the friend of *Roland*.

Benoit, the gaoler of the Luxembourg, is described as a man of distinguished humanity: every attention and accommodation were offered to the prisoners: but in a single night 169 persons were led away from this place to execution.

The fifth subdivision consists of a series of letters relative to the conduct of the Hessian troops, during the campaign: this

“ * Wonder not, O ye dear and delightful objects ! Wonder not, if you observe a tinge of melancholy o’ershadowing my countenance: while the pencil of art was thus tracing its lineaments, my persecutors were preparing my scaffold, and my thoughts were dwelling upon you !”

authentic

authentic detail is highly honourable to their bravery and military spirit.

The sixth subdivision describes, with no less fidelity, the conduct of the French armies in the Palatinate in 1794. It tends to inspire horror for the conduct of these bold but undisciplined armies, whose enormities have steeped in almost irrecoverable woe the unfortunate seats of war. The character of *Rougemaitre*, which is drawn with striking originality, is perhaps no unfair sample of those qualities which habits of military service, where armies have to earn their own subsistence, unfortunately tend to superinduce.

ART. IX. *De Generis Humani Varietate Nativâ, &c. i. e.* On the Native Varieties of the Human Species. The Third Edition. To which is prefixed an Epistle to Sir Joseph Banks, Bart. K. B. P. R. S. By J. F. BLUMENBACH, F. R. S. 8vo. pp. 326. Göttingen. 1795.

WE have observed with pleasure that the German philosophers have lately exerted no inconsiderable portion of their characteristic industry, on the study of the natural history of their own species. Of their productions several have been either compilations, like M. Zimmermann's geographical history; or reasonings, more or less ingenious, on previously ascertained facts: such as those of M. Grose, in his *Physikalische Abhandlungen* (Leipzig, 1793); M. Herder, in various places of his voluminous writings; M. Kant; and others:—but there are some among these inquirers, whose curious and original observations seem to give them a superior claim to attention. To that very expert anatomist, M. Soemmerring*, we are indebted for an excellent essay on *the Difference between the Conformation of the European and the Negroe*; and, as there appears to be a number of persons in this country at the present moment willing to employ themselves in the version of German books, we hope that M. Soemmerring's very accurate and interesting essay will be soon undertaken by a translator who is properly qualified. For such a work of fact, we could be well contented to be without a work of fancy.

Of all the living authors of Europe, Dr. BLUMENBACH has perhaps bestowed most time in reading and reflecting, as also in making internal and external observations, on the varieties of the human species. The present work is a digested extract of all that he himself and others have thought and done respecting this engaging subject; and though professing merely to be the *third edition* of a former publication, it is a very different and

* See our last *Appendix*.

516 Blumenbach on the Varieties of the Human Species:

in fact a new work. We deem it, therefore, entitled to attentive consideration.

In his prefatory letter, the author pays Sir Joseph Banks some High-Dutch compliments in High-Dutch Latin. After due mention of Sir Joseph's liberality in allowing Dr. B. free access to his copious and valuable collection, he bestows some reflections on Linné's classification of the mammalia by the teeth. This method he considers as rendered, by modern discoveries, altogether unfit for the purpose of just arrangement, however well adapted it might have been to the state of knowledge some years ago. We are now, says Dr. B., acquainted with two species of rhinoceros; in habit perfectly similar, and yet differing so widely in their teeth, that it would be necessary, according to this method, to refer one to the *bellua*, the other to the *glires* of Linné; and so the *sus Ethiopicus* (which has no fore-teeth) would be removed from the *bellua*, and placed among the *bruta*. Dr. B. proposes a more natural system, deduced from the general habit; and of this, for the sake of reference in the succeeding pages, he gives a short specimen, in which the mammalia are distributed into ten orders. These orders are not founded on a principle pervading and connecting the whole, but on some discriminating circumstance proper to the subjects of each order. Thus order I. is *bimanus*, and comprehends one genus, MAN. So order IV. *chiroptera*, the BAT. VII. *Solidungula*, the HORSE.

In another preliminary paper, Dr. B. presents a view of his own collection (*supellex anthropologica*). It contains 82 skulls, fœtuses of different ages, hair of various nations, several wet preparations, principally relative to the negroe, and 20 choice drawings of Chinese, Tartar, Hottentot, and other portraits. He mentions a Calmuck Tartar, Feoder Iwanowitsch, now a student at Rome, to whom he is indebted for his own portrait, done with admirable taste and exactness.

Having thus noticed the preliminaries, we shall offer first a compressed abstract of the work itself, and afterward remark on some of the most important passages.

The subject of discussion in Sect. I. is the distinction between man and other animals. Linné ingenuously confessed that he could find no criterion, by which man might be distinguished from the ape; and hence he was obliged finally to refer man and the *simia longimana* to the same genus. Dr. BLUMENBACH hopes, however, to accomplish that which Linné found impracticable, by striking into a different road. To establish a solid distinction, he proposes to take into account, 1. the external figure of the human body; 2. its external structure; 3. the functions; 4. the faculties of the mind; 5. the

5. the diseases peculiar to man; and 6. those circumstances which have been hitherto falsely assigned as characteristic of our species.

Dr. B. finds four external circumstances of distinction: 1. the erect posture; 2. the broad, shallow pelvis; 3. the two hands; 4. the disposition of the teeth in even rows. Man, he observes, is not only formed for the erect posture, but it is his exclusive attribute; as appears from his whole conformation, and the concurring habits of all nations. The example of a few *solitary* wild individuals, that crept on all fours, proves nothing to the contrary. 'We may as well fix on any monstrous birth as a model for the human form, as on these wretched outcasts for examples of the genuine gait of man. Nay, if we inquire accurately concerning the best ascertained instances, as Peter the wild boy, the girl of Champaigne, and the man of the Pyrenees, we shall find that they went erect. As to others, that have commonly been accounted *quadrupeds*, e. g. the *juvenis ovinus Hibernus*, Linn. many circumstances render their history extremely problematical.' *Moscatti* and *Schrage*, who have maintained that man is destined to be a quadruped, are confuted by the length of the inferior extremities in comparison with the trunk and the arms; by the strength of those extremities, which is apparent in the formation of the bones; and by the whole disposition of the thorax: 'for quadrupeds, if they be long-legged, have a thorax compressed at the sides and keeled before; they are destitute of a clavicle or collar-bone, whence they are better able to draw the fore-feet together, and more easily and firmly to sustain the body. Quadrupeds have either a longer breast-bone or more ribs to sustain the intestines when the trunk is horizontal.' The shallowness of the human pelvis affords a character by which man is distinguished from the anthropomorph *simia* and other *mammalia*: this part deserves the name of *basin* only in our species. The author discovers farther evidence of his opinion in the connected parts; in the full, fleshy, subglobular nates; and in the relation of the axis of the *vagina* to that of the *pelvis*;—whence, he says, may be determined a question agitated since the days of Lucretius—*quænam in coitu postura homini maxime conveniat?* In a note, he mentions a great curiosity in the king's collection; the delineation, by Leonardo da Vinci, *virum cum femina concumbentis, unde ea quam innuimus virilis genitalis tensi ad vaginam relatio luculenter pateat* *.

* Allowing the *venus obversa* to be proper to man, what proof of it does this drawing afford? Was it done from fancy, or from nature? *Rev.*

The human hand only deserves the title of *organum organorum*. The ape is properly four-handed. The hind-feet have a thumb, instead of a great toe; and these deserve the name of hands much better than their fore-feet, being better contrived for grasping. There is a species of *cercopithecus* which is destitute of thumbs before: but no four-handed animal wants a thumb to the hind hands. Hence it appears that the Ouran Outang is not destined to go either on two or four limbs: for, since the hands are made for holding, Nature must intend these animals for living on trees. 'These they climb; on these they seek their food; and one pair of hands serves for support, the other for gathering fruit. Hence in the *cercopithecus*, which have imperfect hands, a provision is made for security in their station in trees by a prehensile tail.'

The teeth and their arrangement distinguish man from the brute. The shortness of the jaw, the projection of the chin, and the structure of the condyles, all concur to shew that we are intended to be omnivorous. Linné has asserted that there exist (*alicubi terrarum*) apes less hairy than the human species. Our author, however, owns that he is ignorant *where* they exist; and he adds that we are in general more smooth than the monkey race, though we have some parts more hairy.

Among the *internal* peculiarities of man, are reckoned the largeness of the brain in respect to the nerves, the sandy grains in the pineal gland, the position of the heart, and the union of the pericardium with the diaphragm. The tenderness and pliability of the cellular substance is also mentioned as a principal distinction; and the author is persuaded that to this we owe our capability of becoming habituated to any climate. To this head belong also our slow growth, tardy maturity, and protracted life. The difference of stature in the morning and the evening is likewise pointed out; with other peculiarities, not altogether fit for discussion in this place.

The use of reason, says Dr. B., is universally ascribed to man, as his supreme prerogative. Unfortunately, philosophers have not agreed in their notion of reason. Our author believes that it would be best to make reason consist in that which has made man master of the animal creation. Moreover, man is furnished with the power of invention, whence Dr. Franklin acutely styled him a *tool-making* animal. Hence, too, he has fabricated language for his convenience. Whether laughing and weeping be among his peculiarities, Dr. B. does not appear prepared to decide.

Diseases deserve to be briefly noticed, as having their origin in a peculiarity of œconomy. Dr. B. enumerates almost all the exanthemata, and several other disorders, as proper to man.

Dr.

Dr. Jansen of Amsterdam assured him, from his own observation, that apes had a local ulcer, but not a variolous fever, from the contagion of the small-pox. As peculiarities falsely ascribed to our species, Dr. B. recounts the proximity of the eyes and eye-lashes, prominence of the nose, immobility of the ear, an organ of touch, the uvula, eructation, and incapability of being fatted.

SECT. II. *Causes of the degeneration of animals in general.* It is necessary here to examine two questions: what is a species in zoology? and how a species degenerates into varieties? Dr. B. finds little use in the power of producing prolific offspring, either as a criterion to be generally applied, or as limited by *Frisch* to wild animals. In the first place, we shall scarcely bring together certain animals, inhabitants of distant countries, concerning which we want to know whether they are of the same species; and secondly, the principal doubts respect domestic animals, as in the case of the dog, all the varieties of which proceed, according to some, from the shepherd's dog; according to others, from the jackal; while some again contend that the jackal itself, with the whole family of dogs, originates from the wolf. Dr. B. does not find that the constancy of a certain mark is of more avail in this difficulty. In the white rabbit the red eye is as constant as any specific character; and yet the white rabbit is merely a variety. The notion of a species can only, then, be derived from analogy and probability. Thus, the grinders differ greatly in the African and Asiatic elephants. As it does not appear that the difference proceeds from degeneration, these elephants must be regarded as separate species, and not as varieties. On the other hand, Dr. B. considers the ferret as a variety of the *mustela putorius*; 'not (he says) because I know the fact of their breeding together: but because I judge from analogy that all animals, destitute of the dark pigment of the eye, are a mere altered breed.'

To demonstrate how an original species may degenerate, the author relates some phenomena of this kind in animals, with a view afterward to investigate the causes. Thus in different climates we see animals differing in colour, hair, size, shape, and proportion of parts, and in the form of the skull. In the shape of the head, the hog differs as widely from the wild boar, and the Neapolitan from the Hungarian horse, as the European man from the negro. In the buffalo, there are deep *foveæ lachrymales*; in the ox, these depressions are nearly obliterated. The author's theory is founded on the influence of external agents on the living body. The formation of the young animal may be affected, he says, by these agents in three different

ways. A monster, a mule, or a variety, may be produced. The last deviation alone is considered here. 1. The climate operates as a power, producing variation of form. The atmosphere varying in temperature, moisture, &c. in every climate, the blood and other fluids are modified differently by the absorbed air. It is, however, difficult to determine what is owing to mere climate, and what to other causes. The whiteness of the arctic fox, crow, black-bird, &c. seems owing to temperature or cold; because we have various examples of coloured animals turning white in winter. The dark colour, so general in tropical countries, is, on the contrary, ascribed to heat. As an example of the effect of *diet*, the African sheep is adduced: the fleece of which, in its native soil, is more like camel's hair than wool, but, after a year's pasturage in England, it becomes soft and valuable. In marshy countries, as in Friesland, the horse grows large; whereas in dry soils he continues puny. The *mode of living*, which comprehends culture and habits, is another cause of change. None, however, operates so quickly as the mixture of varieties. The propagation of weakness or indisposition, in any way acquired, is the last cause assigned. Whether mutilations can produce varieties, Dr. B. does not decide, but he inclines to the affirmative.

SECT. III. *Of the kinds and causes of degeneration in man.* The most obvious kind of variety is that of colour; it is also permanent and hereditary. The complexion is connected with the colour of the hair, and of the pupil, and with the general temperament. Dr. B. constitutes five principal varieties of colour; 1. the white with red cheeks; 2. the yellow or olive, as seen in the mongrel tribes; 3. the copper colour, in the American Indians; 4. the tawny, in the Malays; 5. from tawny-black to jet-black. The tawny-black is not confined to negroes (*Æthiopic*) nations. It is found 'mixed with the predominant hue' in very different and very remote varieties; as in the people of Brazil, California, India, and of the South Sea Islands. The author's theory of the black colour of the Africans scarcely differs, or differs but in terms, from one that has been proposed in this country. He thinks that the *carbons*, in passing out from the skin with the hydrogen, is precipitated by the oxygen of the atmosphere; and that it remains in the rete mucosum. The liver, he thinks, as well as the skin, serves to excrete carbone; and there is an analogy between various tints from the jaundice and national complexions. From the affinity between the bile and fat, he accounts for the waxy tinge of the latter in dark-coloured tribes; and he imagines, for the same reason, that the Greenlanders, who live much on animal oil, have a dark skin.—Of seasons and climates, as affecting the complexion,—

complexion,—of the Creoles,—Mulattoes,—agreement between the skin and hair, and Iris.

Dr. B. reckons five diversities of national physiognomy: 1. the oval, or what we esteem the most beautiful; and two flattened and two elongated variations of countenance. The two former are exemplified in the Tartar and American visage; the two latter in the Guinea and Malay. Dr. B. deems the climate the principal efficient cause of each variety; for in China all ranks have one and the same countenance; and migration occasions a change, as is apparent in the Jaculatae and the Creole; and children born of the same parents in Europe and the West Indies will exhibit a marked difference in their physiognomy. Egypt and India on this side of the Ganges, however, afford the clearest examples. The traits of the fierce nations of the North, once the conquerors of Egypt, are only to be recognized in the most antient monuments; and since Timur, the Monguls in India have sensibly approximated to the Indian face. In one descendant of emigrants, we see the face much altered; the Laplanders and Hungarians are said to come from the same stock. How the climate produces its effect it is difficult to say. *Leibnitz* fancied that the natives bore a resemblance to the indigenous animals, as the Laplander to the bear, the negroe to the ape. The mode of life and certain customs have influence on the features. Among the negroes, the nose, flat of itself, is artificially flattened after birth.

The study of the form of the skull is of great importance to the natural history of man. A blind person would distinguish, at the first grasp, the skull of a Calmuck from that of a negroe. The diversities are almost infinite; yet a certain uniformity is observable in those of the same nation. Hence different anatomists have sought a rule by which they might compare the gradations. Dr. B. objects to Professor *Camper's** facial line. It does not apply to tribes, distinguished by the direction of the jaw; many heads, widely different in other respects, coincide in the facial line; and M. *Camper* himself fluctuated in its application. The author proposes to supply this defect by what he calls a vertical line, to the illustration of which the first of his two plates is dedicated. The skull being placed on its base, he attends to the projection of the *ossa jugalia*, and of the upper jaw-bone. The Negroe thus appears beaked, the Tartar drawn outwards and flattened. Dr. B. assumes and (Plate II.) figures five varieties of skulls, owing in part to the same causes that produce the national physiognomies, and partly to peculiar modes of pressure.

* See Rev. N. S. vol. vi. p. 206.

In the remainder of this section, some facts are stated respecting the various shapes of the ear, hands, feet, &c.; and the fables concerning the Patagonian giants, the dwarfish Quimos, and men with tails, are treated as they deserve.

In Sect. V. and last, Dr. B. defines the five varieties which he assumes of the human species, *one and indivisible*: 1. the Caucasian variety; the model, according to our estimate, of beauty. The two extremes are, 2. the Mongul, and 3. the Æthiopic. Intermediate, stand 4. the American, and 5. the Malay. In the vignettes to a little work published six years ago (*Beiträge zur Natur-geschichte**) Dr. B. had given some idea of these varieties; and a book like the present, in order to be generally useful and agreeable, should be richly furnished with accurate engravings. The Caucasian he considers as the primitive variety, because the others recede from this in regular gradation to the Negro or Æthiopic on one side, and to the Mongolic on the other; also because, from his chemical hypothesis, as mentioned above, he conceives the degeneracy much more easy from white to black than the contrary—*quando nempe pigmenti carbonacei secretionis et precipitatio semel inveterata radices egit*. Of the Negro variety, Dr. B. asserts that there is no character so constant and peculiar, but that it may be observed in the others, and fails in many Negroes: ‘the footlike powder (he adds) is not, as some pretend, confined to the *rete mucosum* of this race. I have remarked it, though less equally distributed, in many Lascars. In a female Indian servant of my own, a native of Bombay, I observe this very foot imperceptibly vanishing in the face and arms, while the tawny carbonaceous precipitate still continues to be effused under the epidermis.’

Having thus minutely analysed Dr. B.’s tract, we think ourselves entitled to say that, of all the publications which have yet appeared in the natural history of man, it most abounds in exact and curious facts. Of the Doctor’s philosophy, we have not received a very advantageous impression: for we find him often trifling, and often illogical. What, for instance, can be more puerile than to rank an atom of sandy matter in the brain among the attributes of man, when the absence of it in other animals is by no means proved?—Nor can we admit, without evidence, that it is the pliability of the cellular substance which qualifies man to inhabit all climates. Parturition is probably not absolutely without pain and danger in any of the mammalia; and we find Dr. B. much too liberal in conceding to the adversaries of the erect posture in man, that the inclination of the axis of the *vagina* to that of the *pelvis* is the cause of diffi-

* See Rev. N. S. vol. xi. p. 557.

cult parturition. In undepraved and unenfeebled human tribes, the young are brought forth with as much ease as in any other viviporous animal.—Nor will these speculatists be either convinced or silenced by what our author advances on the fitness of our present conformation for the erect posture. They can easily answer that the erect posture itself has progressively changed the structure. What Dr. B. says of the *faculty of reason* proves only how poorly he can sometimes employ it; and in order to his next edition, we advise him to study the modern philosophy of words; as he may then produce something more satisfactory on the notion of *species*. His doctrine leaves it to the arbitrary will and pleasure of the naturalist, to determine what may or may not be placed to the account of degeneration. His objections to *Ray's* and *Buffon's* criterion are feeble and irrelevant. This criterion, applied to our species, appears to be the most convincing proof of its unity; for the progeny of every mixture of the varieties of man is prolific. To found a diversity of species between the elephants of Africa and Asia, on a difference in their teeth, seems the more unwarrantable, since Dr. B. has himself shewn that great diversity prevails in the human teeth: the fore-teeth, in some mummies and other subjects, being blunt, (*non scalpriformes, margins tenui instructi, sed crassi et conis truncatis similes*, p. 224.) and the canine teeth not being distinguishable, but by situation, from the contiguous grinders.

We could extend our strictures: but, from the remarks already offered, we presume that it will appear that Professor BLUMENBACH's efforts have succeeded only as far as they may have furnished matter of reflection to the sagacious, or references to a writer who is capable of treating the subject in a manner suitable to its interest and its dignity.

ART. X. *De Variolarum Morborumque contagiosorum Origine, &c.*
i. e. On the Origin, Cause, and easily practicable Extirpation of the Small-pox and contagious Disorders. Now first proposed to Ferdinand IV. King of both Sicilies, and demonstrated by F. M. SCUDERI. 2 Vols. 4to. Naples. 1789.

THE nature of the subject, and the noble exertions of the author of this work, added to the difficulty of procuring Neapolitan publications, will probably justify, in the eye of the reader, a short notice of the book and the man, at this late period after its appearance. SCUDERI practised medicine in Sicily for 30 years, during which he paid minute attention to infectious disorders. He often risked his life in the eagerness of research, and spent his whole property on books and other means of information. At a very advanced age, he undertook.

a journey to Naples, in order to obtain an audience of the king; and with a view to further his purpose of extirpating contagion from Sicily and the Neapolitan dominions. After repeated examinations of his manuscript, and favourable reports from Drs. *Viro, Dolce, Cotugno, Petagno*, and the collective College of Health at Naples, he was promoted to the offices of first physician in Sicily and the neighbouring isles, and first professor of medicine in the university of Catania.

Dr. S.'s ideas do not greatly differ from those which have been proposed by various living authors, from Casimir Medicus down to Haygarth and Faust. We observe that the industrious Germans have not long since published two abridgments of this work; one entitled *Vorschlaege zur aufrottung der kinder-blattern*, &c. von C. L. LENZ, 8vo. Schaepfenthal, 1794; the other at Frankfort on the Maine, 8vo. 1794. The successive efforts of benevolent writers will surely, at length, induce some European government to engage in this arduous work; and whatever may be the difficulties attending it, they may perhaps be overcome by the power and authority of the state. The dissemination of popular tracts will be a necessary preliminary to the measure; and Dr. LENZ's above-mentioned free abstract of SCUDERI seems well adapted to this end.

ART. XI. JOHN BROWN's *System der Heilkunde*, &c. i. e. BROWN's System of Medicine, translated from the enlarged English Edition, with a critical Essay on the Brunonian Principles. By C. H. PFAFF, M. D. Copenhagen. 1796.

THIS is the second German translation of Dr. Brown's elements, which has appeared within two years; besides an abstract of 335 octavo pages, which Dr. *Weikard* published at Frankfort in 1795. The translation of Dr. PFAFF appears to us well executed, and we think his criticism cool and judicious. We notice the publication, not because it is in itself particularly interesting to the English reader, but for the sake of advertg to the fermentation now actually going on among medical authors and practitioners on the Continent; and to which fermentation the Brunonian tenets have served as the leaven. May it proceed briskly, till the truth is drawn from the lees of false opinion!

The present time will, if we mistake not, be regarded by the future historians of medical science as the æra of the downfall of the genuine humoural pathology in Germany. In Italy, it had already been overthrown by the advantageous introduction of the Brunonian system, under the auspices of *Moscatti*. It is not that those physicians, who have expressed themselves favourably respecting this doctrine, have caught that enthusiasm

from Brown's writings, which his lectures communicated to his raw and ignorant disciples at Edinburgh. They perceive fully how narrow his ideas were respecting the operation of stimulants; and they by no means expect to enable all the sick to take up their beds and walk, by opium and alcohol:—but they have become sensible of the falshood of indications, immediately directed to the state of the fluids; and they acknowledge how essentially health and disease consist in the degree of stimulation and the susceptibility of the living system.

We shall subjoin such an account of a few of the ablest speculative productions of the German faculty, as will evince the justice of these remarks.

ART. XII. *Ideen uiber Pathogenie, &c. i. e.* Ideas on the Production of Diseases, and the Influence of the Vital Principle on their Origin and Form. By C. W. HUFELAND, M.D. 8va. pp. 336. Jena. 1795.

DR. HUFELAND is one of the most esteemed medical practitioners, teachers, and authors, that his country has at the present moment to boast. His motive for undertaking the present work was to introduce a complete reform into that department, which has sometimes been termed *the institutions of medicine*. This he proposes to effect by bringing the principles of pathology closer to the processes of actual practice. Hence it was necessary that he should have regard to the organization of the living body, and to its relation to general nature in the first place; secondly, to its habitudes with respect to morbid stimuli; and thirdly, to determine the laws of this re-action:—For it is this which is the foundation of all diseases, of all the art of healing, and of the *vis medicatrix nature*. The practice of medicine consists simply in knowing how to employ, support, and direct the re-action of the natural powers.—He was, moreover, to fix with more precision the doctrine concerning the nature of the living principle, the difference between irritability and sensibility, and so on. A third object was to assign the principles for applying chemistry to the phenomena of life. His fourth view was to reconcile the humoural with nervous pathology, or the pathology of the substance with that of the powers. This would be effected by shewing that the same changes, in the powers which occasion morbid phenomena in the solids, vitiate also the mixture, cohesion, and qualities of the substance or the fluids; and that these, so vitiated, act as new stimuli on the solids. He was farther to adjust the important doctrine of critical days, according to the laws of life; and to refer to the same laws the most usual forms of pathological

pathological re-action, viz. fever, inflammation, and putrefaction.

The intelligent reader will perceive by the sound of this language from what school it proceeds. The explanations into which the Doctor enters are in the same style; and if he adopts, while he professes to renounce, Brown's ideas, we can easily shew that, in professing to patronize the humoural pathology, he renounces that form of doctrine which has so long clouded the medical horizon on the Continent. One of his sections is intitled *the laws of morbid alteration in the fluids and constituent parts*. When the powers suffer, the substance (he teaches) will be inevitably affected at the same time. Vitiations of the fluids, and in general of the constituent parts, may arise, *a*, from absorption from without; *b*, from altered assimilation and animalization; *c*, from altered motion of the vessels; *d*, from altered relation of the vital principle to matter; *e*, from altered secretion; *f*, from alteration of temperature. The vitiations which we observe in consequence are, *a*, change of cohesion; *b*, of chemical mixture; *c*, of the living principle inherent in the fluids; *d*, increase or diminution of their stimulant power. This last is no other than acrimony of the fluids. The idea of acrimony consists in a preternatural stimulant property of the fluids; and, according to this statement, Dr. H. does not see how the doctrine of acrimony can be rejected. Nor would any Brunonian reject the humoural pathology thus explained. He would only object to the terms, as doubly improper, because previously appropriated to different ideas.

Dr. H.'s observations on fever and inflammation display ingenuity. In speaking of their distinction, he remarks that the mere irritability of the blood-vessels does not constitute inflammation. This exists in fever; in inflammation, the plastic power of the blood; and the two species, active and passive, are distinguished by the circumstance of a general increase of action in the blood-vessels taking place in the active, but not in the passive state.

ART. XIII. *Versuch uiber die lebenskraft*, &c. i. e. *Essay on the Vital Principle*. By J. D. BRANDIS, M. D. 8vo. pp. 174. Hanover. 1795.

REFUTATION seems the *forte* of polemical writers in all departments. Dr. BRANDIS urges many weighty objections against those who have lately attempted to improve physiology by help of the antiphlogistic chemistry; and, after having named some of these authors, he bestows on them the harsh title of
freebooters

freebooters of the French system. He should have recollected, however, that reasoning from facts published by others is no breach of law in the republic of letters, unless the reasoner take the credit of those facts to himself; and it was more particularly incumbent on our author to have been cautious how he called names, as he himself takes equal liberties with the new doctrines, without having the same claim to originality in their application.

Having advanced some questionable positions concerning the laws of life, Dr. B. takes great pains to establish the existence of a phlogistic process in the cellular substance. Various actions, particularly muscular motion, waste the substance of the body, which must be replaced by means of the lungs. Oxygen alone will not supply this want; for, in proportion as oxygen is taken in, the necessity for food is felt. Food consists principally of *carbone*, and is more nutritive the more carbone it contains. Thus Dr. B. has fallen on the idea of a balance between respiration and digestion; an idea not without ingenuity, but hardly plausible, when we reflect on those not unfrequent cases in which scarcely any food is taken for weeks, though considerable exercise is used, and yet the body does not waste. The carbone is not here furnished through the stomach; nor will it be easy to shew that it is furnished at all.

Our author lays the scene of certain violent actions of the living principle, and of a concomitant waste of organic matter, in the cellular substance. In inflammation, the cellular substance is in the same state as a muscle in violent action. Local heat or general fever is increased by the above-mentioned phlogistic process. Provision is made for keeping this process within bounds, by the gradual introduction of oxygen. Inflammation thus comes to be a disease of the cellular substance. Nerves and muscles are only susceptible of inflammation from interposed cellular substance. From the rapid change alone of organic matter in inflamed spots, can we understand the phenomena of the softening and enlargement of inflamed bones. The more they are affected, the oftener does the change of substance take place. No hard bony matter can be deposited during these rapid successions; and the bone acquires the appearance of cellular substance more or less dense.

These are the principal of Dr. B.'s physiological ideas. Our readers will judge how far his hypothesis is more probable than similar doctrines which have preceded it; and how much he has gained by making the cellular substance the seat of his phlogistic process. We must do him the justice of adding that his book is not meagre in facts.

ART. XIV. *Archiv der Physiologie*; i. e. Archives of Physiology.
By J. C. REIL, M. D. Professor at Halle. 8vo. pp. 188.
Halle. 1796.

THIS is the first number of a physiological magazine. We took it up with the greater avidity, as we perceived it to be occupied by an essay on the vital principle, by Dr. REIL, the editor, whom we knew from his *Memorabilia Clinica* (8vo. Halle, 1790—5) to be an observant and ingenious physician. The present tract is characterised by boldness of conception, united with ingenuity and information. Dr. R. is not the disciple of any master: but of his work we may say, as of those already noticed, *Brunnem sapit*. Dr. REIL also, like Dr. Brandis, lays great stress on animal chemistry. The phenomena of organized bodies he considers as effects of their composition; and the phenomena peculiar to each living system, and living part, as consequences of the matter of which it consists.

‘It is pretended,’ says he, ‘that matter is dead and inert. Its properties, as ascertained by experience, we can trace nothing vital: but does not daily experience teach us that there exists matter, which has life? Is it that we cannot trace the absolute cause of the phenomena of animated beings in their constitution? Neither can we in inanimate bodies. With as good reason as we ascribe to animals a soul, whence to explain their living actions, we may assume peculiar immaterial agents for gravity and coherence. Our not finding the phenomena of animated in inanimate nature depends on the especial properties of organic matter, which exist not in inanimate nature. Must we deduce the magnetism of iron from something different from matter, because we do not find it in tin, ebony, and marble?’—

‘The animal organs must require an external stimulus to set them in action. Excitability is a property of all the animal organs without exception. Each is determined by an external cause to that sort of action, which is grounded on its structure. The excitability is specific in every kind of organ, each having a peculiar form and confirmation. On its specific excitability depends the relation of every organ with surrounding things.—Of excitability, there are as many subdivisions as there are particular modifications in the organization and composition of parts.’

Dr. R.’s opinions on nutrition and growth are remarkable. He thinks that these processes are carried on by *chrysalization*, deeming it an absurdity to suppose that the mouths of vessels deposit the matter of the body particle by particle:—but if, in emaciation, particles are carried off by the mouths of absorbents, is it not probable that nourishment is applied in a manner exactly the reverse?

In apprizing thinking physicians, and persons of liberal inquiry in general, of the existence of these attempts at philosophizing

phizing in medicine, we are by no means to be considered as subscribing to the doctrines proposed. The authors themselves will, probably, not long acquiesce in them. We regard the productions in which they are delivered as certain indications that, in a great and learned nation, the minds of men are generally becoming active in the search, and open to the investigation, of useful truth. It is an auspicious omen; and those who best understand the interests of humanity, will be most forward to HAIL it!

ART. XV. *Della Pazzia in Genere e in Specie, &c. i. e. On Insanity, general and particular; with a Century of Cases.* By VINCEN-
ZIO CHIARUGI, M. D. 2 Vols. 8vo. Florence. 1794.

IT has been observed on the continent, that more treatises on insanity have been published within these few years in England, than in all the rest of Europe. We know not whether this proceeds from the greater frequency of the disease, or from greater attention to its unhappy subjects: but we believe that Great Britain, or rather England, contains more public and private institutions for the reception of lunatics, than any other country of twice its population.

The new hospital of St. Boniface at Florence, to which an asylum of this kind is attached, afforded Dr. CHIARUGI ample scope for observation; 614 patients having been admitted in four years; of whom 488 were dismissed and 126 died.

Dr. C. considers insanity as consisting in false judgments, which have their cause in an idiopathic lesion of the sensorium, without original fever or coma. In the speculative, which forms the larger part of his book, he coincides professedly with Dr. Cullen; and if he does not adopt his terms, *excitement* and *collapse*, he employs energy and torpor of the brain to explain the phenomena. He has observed the disease most frequent in summer, least so in autumn. Women are less liable to it than men, in the proportion of one fifth. His mode of cure is either soothing or stimulating, or symptomatic. On opium, after having removed plethora, he places much reliance. Laudanum, frequently applied by a pencil within the nostrils over the nerves, which here lie shallow, has a more considerable composing effect than when given internally. The symptomatic treatment consists in the restoration of eruptions, &c. if the disease followed their suppression.—Blows are forbidden in the Florence hospital. Instead of being put into the narrow waistcoat, as with us, the maniac is fixed down in a decumbent posture, with the head elevated, in a manner distinctly exhibited in the first of the two annexed copperplates.

The cases at the end of the book will probably be considered as more interesting than the speculations at the beginning. They appear to be faithfully taken from nature. Among other things, we observe that several epileptic maniacs died suddenly when the barometer stood very low. The villous coat of the stomach was frequently found destroyed in those melancholic patients who perished from inanition.—In idiots, air was often found in the blood vessels of the brain.—In epileptic maniacs, phrenzy precedes or follows the fit; in the first case, the author imagines that there is plethora; in the second, debility. Independently of obvious signs of inflammation, Dr. C. thinks that fullness with incidental accessions of rage, and a wild unquiet look, are the surest marks of pus in the brain.—Of the 99 cases here related, 34 had a fortunate event, 59 proved mortal, and 6 remained not cured.—Certain morbid changes in the brain of insane patients are exhibited in the second plate.

ART. XVI. *Ueber das leuchten des Phosphors, &c. i. e. Experiment on the shining of Phosphorus in azotic Gas*, by A. H. SCHERER, M. D. and C. C. F. JAEGER, M. D. With Remarks on M. Goettling's Tract, by C. H. PFAFF, M. D. 8vo. pp. 15. with a Plate. Weimar. 1795.

SINCE the expatriation of Dr. Priestley and the murder of M. Lavoisier, attempts to enlarge the science of chemistry have been exceedingly rare. If there have been left in Europe any persons capable of proceeding at the same pace in the career of discovery, they have, probably on account of the troubles of our disastrous times, been without motive or opportunity to distinguish themselves by adding to our stock of leading facts.

With reflections like these, we entered on the consideration of Mrs. Fulham's Essay on Combustion *; and, without assenting to her system, we cheerfully acknowledged the novelty of her experiments and the ingenuity of her reasonings. The Dutch experiments on the *gaseous oxyd of azote* will prove a solid addition to this branch of knowledge. Of the sole other considerable effort to lay open the constitution of the permanently elastic fluids, or to determine the chemical action of heat and light, we shall now endeavour to present our readers with an intelligible and succinct report.

M. Westrumb observed, some years ago, that phosphorus was luminous in the carbonic acid gas from Pyrmont water. M. Goettling, professor of chemistry at Jena, published, in 1794, *Experiments intended to correct the Antiphlogistic System*. (Weimar, 8vo. pp. 208.) In that tract, he asserts that phosphorus is

* See Rev. N. S. vol. xx. p. 301.

brightly luminous in azotic gas; and he also tells us that phosphorus *does not shine* in pure oxygene gas, unless it be exposed to the light. The contrary was the case in inflammable and carbonic acid gas*. From these and other experiments, all performed in a water-apparatus, he deduces a theory, principally distinguished from that of his countrymen, M. M. *Gron* and *Richter*, by his doctrine concerning azote. Light and heat (caloric) he takes for quite distinct bodies. The matter of light enters into all inflammables. With hydrogen, the matter of light composes hydrogen gas. With the phosphoric and sulphureous bases (*phosphor-stoff* and *schwefel-stoff*) it constitutes phosphorus and sulphur. Oxygene (or *sauerstoff*) he regards, with *Lavoisier*, as simple; and as composing oxygene of fire-air in combination with caloric; and *azotic air with the matter of light*; whence he terms it light-air (*lichtstoff luft*). The combinations he explains by a double elective attraction. Thus, when oxygene and hydrogen gases unite, the oxygene goes to the hydrogen; while the matter of heat joins the matter of light to constitute luminous heat or fire.

The authors, first named in the title of the tract before us, considered M. *Goettling's* facts and opinions as worthy of a careful experimental examination. They have conducted their inquiry in a manner which is calculated to afford satisfaction to the scientific chemist; and if no brilliant discoveries have resulted, several facts, worthy of attention, have been ascertained.

Dr. *PFAFF's* remarks bespeak much logical acuteness, and furnish useful hints for future experiments: but, as he supplies no new facts, we shall confine ourselves to the labours of his coadjutors. Premising how uncertain our perception by the eye must be considered as a test for light, they state several very proper precautions, which they adopted, against inaccuracy in observing. They well remark that the phosphorus employed should be dry, and not oxydated or covered with a white crust. As M. *Goettling* had procured his azote by heating phosphorus long in atmospheric air, they first attended to this object. By heating phosphorus for an hour in atmospheric air, they obtained a residuum with the following properties. 1. Its bulk was scarcely more than $\frac{1}{2}$ of the air used. 2. It was transparent. 3. A red-hot charcoal instantly went out in it with a greenish light. 4. An addition of nitrous gas produced no change. 5. When this air was *confined by quicksilver*, phosphorus, even at its melting heat, was not luminous in it: but it was, when

* We suspect that the gentleman, who mentioned these circumstances at Dr. Higgins's meeting, borrowed his knowledge from *Westrup* or *Goettling*. Rev.

confined by water. A portion of this air being kept for 24 hours over water, phosphorus at 100° of Fahr. was luminous in it: but only when the cylinder was moved. It appearing thus that water was necessary to the phosphorescence, the authors made the following among other experiments. They introduced a bit of phosphorus into a glass tube, bent, and closed at one end; they then filled the tube with spring-water, and inverted it in the same. The phosphorus at the closed end being melted, its surface was covered with air-bubbles, which successively ascended, carrying up a little minutely divided phosphorus, to the curvature, where a larger bubble, surrounded with film of phosphorus, was gradually formed. All these bubbles were luminous; the smaller shooting like stars, up the water. This beautiful experiment being repeated with boiled distilled water, no phosphorescence appeared.—The authors examined the nature of gas obtained by heating phosphorus for a shorter time in atmospheric air. Some collateral observations under this head are curious: but the inquiry tends to shew that the oxygenous part of the gas, contained in water, or left after the burning of phosphorus in atmospheric air, occasions the light observed by M. Goettling. It is remarkable that phosphorus shines brighter in atmospheric air lowered to a certain degree, than in such as contains its usual oxygen.

On the whole, it is evident that the Professor of Jena has done nothing towards ascertaining the nature of azotic gas. The present experiments themselves, and the tone in which the tract before us is written, are highly creditable to his *adversaries*,—if such a term can be with any propriety applied to the modest and candid examiners of his theory. We recommend the perusal of both publications to our chemists.

ART. XVII. *Mythologie comparée avec l'Histoire, &c. i. e. Mythology compared with History, for the Use of Youth.* By the Abbe DE TRESSAN. 8vo. 2 Vols. London. 1796.

THESE two volumes are written by a son of that Comte DE TRESSAN who has abridged, in so agreeable a manner, the more celebrated romances of chivalry. The literary laurels of the family do not seem about to wither.

The work opens with reflections on the origin and progress of idolatry, supporting the opinion of those who suppose a true religion to have been from the earliest ages communicated to mankind, and who consider every departure from it as a progressive corruption of this original revelation. Others, with greater probability, suppose men to have set out in ignorance and atheism, slowly to have invented idolatry and polytheism, and

and never to have been favoured with any revelation, until their reasoning faculties were sufficiently matured to arrive at the belief of monotheism. The history of all nations exhibits a progressive improvement in their religious notions, analogous to their advancement in the other features of civilization.

The Abbé then proceeds to divide the fables of Greek and Roman mythology into several classes. Four distinct sources of fable may be indicated. 1. The antients personified natural objects, such as the earth, sea, or mountains, and paid veneration to the mind which was supposed to direct their several motions. Thus originate the mythic personages, Cybele, Thetis, Atlas, &c. 2. They endeavoured to perpetuate and diffuse scientific instruction by giving to it an emblematic form; and hence originate the twelve labours of Hercules, allusive to the sun's progress through the Zodiac; the alternate life and death of Castor and Pollux; the bow of Diana, &c. which are all astronomical allegories. 3. To many allegorical beings, they attributed a real existence, as Victory, Love, Discord, &c. 4. They revered the Manes of the Dead; and, having aggrandized the exploits of their favourite heroes beyond the possibility of human imitation, they came to consider them as a higher order of beings. These distinct sources of personification have often been mingled together: the story of Jupiter seems compounded of the attributes of a power in nature, and of the adventures of an individual hero: in that of Hercules, emblematic fable,—in that of Mars, allegoric fable,—has been associated with the adventures of the individual. The Abbé DE TRESSAN, in his general distribution, professes to follow Varro, whom he calls the best *theologian of paganism*; and he displays much ingenuity in the evolution of concealed allegory.

Our religious curiosity can no longer be very warmly interested, by inquiring what operations of nature were originally attributed to the specific agency of the several divinities; or what were the scientific opinions shadowed forth under the veil of mythologic allegory. We no longer discover in nature a conflict of separate energies; we recognize the unity of the whole, and have ascended to the personification of the universal God:—but it must ever continue the duty and the interest of men to hand down, with persevering veneration, to remoter ages, the names of those heroes who have truly benefited the human species; abandoning to the oblivion which best guards against the repetition of crime, those who were remarkable only for murders, piracies, and conquests.

We shall select a few fragments, to exemplify the Abbé's manner:

Vol. I. p. 61. 'Dædalus invented sails for ships instead of oars, and thus escaped the anger of Minos. The poets represented him as having made himself wings, a lively image of the lightness and speed of his new vessels.'—

P. 101. 'Janus is to be numbered among the local deities: he is represented with a rod in his hand, because he presided over the public roads; and with a key, because he invented the method of locking doors. Numa built a temple to him, which was open during war, and shut during peace: he was supposed to prefer the latter, and was considered as a god of peace.

'The statues of Janus are often so shapen as to indicate with one hand the number 300, and with the other the number 60, to signify the measure of the year: for to him is attributed its introduction, and also that of the art of coinage.

'To Janus, rather than to Saturn, should be attributed those mild and wise laws which obtained for their periods the name of the Golden Age. This Prince quitted Perrhebe, a city of Thessaly, about 46 years before the taking of Troy, and came by sea to Latium; the inhabitants of which country lived without religion and without law. He softened their ferocity, collected them in towns, and gave them laws, and the arts of his native land. He taught to all the charms of innocence, and the obligations of justice. By exemplifying the comforts of civilization, he taught the evils of barbarism; and, having induced his people to become happy, their gratitude erected altars to his praise.'—

P. 218. 'Dicinna, a nymph of Diana, invented the method of making nets.'—

P. 283. 'Vulcan is probably no other than the Tubal Cain of Moses, the inventor of the art of forging metals.'—

Vol. II. p. 16. 'Saturn acquired the surname of Stercorarius, for having suggested the practice of manuring land.'—

P. 26. 'The gods Lares were the guardians of empires, cities, roads, houses, and individuals. There were public and private Lares, national and household patrons, Lares of the fields, of the sea, of every thing. They were unnumbered, and every one chose his own at will. Among these gods, were placed the souls, or manes, of those who had served the country or the state,—the spirits of the illustrious dead. Every family placed among them the souls of its relations and friends. Their worship consisted in fixing up representations of them in the most venerated part of the house, called the Lararium. Lamps, the symbol of vigilance, were consecrated to them; and the dog was sacrificed to them in token of fidelity.

'Jacob carried away the Lares from the house of his father Laban. In the scriptures, they are called Teraphim.'—

P. 63. 'A nation so idolatrous of its freedom as the Roman could not fail to make a goddess of Liberty. She had, indeed, many temples. She was represented as supported by the tables of the law, with a sword in her hand to defend them; and they were inscribed, "Securing the liberty of all."—

P. 150. 'Talus was the nephew of Dædalus, and contrived the potter's wheel. He equalled or surpassed his instructor. Having one day met with the jaw-bone of a serpent, he used it to cut in halves a
piece

piece of wood, Hence he invented the saw, an instrument as simple as it is useful.'

M. DE TRESSAN bestows many pages on the exploits of Theseus: but he omits to select from Plutarch the greatest of his merits. Hereditary king of Athens, and called no less by the fame of his courage than by the gratitude of his countrymen to enjoy his birthright, he preferred surrendering his crown into the hands of the sovereign people, and living a simple citizen under equal laws. He thus laid the foundations of that democracy which was the glory of antiquity.

P. 163. 'Theseus, during his life, in imitation of Bacchus, consecrated his hair in a temple of Apollo. The fashion of wearing the hair cropped was thence called *coiffure Theseide*. Hector afterward imitated them. This custom has appeared again in our own times; but in men and in actions how different!'

P. 245. 'Chorefus of Calydon was a high priest of Bacchus, who could not behold Callirrhoe, a princess of the royal stem, without the most ardent emotion. In vain he endeavoured to obtain her affection. He invoked Bacchus, who inspired the Calydonians with a drunkenness in which they slew each other. The oracle was consulted, and declared that the disorder would only be removed by the sacrifice of Callirrhoe, or of some one who should devote himself for her. Already the altar was prepared, and the populace with loud outcries claimed the lovely victim for the god. Chorefus advances, armed with the sacred knife: the unfortunate Callirrhoe is dragged to his feet bound with fillets, and her bosom is bared to the mortal stroke. Chorefus casts on her a last look: his hand hesitates: the angry murmurs of the Calydonians find vent: he plunges the sword into his own breast, and falls at the foot of the altar. Callirrhoe, overcome by this mark of the heroic and disinterested fondness of Chorefus, would not survive him. She slew herself beside the spring, which continued to bear her name.'

This work is well arranged, and narrates with guarded decency the more prominent legends of the Grecian mythology. It contains the requisite notices of the most celebrated oracles and temples of the Pagans, and may be recommended to young persons;—for whose use it was chiefly designed. The author's *chronology* appears to us very questionable.

ART. XVIII. *Collection of Engravings from ancient Vases of Greek Workmanship*, discovered in Sepulchres in the Kingdom of the two Sicilies, but chiefly in the Neighbourhood of Naples, during the Course of the Years 1789 and 1790, now in the Possession of Sir WILLIAM HAMILTON, his Britannic Majesty's Envoy Extraordinary and Plenipotentiary at the Court of Naples. Vol. II. Large Fol. 3l. 3s. Naples. 1795. Sold by Messrs. Cadell jun. and Davies, London.

TO our account of the first volume of this expensive work, (Appendix to M. Rev. vol. xiv. p. 555.) we have little to add

add on the present occasion. The subjects of the plates in this volume are similar; their mode of execution is the same; and each, in like manner, is accompanied with an explanation, or attempt at one, by the ingenious and learned *M. Halimfi*. From Sir W. HAMILTON's epistle dedicatory to the Earl of Leicester, President of the Antiquarian Society, we shall transcribe a passage or two.

‘ The opinion I offered in my first volume, of these vases being Grecian, and not Etruscan, has been fully justified by the late discoveries at Athens, and in the island of Milo, where ancient vases have been found in sepulchres, with figures on them exactly similar to those found in this kingdom, and in Sicily. . . . It has been sufficiently proved, in the preface to the first volume, that colonies from Athens, and Eubœa, or Negropont, settled in different parts of the two Sicilies; it may therefore justly be inferred, that they were the authors of these monuments; the paintings being representations of games, races, gymnastic exercises, sacrifices, theatrical representations, and other ceremonies in use at the feasts of Bacchus, and other divinities of antient Greece.

‘ It is a singular circumstance, that the vases found in Greece, and in the two Sicilies, resemble each other so perfectly with respect to the forms, the quality of the clay of which they are composed, and the figures and ornaments which enrich them, that they might be supposed to be of the same manufacture. The British travellers mentioned in the first volume found in the ancient sepulchres in the island of Milo vases of different forms and qualities of earth, some with yellow figures on a black ground, and others with black figures on a yellow ground, and which latter have certainly the appearance of a much higher antiquity, and in the drawing resemble perfectly the style commonly called Etruscan.

‘ I formerly hazarded an opinion, which I have since found to be erroneous; I imagined that the figures we see on the vases, might have been first cut out in paper, or some pliable substance, by excellent artists, and then applied to the surface of the vase, and the black varnish given for the ground, the figures, or rather the shadows of figures, remaining to be completed and made out by fine lines of the same black varnish: whereas I have now discovered on many vases the outline of the figures slightly, but ably, marked with a pointed instrument, whilst the clay was yet soft; which proves, that they were drawn immediately on the vases, with only this little guide to help the artist: the print of a thumb indented on the foot of one in my collection shews plainly that the varnish was given before they were perfectly dry. When we consider the necessary rapidity in the execution of this sort of painting, allowing of no corrections, we cannot but admire the high degree of perfection to which the arts were carried at this early period.’

No doubt, this work will be acceptable to persons of a particular turn of thought and inquiry: but we cannot recommend it to the general reader, as abounding either with elegant entertainment or with solid instruction

ART. XIX. *Histoire de l'Administration, &c. i. e. History of the Administration of the Finances of the French Republic, during the Year 1796.* By Sir FRANCIS D'IVERNOIS. 8vo. pp. 240. 5s. sewed. Elmsley, &c. London.

SOME observations on a preceding work of this indefatigable author occur in our 19th vol. p. 515. With the same sources of information, and the same bitterness of criticism, he continues his instructive remarks on the swindling system of finance which has prevailed in France. Nothing can be better proved than the distress, and nothing can be more reprehensible than the expedients, of the French rulers on this subject. Their alternative has been to rob or to perish. The consequence, however, which our author perseveres in drawing from these facts, and which he repeats at every turn, *that the Republican institutions of France are about to be abolished*, appears to us not at all connected with the premises; not derived from them by legitimate inference; and not supported by any plausible presumptions. The monarchy of Spain has survived many national bankruptcies. Why not the republic of France? Yet on the validity of this consequence depends the whole argument of the pamphlet; which recommends to the coalition of sovereigns, or rather to the emperor and king, to continue their war *because* the republican institutions of France are about to be abolished. The government of the French so evidently depends for its stability on the allegiance of the *numerous*, not of the *wealthy*, classes,—and has so notoriously been able, with even an apparent increase of internal strength, to set at nought the interests of property;—that we should rather expect, from a perfect bankruptcy of the nation and the consequent diminution of burdens, a new vigor and elasticity of patriotism, than the complete dissolution of their social union. The reader may recur, for our reasons, to the article to which we have already referred.

One service the writings of Sir F. D'IVERNOIS promise to bestow. It is of considerable importance for every country, which is exposed to similar dangers, to study in the history of France the phenomena of national bankruptcy; and attentively to inquire whether, by foresight and preparation, it be possible to avert its more prominent evils. The notion of *Necker* was perhaps just, that taxes laid during war rather impose frugality than exertion, and diminish instead of augmenting the revenue of the sovereign. He ought, perhaps, to be applauded for deferring his impost, until peace should reinstate production and consumption. Taxes were then alone likely to increase his resources, and to relieve his wants. For this, however, he
has

has been censured ; and also for borrowing, at every quarter-day, of the Caisse d'Escompte, sums to satisfy the periodical demands of the public creditors. These exchequer-bills were then funded in addition to the capital of the debt. He appears, nevertheless, to find imitators of his conduct in this, which has been called the first stage of bankruptcy. The second stage announces itself by issuing to the public creditor his interests in promissory paper, without the intervention of money-jobbers. Such paper can be re-absorbed for a time, by receiving it from the several collectors in payment of the public tribute. When the people take umbrage, both at the increase of funded debt and at the profusion of promissory paper, so that a farther accumulation of either becomes a topic of alarm, the third stage of national bankruptcy begins. The public creditor now hawks his security at the Dutch auction of daily depreciation. Lowered prices at length tempt the speculative ; and some branch of industry is sapped of its natural share of capital, at every ebb of public credit, until nearly the whole circulating capital of the country is absorbed into an excrescent unproductive trade of stock-jobbing. Meanwhile, the profits of industry and labour rise. During this third stage, are inflicted most of the evils of national bankruptcy. Every seller, except a very few of the cunning and the lucky, loses something by his venture ; and every creditor, however stubborn his confidence, becomes at every pitch of alarm more or less a feller. Thus the real ruin is assailed piece-meal, at intervals, and by degrees ; and it falls most surely and heavily on the idler and the gambler.

Two evils, in this stage of bankruptcy, have been unnecessarily incurred in France by the improvidence of the lawgiver : 1. Not all their public securities were instantaneously transferable. Hence the holders of such securities, chiefly life-annuitants, had never the choice of securing something certain by sacrificing a part of their claims : their ruin was inevitable by any line of conduct, and is now complete. 2. After the live in public securities had sensibly sunken in value below the live in specie, it was yet suffered to continue the *livre* of the law. Thus a hundred pounds stock, or a hundred pounds in government paper, was at times a legal tender for a book-debt of a hundred pounds, or for a farm-rent of one hundred a year. Hence many creditors, who are mostly orderly and saving men, were ruined inevitably ; to the profit of debtors, who are too often prodigal and idle, and what the French well denominate *mauvais sujets*.

Finally, comes the fourth stage of bankruptcy, when insolvency is avowed and published ; when the government-securities are successively called in at the rate of 10 for 1, of 100 for 1, of

1, of 1000 for 1, and are at last declared totally invalid. This proclamation accomplished *, nothing seems to forbid beginning anew the whole progress of the funding system. It is obviously expedient to prolong, as much as possible, the third and fourth stages of bankruptcy; because men cannot suddenly accommodate themselves to great reverses of fortune, nor instantaneously contract habits of industry and retrenchment:—but it may seem desirable to invite that degree of alarm which would bring on the earlier stages of bankruptcy, before recourse has been had to racking taxes, and before the public debt embraces too vast a proportion of the national property.

A valuable part of this pamphlet consists in the assemblage of scattered facts relative to the present state of the police, roads, canals, schools, and hospitals of France. Their declension impressively delineates the dangers of anarchy. Genius had already proclaimed a great lesson, which experience has now inscribed on ruins—that the expence of public works and public institutions (*Wealth of Nations*, book 5. part 3.) should always be discharged by funds derived from the institutions themselves; of the police, by parishional assessments; of the roads, by tolls levied on traffic; of the canals, by a tonnage on the craft; of courts of justice, by the taxation of causes. If they be undertaken by the general government, and not supported by local resources, their repair is neglected in moments of public exigency; and they crumble into a degradation which the toil of ages cannot surmount. We should, however, recollect that, while we are pitying the downfall of “useful magnificence,” and lamenting the insecurity which surrounds the pavilions of luxury, the French are filling the columns of their newspapers with extracts from Colquhoun's *Police of the Metropolis of England*†; and that they are reviling London, through the mists of prejudice and distance, as little else than a den of banditti headed, not governed, by our legislators.

* Of this the French are well aware. *Tant que le gouvernement trouvera* (writes *Adrien Loxay*) *dans la fabrication d'un papier-monnaie le moyen de se passer de la propriété, il sera sans respect pour elle. Dès l'instant, au contraire, on il verra ses uniques ressources concentrées dans l'impôt et dans les emprunts, vous verrez la propriété et le crédit public devenir les premiers objets de sa sollicitude.* Perhaps, before the funding of this winter's loan, our legislators will be reminded by the declamations of the Parisians, how important is public honesty, and how blasphemous is an attack on any one of the sacred forms of property!

† See *M. Rev.* for last August, vol. xx. p. 408.

ART. XX. *Constitution de la Republique Française*, i. e. The Constitution of the French Republic. 12mo. pp. 108. Dulau and Co. London. 1796.

As we have hitherto considered the constitutions of France as belonging to the class of periodical publications, we have passed them with slight notice: but, as the present manifests symptoms of permanence, we shall attend to a few particulars.

It is introduced by a declaration of the rights and duties of the man and the citizen. A rebellion may with propriety *open*, but a constitution should *close*, with a declaration of rights. Right is power recognized by others. It is not during the interval of anarchy, but at the conclusion of the whole code of novel institution, that it imports to the citizen to have a long catalogue of rights to rehearse and a short one of duties.

The first article enumerates liberty, equality, security, and property, as *rights* of the social man. Dr. Price has called by the name of *political liberty* the *power*, and by the name *civil liberty* the *independence*, of the citizen. The definition of the French constitutors has restricted to the latter acceptation the meaning of the word *liberty*. It consists, they say, in *doing whatever does not injure the rights of another*. They do not then make suffrage, or the power of choosing the sovereign, to be essential to liberty. This is, however, the radical principle of republicanism: despotism might concede all these French rights: their liberty is compatible with monarchy. Security, again, is proclaimed to be a right of the citizen. Is this principle followed up? Do the laws indemnify the robbed, even to the amount of their loss?

Right VI. *The law is the general will, expressed by the majority of the citizens, or their representatives*. If the majority of citizens express one thing, and their representatives another, what is the law? What again is the *general will*? Does it signify the average will, the public opinion? for no inclination of the people is ever strictly general. Shall it be asserted that the public opinion, where the multitude are ignorant, ought to give the law? A law is a volition of the body politic taken by the agreed agents of the community.

VII. *What is not forbidden by the law may not be hindered*. The words *by public authority* seem wanting. Is a parent not at liberty to restrain his child in a variety of actions, of which the law takes no cognizance?

IX. *Those who solicit, sign, or execute, arbitrary acts, are criminal, and ought to be punished*. There exist, then, arbitrary powers in France, against the exercise of which there is no legal remedy.

XVI. *Every tax is imposed for the public utility, and should be assessed on the citizens in proportion to their means.* This admits controversy: if the physio-cratic system be true, a monied man, having no fixed property, ought to pay nothing towards a tax which absorbs half the rental of a land owner of equal wealth. Yet on the truth of this system the French have relied, in decreeing their fundamental territorial impost.

In the list of *Duties*, some are improperly enumerated which do not flow from the character of citizen, but from that of man—in which a man is bound not to his country but to his kind.

The *Constitution* itself begins by declaring the Republic indivisible, and by naming, as integral parts of the Republic, several countries; some of which at the time were in the possession of foreign powers, and many of which were contested districts, the seats of war, and the original property of others. This declaration, then, was an infringement of those principles of equity which form the bond of union between European nations, and a gross violation of the rights of foreign powers, and of the renunciation of conquest which the French themselves proclaimed. It furnishes to those powers a strong ground for refusing to recognize the Republic of France, and to receive it into the association of Europe. Yet this very constitution, the first and only constitution of the French which violated the rights of neighbourhood, was recognized almost at its birth; while the others were contemptuously condemned without attention!

At twenty-two years of age a man may vote. Why not, as at Athens, six years sooner? Because the tyranny of the first requisition could never be established, if those who are liable to it had a right of voting.

It requires property or military service to vote. The French intend themselves for a conquering nation, which implies oppression of the lower classes. A disqualification of these classes is therefore necessary; because, if represented, they could not easily be oppressed.

It requires reading and writing to vote. Thus the ignorant, who most need protection, have the less hold on it.

It would pass our bounds to continue in this manner a critical analysis. With us a constitution is but a pamphlet, which we hope to see improved in a future edition. This contains much miserable metaphysics, several needless and frivolous, some unjust and tyrannical regulations. History shews that it is hardly possible so to organize a government, as wholly to impede the natural progress of population and refinement, to banish the humanizing arts, and to repress the glorious con-

licts

sists of intellectual ambition. Even under the hereditary aristocracy of Venice, maritime power and philosophy have flourished. There can, then, be little doubt that this constitution, although imperfect, will, when peace and order are allowed to train the olive and the vine around its pillars, be found to include and to protect many of those principles from which talent may contribute to illustrate, or virtue may conduce to benefit, a race of men.

ART. XXI. *Institutes of Hindu Law*; or, *The Ordinances of Menu*, according to the Gloss of Culluca. Comprising the Indian System of Duties, religious and civil. Verbally translated from the original Sanscrit. With a Preface, by Sir WILLIAM JONES. 8vo. pp 382. 6s. Boards. Reprinted from the Calcutta Edition for J. Sewell, London. 1796.

THAT the practical utility of legal codes is not always commensurate with the abstract justice of their enactments, is a remark more distinguished for its truth than its novelty. The religious opinions, the popular prejudices, and the private habits of a people, must invariably oppose insurmountable obstacles to the establishment of a system of laws, which should counteract the force of their concurrent operation. This obvious principle having determined the legislature to leave a variety of civil cases, in India, to the decision of the Hindu law, a copious digest of their system was preparing under the superintendence of Sir W. JONES, when the undertaking was interrupted by an event which the wise and the good of every nation will long remember with regret. Preparatory to the digest, the same sentiments of philanthropy induced him to translate and publish that system of duties, religious and civil, and of law in all its branches, which the Hindus firmly believe to have been promulged in the beginning of time, by Menu, son or grandson of Brahma.

In the preface, we find the learned translator attempting to fix the age of the original work, by a mode of reasoning which, in our apprehension, is more ingenious than satisfactory.

* The Sanscrit of the three first Vedas, (I need not here speak of the fourth,) that of the Manava Dharma Sastra*, and that of the Puranas, differ from each other in pretty exact proportion to the Latin of Numa, from whose laws entire sentences are preserved, that of Appius, which we see in the fragments of the twelve tables, and that of Cicero, or of Lucretius, where he has not affected an obsolete style; if the several changes, therefore, of Sanscrit and Latin took place, as we may fairly assume, in times very nearly proportional, the Vedas must have been written about 300 years before these institutes,

* The title of this work.

and about 600 before the Puranas and Itihasas, which, I am fully convinced, were not the productions of Vyasa; so that, if the son of Parasara committed the traditional Vedas to writing in the Sanscrit of his father's time, the original of this book must have received its present form about 880 years before Christ's birth.'

We conceive the progress of languages towards perfection, or towards deterioration, to be too anomalous to furnish a datum for chronology. A modern Italian will experience no difficulty in the perusal of Boccaccio, while the contemporaneous productions of France or England are only intelligible to the scholar. The Arabic language has undergone but little alteration since the days of the prophet; and we can discern a variety of circumstances, (which it were superfluous here to enumerate,) that concur to render the Sanscrit peculiarly unsusceptible of change, and to make it variable only by very minute and imperceptible gradations.

We find a very singular conjecture suggested as we proceed, though stated with much diffidence and apparent distrust, viz. that the Menu of the Hindus was the same with the Mnevia of the Egyptians, and the Minos of the Greeks. 'If Minos, the son of Jupiter, whom the Cretans, from national vanity, might have made a native of their own island, was really the same person with Menu, the son of Brahma, we have the good fortune to restore, by means of Indian literature, the most celebrated system of heathen jurisprudence, and this work might have been entitled *The Laws of Minos*.' The institutions of ancient Egypt bear a considerable resemblance to those of India, and consequently it is not very improbable that they may have emanated from the same source: but we can discover no analogy between the latter and those of the Cretan legislator, "*et Jovis arcanis Minos admissus*." Equality of condition, political freedom, and a robust temperament suited to warlike exercises, seem to have been the object of the son of Jupiter; while the Indian lawgiver labors only to perpetuate that mental enthrallment, on which he had elevated his distinction of casts; distinctions which probably preserved public order at the expense of the happiness and the virtue of the inferior classes.

To this literary curiosity, the notes of the learned translator would have proved an invaluable addition; though the glossary of Culluca Bhatta, inserted in Italics with the text, generally removes whatever obscurities occur in the original. The work is divided into 12 chapters, which we proceed to consider in their order.

Chap. I. *On the creation*; with a summary of the contents. This prefatory chapter introduces Menu sitting reclined, with his attention fixed on the Supreme God, when 'the divine sages' apply

apply to him for instruction on the sacred laws to be observed by each class, together with their occult principles. His reply traces the order of created beings from the first divine idea, yet unexpanded, to their perfect development. His son Bhrigu, appointed to promulge his laws, resumes the doctrine, and gives a compendious view of the fabulous system of Hindu chronology; of the four ages of the world, with their characteristic signs; and of the periodical absorptions and renovations of the material and intellectual world. We might select many passages from this chapter, that are distinguished for sublimity of thought and grandeur of expression, were not the opinions of the Hindus on cosmogony already familiar to the English reader.

Chap. II. *On education; or, on the sacerdotal class, and the first order.* The first order is that of a student, whose duties are here enumerated at great length: they consist generally of abstinence, chastity, innoxiousness to all animated beings, a respectful behaviour to his seniors, a dutiful attention to his natural and spiritual father, and application in acquiring and digesting the doctrine of the Vedas. The ceremony of giving a name should be performed on the tenth or twelfth day after the birth.

31. The first part of a Brahmen's compound name should indicate holiness; of a Cshatrya's, power; of a Vaishya's, wealth; and of a Sudra's, contempt;

32. Let the second part of the priest's name imply prosperity; of the soldier's, preservation; of the merchant's, nourishment; of the servant's, humble attendance.

33. The names of women should be agreeable, soft, clear, captivating the fancy, auspicious, ending in long vowels, resembling words of benevolence. The ceremony of tonsure should be performed by the first three classes in the first or third year after birth. In the eighth year, the child should be invested with the mark of his class, or the sacrificial thread; which for a Brahmen must be made of cotton, so as to be put on over his head, in three strings; that of a Cshatrya, of Sana thread only; that of a Vaishya, of woollen thread. The investiture of the sacrificial thread is considered as a second birth, whence the appellation of twice born is applied to the three higher classes. Amid much ceremonial, many superstitious and many absurd rituals, we are frequently surprised with maxims of the purest morality, inculcated in the most impressive terms.

‘Let not a man be querulous even though in pain; let him not injure another in deed or in thought; let him not even utter a word, by which his fellow-creature may suffer uneasiness; since that will obstruct his own progress to future beatitude.’

The

The entrance of the sacerdotal youth into the second order depends on the progress which he has made in his studies.

Chap. III. *On marriage, or, on the second order.* We extract the eight forms of nuptial ceremony, used by the four classes, some good and some bad, in this world and in the next :

‘ 27. The gift of a daughter, clothed only with a single robe, to a man learned in the Veda, whom her father voluntarily invites and respectfully receives, is the nuptial rite called *Brahma*.

‘ 28. The rite which sages call *Daiva*, is the gift of a daughter, whom her father has decked in gay attire, when the sacrifice is already begun to the officiating priest, who performs that act of religion.

‘ 29. When the father gives his daughter away, after having received from the bridegroom one pair of kine, or two pairs, for uses prescribed by law, that marriage is termed *Arsha*.

‘ 30. The nuptial rite called *Prajapatya*, is when the father gives his daughter away with due honour, saying distinctly, “ May both of you perform together your civil and religious duties.”

‘ 31. When the bridegroom, having given as much wealth as he can afford to the father and paternal kinsmen, and to the damsel herself, takes her voluntarily as his bride, that marriage is named *Asura*.

‘ 32. The reciprocal connection of a youth and a damsel with mutual desire, is the marriage denominated *Gandharva*, contracted for the purpose of amorous embraces, and proceeding from sensual inclination.

‘ 33. The seizure of a maiden by force from her house, while she weeps and calls for assistance, after her kinsmen and friends have been slain in battle, or wounded, and their houses broken open, is the marriage styled *Racshasa*.

‘ 34. When the lover secretly embraces the damsel, either sleeping or flushed with strong liquor, or disordered in her intellect, that sinful marriage, called *Pijacha*, is the eighth, and the basest.’

The student, now become a housekeeper, must perform domestic religious rites, with the nuptial fire, the ceremonies of the five great sacraments, and the several acts which must day by day be performed. These ceremonies are detailed at great length, particularly the *Sraddha* or obsequies performed at the new moon to the manes of departed ancestors. This rite is held essential to the happiness of the deceased ; and we may readily conceive what a powerful effect this politic institution must have on the population of the country, since a man who lies without legitimate male issue is deprived, together with his progenitors, of the advantages resulting from its performance.

Chap. IV. *On economics, and private morals.* This and the following chapter still relate almost exclusively to the sacerdotal housekeeper, or Brahmen who has entered the second order. He is here instructed in such modes of acquiring subsistence, as are consistent with the dignity of the priestly character. A variety of trivial observances are inculcated with much seriousness,

ness, occasionally interspersed with sublime reflections on the superior efficacy of virtue over ceremonial.

' 237. By falsehood, the sacrifice becomes vain ; by pride, the merit of devotion is lost ; by insulting priests, life is diminished ; and by proclaiming a largess, its fruit is diminished.'

Chap. V. *On diet, purification, and women.* The dietetic regimen of the Hindus was by no means so strict in ancient times, as it has since become. Menu allows the slaughter of cattle on particular occasions, but this indulgence is deemed unsuitable to the condition of mankind in this degenerate age. The causes of impurity, and the means recommended for its removal, are too futile to deserve our attention : but, as the degree of respect entertained for the fair sex has, by some, been considered as no inadequate criterion of civilized manners, it may be curious to examine how Menu treats the Hindu ladies.

' 148. In childhood must a female be dependent on her father ; in youth, on her husband ; her lord being dead, on her sons ; if she have no sons, on the near kinsmen of her husband ; if he left no kinsmen, on those of her father ; if she have no paternal kinsmen, on the sovereign : a woman must never seek independence.'

' 155. No sacrifice is allowed to women apart from their husbands, no religious rite, no fasting : as far only as a wife honours her lord, so far she is exalted in heaven.'

Our readers will not form a high idea of the gallantry of the Indian legislator from these extracts : but we have found no expression tending to authorize the inhuman and barbarous sacrifice of a widow, on the funeral pile of her husband : a practice, which a variety of circumstances induces us to consider as comparatively modern.

Chap. VI. *On devotion ; or, on the third and fourth orders.*

Here the sacerdotal housekeeper is led through the last two stages of his mortal pilgrimage.

' 2. When the father of a family perceives his muscles become flaccid, and his hair gray, and sees the child of his child, let him then seek refuge in a forest.'

The most ardent devotion, the most rigorous abstinence, and the most severe penances, constituted the occupation of the Hermit, or priest of the third order ; an order which is considered incompatible with the present state of mankind, and has been abrogated. The housekeeper now passes at once into the fourth order, or that of anchorite ; the duties of which are thus prescribed :

' 41. Departing from his house, taking with him bare implements, his water-pot and staff, keeping silence, unallured by desire of the objects near him, let him enter into the fourth order.

* 42. Alone let him constantly dwell, for the sake of his own felicity, observing the happiness of a solitary man, who neither forsakes, nor is forsaken; let him live without a companion.

* 43. Let him have no culinary fire, no domicile; let him, when very hungry, go to the town for food; let him patiently bear disease; let his mind be firm; let him study to know God, and fix his attention on God alone.'

That the dereliction of those social duties, for the performance of which we were sent into this world, should ever have been considered as acceptable to the Creator, is a *signal* though not a *singular* instance of the perverseness of the human intellect: yet, as the two latter orders were interdicted to all, except those who had seen a second generation of their descendants, the Hindu system will appear less exposed to censure on this account than many others.

Chap. VII. *On government, and public law; or, on the military class.* Kings are composed of eternal particles drawn from the substance of various deities; their power is unfettered by any legal restraint: but it may easily be conceived that it was in fact sufficiently limited by the formidable influence of a superior class, to whose *persons* capital punishment was not, even in the most atrocious cases, suffered to extend.

"Not e'en the chief, by whom our hosts are led,
The King of kings, shall touch that sacred head."

Pope's Homer.

The necessity of coercion for the support of civil society having been stated, we find a variety of political axioms for the monarch's instruction, embracing every possible contingency in peace or war: with directions in the choice of a ministry, of ambassadors, of a metropolis, of a palace, of a queen, and of a chaplain. Strict attention to the conduct of his agents, generosity to the learned, intrepidity in war, and abstinence from oppressive exaction, are the virtues most warmly recommended.

The following are the taxes which composed the revenue of a Hindu prince, in the ninth century before the Christian æra; which we have collected from passages dispersed through the work. Customs were levied on the import and export of saleable commodities; a fiftieth part of the increase of cattle, gems, gold, and silver; of grain, a sixth, an eighth, or a twelfth of the increase, in proportion to the degree of exigency; and on other articles a sixth of the increase, or profits. The sacerdotal class was exempted from the payment of taxes.

Chap. VIII. *On judicature, and on private and criminal law.* The contents of this chapter are so multifarious, that we can only point out the more prominent features of the jurisprudential system.—The age of majority is fixed at sixteen for the

male sex, women always remaining under tutelage. In civil cases, three witnesses were required: but in certain circumstances, where the deponent conceives that truth might lead to bad consequences, he is permitted to substitute falsehood; on defect of proof, recourse must be had to trial by ordeal. The metallic signs seem to have borne no public impression: but even in this early age, we find the questionable expedient adopted, of limiting by law the rate of interest, which is fixed at 2 per cent. per month from a priest, 3 from a soldier, 4 from a merchant, and 5 from a servant; with a very curious exception in favour of money lent on sea adventures; an exception which bespeaks a nation long inured to commercial habits, and accustomed to foreign traffic. The criminal code is distinguished by the lenity of its enactments; and, in contradistinction to other offences, we find the crime of theft punished more severely in the higher classes than in the lower.

Chap. IX. *On judicature, and on the commercial and civil classes.* In the law of inheritance, the right of primogeniture is only acknowledged by a slender addition to the portion of the eldest son. On failure of heirs, the property of the deceased (unless a Brahmen) escheats to the sovereign. Games of chance are proscribed and punished by fine.

We proceed to the duties prescribed for the performance of the commercial and servile classes; and, as those duties occupy a space proportioned to the insignificance of these men in the scale of creation, we present our readers with the whole:

‘ 326. Let the Vaisya, having been girt with his proper sacrificial thread, and having married an equal wife, be always attentive to his business of agriculture and trade, and to that of keeping cattle.

‘ 327. Since the lord of created beings, having formed herds, and flocks, intrusted them to the care of the Vaisya, while he intrusted the whole human species to the Brahmen and Cihatrya:

‘ 328. Never must a Vaisya be disposed to say, I keep no cattle; nor, he being willing to keep them, must they by any means be kept by men of another class.

‘ 329. Of gems, pearls, and coral, of iron, of woven cloth, of perfumes, and of liquids, let him well know the prices both high and low.

‘ 330. Let him be skilled likewise in the time and manner of sowing seeds, and in the bad or good qualities of land: let him also perfectly know the correct modes of measuring and weighing.

‘ 331. The excellence or defects of commodities, the advantages and disadvantages of different regions, the probable gain or loss on vendible goods, and the means of breeding cattle with large augmentation.

‘ 332. Let him know the just wages of servants, the various dialects of men, the best way of keeping goods, and whatever else belongs to purchase and sale.

* 333. Let him apply the most vigilant care to augment his wealth by performing his duty; and with great solicitude, let him give nourishment to all sentient creatures.

* 334. Servile attendance on Brahmens learned in the Veda, chiefly on such as keep house, and are famed for virtue, is of itself the highest duty of a Sudra, and leads him to future beatitude.

* 335. Pure in body and in mind, humbly serving the three higher classes, mild in speech, never arrogant, ever seeking refuge in Brahmens principally, he may attain the most eminent class, in another transmigration.

Chap. X. *On the mixed Classes, and on Times of Distress.* Our readers will anticipate the terrific denunciations of temporal and spiritual penalties, that guard the capricious distinctions on which the Indian legislator has founded his system of government: the former consists in the degradation of the offspring produced by a connection between persons of different classes, proportioned to the disparity between their progenitors; and to each of the mixed tribes a particular occupation is assigned. Public executioners, those who burn the dead, and those who perform the meanest and most disgusting offices for hire, are found in the mixed classes. The twice-born classes may also be degraded by neglecting their prescribed duties; for we find several races of the military class enumerated, who, by their omission of holy rites, and by seeing no Brahmens, have gradually sunk to the lowest of the four classes; among these, our attention was arrested by perceiving the Pehlevas, or ancient Persians, and the Chinas. In times of distress, the necessity of procuring subsistence justifies a greater latitude of employment for each class; and it is worthy of remark, that it is in consequence of this indulgence that we find the Brahmens in possession of a considerable portion of the commerce of Bengal, at this day.

Chap. XI. *On Penance and Expiation.* These rigid observances were probably considered by Menu as supplementary to the criminal code, by extending to offences which the law could not reach: but where conscience wants power to check moral depravity before it proceeds to flagitious deeds, will it not also dispense with the expiations prescribed for the offence? We do not presume to decide on this important question; for the mind of man is formed to reconcile contradictions. Does superstition prevent the commission of crimes? Does guilt annihilate superstition?

Chap. XII. and last. *On Transmigration and final Beatitude.* In this chapter, we have, in all probability, the original dogma of the Metempsychosis; which, in the primeval ages, was so extensively diffused over the world, and adopted by three of the

most celebrated philosophers among the antients, Pythagoras, Empedocles, and Plato.

*"Has omnes ubi mille rotam volvère per annos,
Lethæum ad fluvium Deus evocat agmine magno:
Scilicet immemores supera ut convexa revísant,
Rursus et incipiant in corpora velle reverti."*

After a classification of acts into *mental, verbal, and corporal*, and a summary of the virtues and crimes resulting from the proper or improper application of these faculties, we find a division of moral qualities into *goodness, passion, and darkness*.

' 37. To the quality of goodness belongs every act, by which he hopes to acquire divine knowledge, which he is never ashamed of doing, and which brings placid joy to his conscience.

' 38. Of the dark quality, as described, the principal object is pleasure; of the passionate, worldly prosperity: but of the good quality the chief object is virtue: the last mentioned objects are superior in dignity.'

' 40. Souls, endued with goodness, attain always the state of deities; those filled with ambitious passions, the condition of men; those immersed in darkness, the nature of beasts: this is the triple order of transmigration.'

We should in vain attempt to convey our ideas of this work in terms more elegant, more energetic, or more just, than those in which we find them expressed by the learned translator in his preface:

' The work, now presented to the European world, contains abundance of curious matter extremely interesting both to speculative lawyers and antiquaries, with many beauties which need not be pointed out, and with many blemishes which cannot be justified or palliated. It is a system of despotism and priestcraft, both indeed limited by law, but artfully conspiring to give mutual support, though with mutual checks; it is filled with strange conceits in metaphysics and natural philosophy, with idle superstitions, and with a scheme of theology most obscurely figurative, and consequently liable to dangerous misconception; it abounds with minute and childish formalities, with ceremonies generally absurd and often ridiculous; the punishments are partial and fanciful; for some crimes, dreadfully cruel, for others, reprehensibly slight; and the very morals, though rigid enough on the whole, are in one or two instances (as in the case of light oaths and of pious perjury) unaccountably relaxed: nevertheless, a spirit of sublime devotion, of benevolence to mankind, and of amiable tenderness to all sentient creatures, pervades the whole work; the style of it has a certain austere majesty, that sounds like the language of legislation, and extorts a respectful awe; the sentiments of independence on all beings but God, and the harsh admonitions, even to kings, are truly noble; and the many panegyrics on the Gayatri, the mother, as it is called, of the Veda, prove the author to have adored (not the visible material sun, but) that divine and incomparably greater light, to use the words of the most venerable text in the Indian scripture,

which illumines all, delights all, from which all proceed, to which all must return, and which alone can irradiate (not our visual organs merely, but our souls and) our intellects.'

In this eloquent piece of criticism, the defects of the Indian legislation are pointed out with equal penetration and candour: but we must subtract something from the praise which it bestows; nor, to a system which condemns a fourth part of the human species to a state of hereditary and irredeemable slavery, shall we easily concede the epithet of BENEVOLENT.—The inquisitive spirit of an enlightened age has never, perhaps, produced a more genuine, or a more curious, monument of remote antiquity; yet, were not its claim to this appellation indisputably proved by extrinsic evidence, we should have imagined that a long progression of ages must have preceded a state of society so widely divergent from that simplicity of dogma, that equality of condition, and that independence of manners, which must have preceded all religious and civil institutions.

Of the style, suffice it to say that it has attained a degree of excellence which we have seldom witnessed, in translations professedly verbal.

ART. XXII. HACQUET's *neueste Physikalisch-politische reisen*, &c. i. e. HACQUET's latest Physical and Political Travels through Dacia and Sarmatia, from 1789 to 1795. 4 Vols. 8vo. Nuremberg. 1790—1796.

MUCH insight into the character of an author, and the nature of his work, may sometimes be gained from a few of his introductory observations and remarks; and we think that this is the case in the present instance. In the preface to one of the volumes, the author observes that

'It is needless to describe minutely what must be endured by him who, for the sake of observation in natural history, traverses the borders of different countries, the natives of which are partly or altogether barbarous. How often have I been interrupted in my researches by dangers that threatened my life! It is but just to avow that, in every critical situation, I have been more obliged to the female than the male sex; and this readiness to assist the distressed does honour to their maternal tenderness of heart. From experience, both during my travels and when I have been stationary, I have been made sensible of the wisdom of the Chinese precept: "If it be said that two mountains have come together, thou mayest believe it: but if thou shouldst be told that the character of individuals has changed, then withhold thy faith." As every country affords proof of this great truth, and yet persons of all degrees, from the greatest monarch to the meanest subject, suffer from inattention to it, can we wonder that so many minds are soured towards their own species by successive impositions? I have met with many such characters, but could never re-

move the distrust which they harboured. A misanthrope of this class said to me one day, "if thou couldst prove to me that thou art a dog instead of a man, I would place confidence in thy fidelity; otherwise excuse me."

Dr. HACQUET then proceeds to inform us that he served in the seven years' war as 'soldier and physician,' and that he spent twenty years in the Ukraine, 'for the sake of natural history.'

These circumstances, as we have already observed, illustrate the feelings and character of the writer, which have not been without their influence on his work. In the sentiments, we frequently remark a degree of causticity: but still it is with pity rather than with hatred that his sarcastic vein appears to flow; and, as might be expected from a wandering humourist, he declares himself a great enemy of systems. His book bespeaks uncommon activity both of body and mind.

The Dr. seems to have surveyed the wild confines of Poland, Hungary, and the Turkish Empire, by appointment of the Austrian government. His observations take a very wide range; extending to botany, chemistry, mineralogy, oeconomics, and *statistics*. He reports with especial care the nature of the soil; and, indeed, no inconsiderable part of his volumes is occupied by information on this head. The particulars should come under the consideration of the *Agricultural Board* at Vienna, if such an institution exist:—but the foreign reader will only regret that districts of such distinguished beauty and fertility* should have been allotted to so ferocious and depraved a race as their present occupiers.

These volumes would have been found more agreeable, if, instead of printing them at four different periods, the author had reserved his notes till the conclusion of his travels, and had given the whole in a continued narrative. His information concerning the same place is now dispersed in different volumes; an inconvenience occasioned by his having repeatedly traversed the same ground. On this account, without observing the succession of his pages and volumes, we shall select from the narrative such passages as we deem most acceptable to the intelligent English reader. It may be proper to observe, in this place, that the scene of our traveller's observations will be found on or near that branch of the Carpathian mountains which divides Poland, Galicia, and Moldavia, from Hungary and Siebenburgen.

For our first extract, we shall take part of his account of a tribe of Gallician mountaineers:

* Near Batuschary, for example, on the Pruth, the *Conium Maculatum* L. grew to the height of 12 feet and above. In other parts of Moldavia, Dr. H. observed vegetable productions equally luxuriant.

‘ In the little mountainous village Chorofzowa, (says he,) we first fell in with the mountain Ruffians or true Pocutians. These people and their neighbours wear a round pendant cap of black lamb-skin. About the neck they have a leather thong, blackened with grease, on which is strung a number of brass crosses, of different sizes, with other pieces of the same material, and of equal value. The more a youth is harnessed with these toys, the more is he in favour with his mistress. The married men have fewer, or perhaps but one each: but frequently this necklace covers the whole chest of the former, and weighs several pounds. At first sight I was reminded of the savages of the South Sea islands. No Pocutian is ever without his axe, and it is kept remarkably keen. He sleeps with it under his head; at church, and in all his diversions, he bears it in his hand; that he may always stand prepared to give an adversary his quietus.

‘ In their dances, five or six pairs dance in a circle round the bagpipe player, each man holding his partner by the hand. At times they take the girls round the waist with the left hand, and with the other tofs the axe aloft over her head. Meanwhile, both of them bound to a wonderful height, and the man catches the falling axe. They occasionally mix a species of leap-frog with the dance; and the man then also flings his axe fathoms high in the air. In case of awkwardness, the weapon, by its weight and sharpness, is well calculated to cleave any head on which it may chance to alight, but this seldom happens; at least while the company is sober.’

A dancing party is exhibited, with the accompaniment of flying axes, in a vignette in the third volume.—Our author, who was present at the ferocious festivities of a wedding-day, relates an anecdote, illustrative of the manner in which the marriage contract is observed among this people. The wedding dinner, he says, is always highly frugal. A morsel of meat, bread, butter, and cheese, with brandy, make the whole bill of fare. The dancing was kept up all day in the open air.

‘ I was at first not a little alarmed at the danger which attended it. I had never yet seen an instance of men bearing arms, on an occasion from which one might expect all suspicion would be banished. With my companion, a lusty young warden of the forest, I continued to look on till dusk. I was most pleased with a young woman, who bounded with astonishing agility. A peasant observing this, flyly asked me which of the women dancers I liked best. I pointed her out. “ Good, (returned he,) thou shalt have her home with thee.”—“ What will her husband say to that ?”—“ Nothing, for I am her husband.” He then took her out of the circle, and gave her into my hand; by which she seemed much gratified. I asked my guide, in German, what this meant; whether it were jest or earnest. “ Downright earnest: you must not slight the offer. They would take it extremely ill; and you see that they are much in liquor.” I then departed with my lady for her cabin; the husband politely remaining where he was; and indeed he probably had another engagement. Feigning ignorance, I made the lady a present, adding, with all the civility of which I was master, that I must then take my leave,

as I was weary with my journey, but would visit her again on the next day; and with this excuse I came off pretty well. My companions rambled all night with the women, about the woods, and through the hamlets.'

A fact contained in the following paragraph is more interesting, and, as related by a physician, appears to deserve credit. It respects the same tribe:

'They do not tolerate any Jew in the mountain. A bloodsucker of this denomination once settled among them: but they soon got rid of him; and no other has since ventured on the experiment. I found these poor people hospitable with what little they have. They will have nothing to do with either physicians or lawyers. Diet is their cure, and the tongue or the fist settles their disputes. Were they not so immoderate in their amours, they would know little or nothing of disease, but commonly close their days by a natural death. The women want no assistance in their labour. I have been in one of their cabins when the pains have come on, and I have waited purposely till after delivery. On asking one woman whether she wanted no female to assist her, "oh no," was the answer; "that is quite needless." The whole, in fact, was over in half an hour. The woman was delivered in a corner of the cabin, standing; and the child fell to the ground on a little hay.'

However strong and violent may be the author's prejudices against the Jews in Galicia, his information deserves the attention as well of the moralist as of the politician. In number, if they do not stand to the other inhabitants in the same relation as the Roman Catholics of Ireland, their proportion is exceedingly large. In Lemberg, the capital, among 40,000 souls, they number 15,000 Jews; and in the whole country above 200,000 out of somewhat more than two millions. As if to avenge the wrongs which their ancestors suffered in the dark ages, they tyrannize over their fellow-citizens as the patricians tyrannized over the plebeians of Rome, with a rod of gold; and—which is singular—they compute the privileged order in Galicia. 'Once,' (says the author,) 'as Joseph II. was looking out from a window on the public place at Lemberg, he asked a member of the administration, *what was to be done with these ragamuffins?* "Lessen their number." "That will injure the revenue."

The following are a few of the most striking particulars, by which Dr. H. illustrates the craft, the insolence, and the unmerciful dealings of this division of the Hebrew race. In 1793, when by the conditions of peace some territory was to be ceded by Austria to the Porte, the Jews farmed the revenue. With the assistance of the troops, they gathered the taxes: but for every shilling that was due, they extorted a crown. The grievances which they created were so enormous, that the ad-
ministration

ministration at Vienna was at length obliged to interfere; and the extortioners were brought to make some restitution: but they contrived to reimburse themselves by prosecuting the Austrian treasury; which, as our author assures us, gains scarcely two law-suits in 100. The Jews, it seems, hoped that change of masters would deprive the people of redress, for grievances experienced just before that event happened. In the towns, religious animosity gives occasion to extraordinary scenes. The Jew is at perfect liberty to practise his rites in the street as well as in the synagogue. When it happens that their carnival (passover?) coincides with Good-Friday, they are seen running masked through the streets, and mocking the Catholics, who are going in solemn devotion to church; and on Easter-Sunday, to taunt the Christians, the women place themselves at the door with their work, though they seldom take it in hand on other days. The Christian is thus brow-beaten, becomes lukewarm, and at length neglects his religious observances. Even the priest prefers going privately to administer extreme unction, in order that he may not suffer insult. It is often, however, impossible to get rid of the intruder. The Christian's poverty compels him to lodge with the Jew; and the priest not less than the patient is his debtor. Dr. H. assures us that it is a practice among the Jews to watch the labourers, as they come from church, in order to entice them to their gin-shops: in consequence of which, an ordinance was issued that no strong liquors should be sold in trust, and then that no Jew should keep a public-house. The latter regulation occasioned the emigration of 10,000 persons in a single year. How those, who remained, yielded obedience to the law, appears from the following anecdote:

'In all Galicia, since the *re-vindication* of property*, there have settled only three Germans, proprietors of land. One of these, on taking possession, tried to prevent a Jew from selling liquors on his estate. The Jew resisted, saying, "By the beard of Aaron! I can count down 1000 good dollars; what Christian can do as much?" The German replied, "I shall be fined if I let you go on here." The Jew laughed; and the conference ended by his entering into an indemnifying bond to the amount of 300 ducats.'

The author has annexed a curious table of the Jewish population, which progressively increased till
1786, when it amounted to - - - 215,487.

It now for some time decreased, because a tax was laid on Jewish marriages: but this being

* In consequence, we suppose, of the Turks being dispossessed of the territory. *Rev.*

556 *Hacquet's latest Travels in Dacia and Sarmatia.*

	taken off, many returned, and sometime in	
1787,	they were - - - - -	210,898.
	Joseph II. now ordered them to be enrolled	
	for military service, when they emigrated in	
	numbers, and in	
1788,	were reduced to - - - - -	199,735.
1790,	- - - - -	188,002.
	Leopold restored their exemption, and in	
1793	they increased to - 200,000, if not to	210,000.

‘Often, (says Dr. H.) did the peasants say to me with a sigh, “*Ah! how happy is Meinherr Jew! whose sons cannot be torn from him to be shot?*” — The philosophy of the whole history of the Gallician Jews seems to be this. Antiently, they found it essential to their existence to oppose oppression by fraud. The acquired habits were continued from generation to generation; and now individuals, being supported by the general mass, (for we are informed that they are actuated by a strong spirit of clan-ship,) and their wealth being a convenience at once to prince and people, have an ample field for practising the arts which they learned in the school of persecution. The following fact will corroborate this theory, if to any one it shall appear questionable. P. 227.

‘Some Jews proposed to Joseph II. to establish a company with a royal charter for the sale of salt, on condition that a certain share of the surplus profits should go to the contractors. Joseph, *who thought no harm*, consented; especially as it lay much at heart with him to increase his revenue by foreign gold. What now do the Jews? To increase the demand, it was necessary either to make an alteration in the price of the article, or to furnish a better commodity. The first was difficult: the latter a surer measure. While the sale continued open, the impure salt had been exported, mixed in a certain proportion with the pure or Zibic salt. As soon as the Jews got the business into their own hands, they prohibited the exportation of the impure salt; but what was to be done with the quantity, necessarily raised every year out of the mines at Wielicza and Bochnia? An ordinance was issued, forbidding the people of the surrounding districts in Galicia to buy any but the impure salt. Thus the poor peasantry were obliged to eat a quantity of sand with their food, which brought many a fine fellow to his grave by an atrophy.’

Passing over the various analyses of mineral springs which the author finds on his route, his notices of salt-works, and of objects less interesting at a distance, we shall proceed to extract a few more such facts as, if authentic, may be deemed worthy of general curiosity.

At Sireth or Seret, a town in Bucowiva, or Imperial Moldavia, the author remarked, in a family belonging to the noblesse
of

of the province, that all the children had a dark gipsy complexion, though the parents were themselves perfectly fair :

‘ On asking the mother how she came to bear such swarthy children, she told me that they all came fair into the world, but were suckled by a gipsy nurse, from whom they had their present colour. This woman had actually the youngest of six children at the breast ; and it was not yet so dark as it would be after some time. In about 20 years, this hue gets considerably lighter, though it never quite disappears. In fact, a difference of shade was observable on the different children, the elder being fairer.’

Could the nurse have tinged the skin by any external application ? This is not likely, because the sudden change would have excited suspicion. We have been assured that the milk of negro nurses produces no such effect, in the West Indies, on the progeny of whites.—Should this effect of gipseys’ milk prove puzzling to the *anthropologists*, the following particular will perhaps be equally so to the *veterinarians*.

‘ At Roman in Moldavia, a town consisting of some hundreds of houses, I learned (says Dr. H.) a new method of treating jaded horses. It was a hot day, and we had performed a long journey. One of our best horses fell, and, as we could not wait, we gave him up for lost. The blacksmith,—who, as is universally the case in Moldavia, was a gipsy,—gave us consolation by promising to set the animal perfectly up in a quarter of an hour ; and he actually performed his promise. He merely scooped out from each upper eye-lid a gland, the size of a hazelnut. The horse was not bled ; nor were any other means whatever employed, whence a doubt might arise as to the efficacy of the practice : Yet what physician will consider it as adequate ?’

During 30 years of travels among high mountains, our author had frequent opportunities of observing the deformity termed bronchocele, Derbyshire neck, or (in the language of the *show-bills*) the *monstrous craw*. Accordingly (vol. iv. p. 125.) it furnishes a subject for 20 pages of letter-press : in which it is asserted that the disease is only found on mountains of a particular species. ‘ At present, (continues our traveller,) when I arrive at an elevated country, I can say beforehand—*the inhabitants will [or will not] be infested with this malady*—and this without paying any regard to their mode of life.’—M. de Saussure’s observation, that *those who have no CRAW at 10 years of age escape for life*, is contradicted.

‘ In certain kinds of mountains, (says Dr. H.) neither age nor sex is spared. I have seen children affected in their earliest infancy, and persons 50 years old, who had nothing of this tumour, acquire it, by removing to a situation in which it is endemic. I have also seen the bronchocele propagated, after the parents had migrated to a country in which it is not known. The children, however, in this case, had not so large a tumour. In understanding they had improved : they
lost

lost the idiotic involuntary laugh; and, in the second generation, the affection had altogether disappeared.*—‘The cause of the swelling and induration, not only of the thyroid but of other glands in the neck, lies in the water of which the people, who are liable to the complaint, daily drink’. If the mountains or the soil communicate to the waters such earthy particles as can neither be dissolved nor decomposed in the body, the consequence is, that these particles stop in those organs of which the vessels are deficient in tone, *i. e.* in the glands.’

This is sorry pathology; and the hypothesis is the more to be suspected, as it seems to have been suggested by the pathology. A fact respecting the village of Netsch is more to the purpose. ‘All the surrounding high hills are calcareous: but lower down is a small elevation of trapp, whence issues a clear spring, that produces the *branchocèle* in man and beast.’—The author observes farther, that the *cretins* are not universally idiots; and that in Gratz, and other places of Stiria, idiocy is generally independent of this deformity. In the *Sketch of Gratz*, it is asserted that there is scarcely a house in that city, in which one *at least* of the children is not an idiot. ‘Now, though they have no visible *goitre*, we may be sure that many of their glands, particularly those of the neck, are obstructed. I have had many opportunities of examining subjects of this latter kind in the Alps, and have frequently found the vessels of the brain and the upper part of the jugular veins enlarged, the ventricles of the brain more than usually filled with water, the tongue thick, and the muscles flabby. I am sorry that I could not make analytical experiments on the hardened glands of the neck.’—It also results from the statement before us, that vast calcareous tracts, mountainous and plain, are without this deplorable and unsightly malady; and that its remote cause is still problematical: though it would every where appear to have a local cause.

Of the many œconomical observations that occur in this work, which perhaps constitute its chief value, we will present our readers with a specimen. Speaking of the domestic animals of Moldavia, Dr. H. observes:

‘Besides the wool, a considerable advantage from the sheep consists in the cheese furnished by their milk, and in the skins as well of the young as of the old. These animals are used for Tartarian and Polish caps, and are much valued. They are taken from the ewes just before yeaning time. The unborn lamb is beautifully variegated with pink or rose colours. A rich Polander will pay 20 ducats, or more, for a small skin of this kind. Most of them, however, are sent to Astracan, into Turkey, or to Persia. In general, they are black or ash-

* So far preceding writers have gone in their hypotheses.

grey. It is certain that the Tartarian and Moldavian unweaned lambs yield the finest skins for lining or edging garments. Such skins are not only very agreeable on account of their light, fine, short, curling wool, but are also much admired for their gloss. Why do the hairy parts of animals appear more glossy and beautiful when taken from an animal thus prematurely brought into the world?

' Sheep's milk affords the Moldavians and Wallachians a principal part of their sustenance. The *Kaschkawal de muntie*, or mountain cheese, is the best, most nutritive, and most unalterable kind. It will support a man well for a long time without bread, as we personally experienced. To make the best sort, the morning's and evening's milk is put over the fire in a copper kettle. As soon as it is heated to about 145° of Fahr. the size of a hazel nut of the country rennet, dissolved in water, is poured in. The milk is then kept constantly stirring till the curd comes: when the kettle is removed from the fire, and covered with a board that it may cool slowly. The rennet is the stomach of those young lambs, which, when slaughtered, have the stomach full of milk. It is salted and dried.' (The rest of the process is very common.) ' This useful animal, the sheep, is particularly liable to diseases in Moldavia. Besides the rot, they are frequently attacked by a fatal jaundice; and this the natives impute to the *Caltha Palustris*, which sheep greedily devour.'

Our author, however, conjectures that this disorder may arise from an undiscovered worm, analogous to the *fasciola hepatica* LINNÆI.

Dr. H. speaks at some length of the beaver of Galicia; whose quarters are much more straitened than in some farther distant regions, by the intrusion of the human race on his solitudes. He also attempts to decide some disputed mineralogical questions, as the origin of amber and of the flint of chalk-beds. The former, he thinks, is produced by coagulation of native liquid bitumens: concerning the latter, he takes up the unauthorised supposition of the change of chalk into flint! His remarks on mineralogy are in general little satisfactory. We prefer, infinitely, M. *Fichtel* *; though the two observers did not tread the same ground, and though our author accuses his countryman of writing much of his work from specimens sent to Vienna by M. *Obell*. Dr. *Townson*, who occasionally fell in with our author, and who must also have examined many of the objects described by M. *Fichtel*, will probably throw light on their respective merits, in his announced travels through Hungary.

To the people of this last-named country, Dr. HACQUET imputes excessive ignorance, pride, and indolence. If we may give entire credit to him, they regard curious travellers, in nearly the same light in which the Mohammedans view them.

* The author of Mineralogical Observations on the Carpathian Mountains, in two parts. 8vo. Vienna. 1791.

He himself, Dr. *Townson*, and another English gentleman, were severally arrested; and the latter received much ill treatment.

* One day, (says Dr. H.) I had with me in my study one of the first of the Hungarian princes. Observing some copper of cementation, he turned round and said to the persons present: *Aye, we Hungarians alone have to boast of a water, by which iron is turned into copper.* I replied, that the very specimen before him came from another country. He was piqued at this, and declared that I only said so to deprive Hungary of the honour of a phenomenon, that was altogether unique in its kind.*

We must now close our extracts from this work. It seems to present a tolerably natural picture of the rude nations that inhabit the regions situated between Poland and the Black Sea, and supplies some remarkable facts concerning their productions. The sagacious reader will have perceived that the author is prejudiced; and he is probably a little credulous also. He discusses more points than he illustrates, and perhaps illustrates more than he settles; and his style appears to us embarrassed and vulgar*. He has added a considerable number of geographical and other vignettes, besides 30 plates; of which the greater part exhibit the dresses of the tribes that he visited. They strike us as sufficiently uncouth and barbarous: but we are by no means sure that our inventors of fashions may not borrow hints from Dr. H.'s representation of them, if it should fall in their way.

ART. XXIII. *Tabulæ Neurologicae, &c. i. e.* Plates illustrative of the Anatomy of the Nerves of the Heart, of the ninth Pair of cerebral Nerves of the Brain, and of the Glosso-pharyngeus and Pharyngæus. By A. SCARPA, Professor of Anatomy at Pavia. Large Folio. pp. 44. with 7 shaded and 7 linear Plates. Pavia. 1794.

THE celebrated anatomist of Pavia has here delivered to the world a work which will probably be thought, by good judges, to bear away the palm from the most splendid and accurate publications of *Walther*, *Camper*, and the *Hunters*. Careful dissection, and superior engraving, conferred an unrivalled value on the anatomical productions of the London press. *Camper* added to the qualifications of an excellent anatomist the talents of a capital draftsman. This power must always confer the superiority, where other circumstances are equal; and the plates, with which the present work is enriched, shew Professor SCARPA to be also a master of the pencil; and it is a great

* These qualities will be visible even in our extracts, which are by no means literally translated. *Rev.*

advantage that they have all been executed by an engraver of such merit as *Anderloni*.

We perceive that our author has not confined his laborious dissections of the nerves to a single species. The 7th plate belongs to comparative anatomy. It exhibits the two surfaces of the heart, together with their nerves, in the horse and the new-born calf. Plate vi. exhibits the same objects in the human subject. Plate i. shews the ninth nerve of the brain: Plate ii. the *glossopharyngæus* and the *pharyngæus* of the 8th pair. Plate iii. the cardiac nerves, with their distribution on the right side. Plate iv. the same on the left side. Plate v. the great pulmonary plexus of the 8th pair. The adjacent parts, it is to be observed, are represented at the same time in these several plates.

In the introduction, and in the explanation, some facts and opinions, respecting the animal œconomy in health and in disease, are given. The principal relate to the sensibility of the heart. Various opinions are known to have prevailed on this subject. Thus *Walther* maintained the heart to be the most sensible of all the muscles: *Haller* assigned a blunt power only of sensation to it: and *Behrends* more recently denied it both nerves and sensibility. The nerves he ascribed to the vessels only, not to the substance of this organ. To this opinion, after some remarks on the difference of distribution in man and in brutes, Professor SCARPA opposes the following facts. The nerves of the voluntary muscles are similar, in all essential qualities, to those of the heart. They are, as in the latter instance, proportional to the size of the vessels, and accompany them; they finally ramify into a soft and almost mucous substance, and are then lost. They are indeed thicker and harder than the cardiac nerves; they lie looser beside the arteries, and do not encircle them. The cardiac nerves, however, only surround the larger arterial branches. In brutes, they do not accompany the smaller vessels, till these penetrate the substance of the heart itself. The muscles of the arm have nerves so small, that, at first sight, they would appear insufficient to supply the whole; and, when we deduct from the nerves of the muscles their hard and thick coats, it becomes doubtful whether the heart be not in fact more plentifully supplied than they are. *Haller* erroneously made an entire distinction between irritability and sensibility, two properties closely connected; and hence he represented the heart, the most irritable of the muscles, as little sensible: whereas anatomy demonstrates that the heart must be at least as sensible as the viscera, which are furnished with nerves from the self-same sources. Of the heart it is probable that it has exquisite feeling, since its nerves are so soft; this at least must

be true of its interior superficies where the nerves are most pulpy, as is likewise observed in the stomach and bowels. Why should the heart be less sensible than the kidneys and liver, as it receives more nerves than those parts? The sensibility of the heart is palpable in various diseases.

The cardiac nerves act by a power resident in themselves. They are incapable of propagating the irritation excited in the sensorium, whence the heart does not contract when *they* are stimulated. Simple feeling (*simplex sensatio*) belongs also to the nerves of the involuntary muscles, and is inseparable from irritability; that which heightens *this* exalts also the former. The nerves have an energy independent of that of the brain. Hence divided portions of muscle are irritable, and monsters without a brain give signs of life. The voluntary muscles are stimulated to contraction in a different manner from the involuntary. The stimulus arrives at the voluntary from the sensorium by way of the nerves; the others are excited in a mechanical way, as by the blood, &c. As the heart has such nerves only as support its feeling, life, and strength, and are besides independent of the sensorium, but can act for a time by their own power, it may be understood why this muscle is not affected by a stimulus applied to the nerves; and why it is capable of contracting when the nerves are tied or cut. Voluntary muscles are paralysed by being bound: yet the proper energy of the nerves produces motion when the stimulus is applied below the ligature.—The increased energy of the brain, however, in strong affections of the mind, produces effects on the heart, to which no artificial stimulus is equal, and which demonstrate the connexion of this viscus with the sensorium. The difference, therefore, between the voluntary and involuntary muscles is not to be sought either in an abundance, or in a defect, of nervous substance. The nervous power extends over the whole body: but the influence of the sensorium on the nerves is of a triple kind: It is absolute and direct on the voluntary muscles, limited on the organs of respiration, and indirect on the involuntary muscles.

In the explanation, annexed to these superb plates, many physiological observations occur. Under the first, two medical histories are related, in which the patients retained the taste, though they lost the power of moving the tongue. These cases are cited, to confirm the opinion that the *ninth* pair of nerves gives *motion* and that the *fifth* gives *taste* to this organ. In explaining the fifth plate, the author contends, in opposition to *Haller* and others, that the lungs have sensibility. Ulcers of the bronchia, pneumonia, and phthisis *calculosa*, are quoted in proof of this opinion:—but these instances seem to suggest a plain distinction, by which much of the controversy respecting sensibility

sensibility and insensibility may be settled. It is surely one question, whether a part in its ordinary state have sensibility; and another, whether it be capable, in the possible changes of its condition, of acquiring that property.

ART. XXIV. *Homeri Opera omnia, ex veterum Criticorum Notationibus, optimorumque Exemplarium fide recensita.* A FRID. AUG. WOLFIO. Vol. I. II. 8vo. Halis. 1794, 1795.

WE have already announced this important publication to the classical reader*: the whole text of the Iliad is now before us, as well as the *Prolegomena*; and we can therefore speak with more confidence of the merit of the work.

It is now generally allowed that the first editions of antient books, though often given by men of genius and learning, are far from being so correct as they might have been, had the editors taken more pains to discover the various sources of emendation that still existed; and had they availed themselves of such materials, with critical skill, to purify their text from the dross and corruption which, in the stream of time, and through the carelessness of transcribers, have necessarily contaminated every work of antiquity.

They not unfrequently gave their favourite author from the first undescribed manuscript, or manuscripts, that fell into their hands; and, where they found them manifestly vitiated, they corrected them by grammatical or metrical analogy. By posterior editors, efforts were sometimes made to remove the errors of the former, either by the collation of a greater number of MSS., or by more ingenious conjectures: but, in general, the text remained the same; and even the best various readings were rarely admitted into it. Thus edition followed edition with all the faults of its predecessors on its head; and, not seldom, with an additional burden of new errors. The sweet songs of Zion have not, any more than the heroic songs of Homer, been exempted from this misfortune; and, although the means of correcting them are many and obvious, no one has yet attempted to make the proper use of them, by giving a good edition of the text.

The first editors of Homer had few MSS. to furnish them with authorities, and those which they had were not of great antiquity: nor were they solicitously careful in making an accurate and complete collation. The other sources of emendation were still more neglected: even the comments of Eustathius were not sufficiently regarded; much less such writers as Apollonius Dyscolus, Hesychius, and other antient glossarists

* See our last Appendix (Rev. N. S. xx.) p. 572.

and grammarians. Our English Barnes was the first who drew emendations from these springs; and this is the only merit which M. WOLF allows him*. Clarke, a much better grammarian, was too idle to search for corrections in old parchments, and rarely consulted even Eustathius or the *Scholia Ernesti* did much; yet not so much as he could have done, if the stores which have since been discovered had lain before him. The chief of these is *Villoison's* edition of the *Iliad* from two Venetian MSS.: which work alone, in the estimation of the present editor, supplies a greater mass of useful materials than all the *codices* that have yet been collated. Since the publication of that work, five Vienna MSS. have been collated by *Alter*; and the Paullinian Leipzig MS. used by *Ernesti* has been again inspected, when a considerable number of various readings were found in it, which had been unnoticed by that editor.

From all these and the more early editions, as well as from all the scholiasts, glossarists, grammarians, poets, and historians; in short, from every mine which promised the smallest particle of Homeric ore; has the present edition of the first of poets been compiled, with a persevering labour that has not been equalled, perhaps, since books were edited.—M. WOLF's design will be best expressed in his own words:

* *Etenim illud mihi unum propositum fuit præcipue, ut textum Homer ad normam eruditæ antiquitatis emendarem, atque eum verbis, interpunctione, accentibus, prope talem exhiberem, qualis ex recensitionibus ac probatissimis refectus, si tantum sperare fas est, Longino alicui sævæ veteri Critico, qui copiis Alexandrinorum peritè moderatèque uti scire, satis placiturus fuisse videretur.* P. xxi.

The editor divides his preface into two parts. In Part I. he gives a critical history of the Poems of Homer, from their first appearance to the present time. The first period of this history he reckons from their origin (about 950 years before Christ) to *Pisistratus*. The second, from *Pisistratus* to *Zenodotus*. The third, from *Zenodotus* to *Apion*. The fourth, from *Apion* to *Longinus* and *Porphyrus*. The fifth, from *Porphyrus* to the first editor *Demetrius Chalcondyles*. The sixth, from that period to the time present. Before he enters into this detail, however, he takes notice of an objection that may be urged against the necessity of using so much pains in the correction of a work, which is so rarely vitiated, as the Poems of Homer. His answer is that, granting the common editions of Homer to be

* *Neque tamen Barnesius, cætera ineptus homo, et parum accuratus doctus, hac laude fraudandus est, cum fuisse primum, qui ex antiquis scriptoribus aliquid ad insequens usum exprimeret; aliquid ipse inter ex his sententiis bene curigeret.* P. x.

sufficiently

sufficiently *inoffensive*, perspicuous, and elegant, the text is not from that circumstance alone to be deemed pure and genuine : for it is not by elegant conjectures that a genuine text is to be procured, but by the historical evidence of the most antient exemplars. If this rule be once laid aside, there is scarcely any author who may not with probability and elegance be altered and interpolated. M. WOLF gives four specimens of such interpolation, namely, Il. α. 265. β. 168. φ. 480. and Odyf. β. 191. ‘The first two (he says,) appear to be good and apposite; the third is so Homeric and aptly coherent, that we feel loth to part with it; and the fourth, with Clarke’s emendation, is not deficient either in harmony or sense: yet no one of them is the reading of Homer.’ ‘*Hos igitur et aliquot alios versus, etsi minimè ineptos, nemò profecto non reïculos putet, si eos nuper Rhodomannus fecerit aut Barnésius: at a sepulchris ingeniis abhinc plura sæcula profectos non licebit rejicere? Discere velim, quò jure nobis ceteri retinendi sint?*’ P. xxvii.

There are other vulgar lections that have indeed the authority of the antients; yet, as they have not an Homeric complexion, or are incoherent with the context, or, in fine, accord not with better copies, they may be lawfully rejected. Such are *λυσαιτε φίλην, τα δ’ ἀποινα δεχέσθε*, Il. α. 20. changed into *λυσαι τε φίλην, τα τ’ ἀποινα δεχέσθαι*; *ἦν* into *ὄν*, Il. β. 293; *ἐποφύιον* into *ὑποφύιον*, Il. γ. 42. &c.—Nay, there are some whole verses supported by the general consent of exemplars, which sound criticism may suspect of interpolation. One of these is Il. ν. 731. which,—although it be found in all the collated MSS. (except one of Vienna,) and, which is remarkable, even in that of *Villoison*,—yet seems incoherent, and unworthy of Homer: accordingly, Eustathius tells us that it was fabricated by Zenodotus Mallotes: ‘*Cur ergo huic versui plus auctoritatis tribuamus, quam illi Dioscoridis Isocratici, quem Athenæus offert, post Il. ι. 119. Η δὲ μὲν μένουν, ἢ μ’ ἐβλαψαν θεοὶ αὐτοί....αὐτὸν* *similibus apud alios conservatis?*’ P. xxx—i.

Here a preliminary question occurs to the editor; namely, whether the use of writing was general in Greece in the days of Homer? He sides with Wood and Meiran, against the partisans of Scaliger and Salmatius; he explodes the story of the Cædmean alphabet; a fable clumsily invented, and defended with more ingenuity than force of argument; and he is of opinion that, although letters may have been introduced into Ionia before the days of Homer, they were not in general use until the Olympiads.

Another question is: Did Homer repeat his poems from memory, or read them from a book? From memory alone, M. WOLF thinks; and we are inclined to his opinion. Indeed

it does not appear that Homer had any knowledge of books of any kind. The two passages that have been so often quoted from his works, in support of the opposite sentiment, are clearly shewn by the present editor to be altogether irrelevant.—Homer, then, was a genuine minstrel; who composed his rhapsodies like the Spanish and Italian *Improvvisatori*, and sung them to an admiring multitude, with the same energy and enthusiasm. It is not necessary to suppose that he repeated the whole Iliad together. Each rhapsody was of itself a complete song, though forming only a part of the whole series. It is also natural enough to imagine that the bard himself, in a second or third repetition, might alter, enlarge, or subtract, according to his fancy or fire at that particular time; and perhaps it is here that we are to fix the origin of various readings, or rather various speakings. In the mouth of a posterior minstrel, they would probably undergo new changes, not always for the better; and these would continue to multiply, until the rhapsodies were committed to writing. The editor distinguishes a stranger's voice, for example, in Il. *σ.* v. 356—368. This whole passage, he thinks, is frigid, and ineptly placed: yet it appears to be the interpolation of a rhapsodist, and not of a grammarian.

Hitherto all is but ingenious conjecture: but we now come to the *history* of Homer's poems, according to the general consent of the Greek writers. Lycurgus is said to have first brought from Ionia to Lacedæmon the poems of Homer: but M. Wolf doubts very much whether the Iliad and Odyssey, in the state in which we have them, were known to Lycurgus. He might, however, have collected some particular rhapsodies, and might have made the Spartans acquainted with them:—but antiquity testifies that PISISTRATUS was the first who con-signed to writing the poems of Homer, and arranged them in the order in which we now read them. Subtracting what is fabulous in this story, which much resembles the fable of Aristæus concerning the translation of the Bible into Greek, we may join the learned editor in affirming that, in the reign of Pisistratus, the poems of Homer were collected into a body; though, perhaps, neither accurately nor completely, and doubtless with some base alloy that was not originally found in them.

The next period, from Pisistratus to Zenodotus, is not much clearer than the former. It was an age of philologists or sophists; who either little regarded Homer's poems, or explained them by far-fetched allegories. Better treatment was in store for this divine bard in the age of Pericles. The germs of good criticism then began to appear, in the writings of Prodicus, Eleus

Eleus Hippias, Protagoras, and others: but, if we may judge from an example of emendation made by one of them, their honesty was not equal to their ability. Hippias, the Thasian, changed a word in Il. β. 15. that Jupiter might not appear to foretel a circumstance which was not to happen: '*quasi in cæteris Jupiter secus ageret cum Agamemnone, quam JEHOVAH cum Achabo: sed Hippias, acumine artibus Loyolæ digno, verbum εδομεν mutavit in διδομεν, infinitivum pro imperativo accipiendum, ut transpositus accentus culpam fraudis à Jove rejiceret in Somnium.*' P. clxviii.

By this time, the exemplars of Homer had begun to be propagated among men of letters. Hence the wrath of Alcibiades against a school-master, who was found not to be possessed of a single rhapsody*, and his admiration of another, who assured him that he had Homer *entire*, and *corrected by himself*.—Suppose, says the editor, that there now existed a score or half a score of such copies, these must necessarily have contained a variety of lections; whether they were taken from the mouths of the rhapsodists or from written copies; and the more the copies were multiplied, the more numerous would the various readings become: nor need we wonder at this, since the sacred books of the Jews have had a similar fate. If the transcriber were himself a poet, he would probably correct what he deemed incompatible with the rules of poetry, without being at much trouble to collate many exemplars, even if they had been plentifully accessible. We are by no means to judge of the critics of those days by our modern rules: theirs was a *poetical*, ours a sort of *diplomatical CRITIQUE*. Even Aristarchus himself is not amenable to these laws.

It is tolerably certain that, before Zenodotus, there were eight different *correctoria* of the works of Homer: but whether these were done by any public authority, or to gratify private individuals, or by whom or in what precise period they were compiled, it is altogether uncertain. The learned editor's conjecture is extremely plausible; that they were brought to the great library of Alexandria, at the expence of the Ptolemies, and marked with the names of the towns from which they came, *Massiliotica, Chia, Argiva, Sinopica, &c.*—There are, indeed, two of those *correctoria διορθώσεως* ascribed, one to Antimachus of Colophon, and the other to Aristotle. One or both of these may have also found the way to the Ptolemæan library.

The boldest of all Homer's correctors was ZENODOTUS:
 * *At sanè plurimæ lectiones ejus tam sunt improbables et a tantu*

* Plut. in Alcibiad. p. 194.

temeritate iudicii profecta, ut ita emendare vel tironem bodie pudeat.—Great indeed seem to have been the licences which this emendator allowed himself. He often expunged some of the best lines, or added, contracted, and contaminated, at pleasure: supposing, however, that all the faults imputed to him are his own, and not (at least some of them) derived from his predecessors; or falsely ascribed to him by the scholiasts.

The next corrector of Homer was ARISTOPHANES of Byzantium, the disciple of Zenodotus: but he seems to have laboured more in fixing what is called grammatical analogy, and in the invention of points and accents, than in amending the text.

The most celebrated of all the emendators of Homer was ARISTARCHUS, whose very name became proverbial, as the prince of critics.

*Arguet ambiguum dictum, mutanda mutabit,
Fiet Aristarchus.* Hor.

Whatever he deemed spurious in Homer was rejected as such by subsequent editors. We are not, however, to imagine that his corrections were always made on the authority of exemplars: it is more probable that he changed, or expunged, that which he himself deemed unworthy of Homer, in the copies that he had before him: hence Cicero says, *Aristarchus Homeri versum negat, quem non probat.*—Here the editor again justly remarks that the critical art, in those days, was very different from what it has been since the revival of letters. To give our readers his ideas on this subject, we will transcribe his own words, as a specimen at once of his style and of his mode of reasoning: p. ccxxxiii.

* Quippe illo Graecorum aetate, quamvis in minutis grammatici generis occupatissimo, non potuit non vilis et eruditi hominis acumine parum agra haberi hac cura libros dividendi in partes, praeposuit summaria, eorum inter se comparandi, librorum menda tollendi, & cubula significationum et accentuum notandi, et si qua alia sunt, quae partim est negotio Grammatistis. Ab his diversos constat fuisse Grammaticos, verborum et sententiarum interpretes, ac multo magis eos, qui a nonnullis sublimior et nobiliores Grammatici vocantur, Criticos, quorum manus erat, integritatem et ymportantia veterum scriptorum exquirere, et sua eoque vitiosa, maxime vero virtutes illorum et vitia percipere, ut discerent auctoritas, quid in iis imitandum, quid veris scribentis legibus contrarium esset. Haec est huius Criticorum, πολλὰς πλείους τιμωρίας ἐπιτείνουσα, ut ait Longinus, non haec in restituendo genuino habitu librorum et in aucupis litterarum occupata doctrina. Ex illa qui Κριτικὴ Graecis, iidem Latinis iudices scriptorum usurpantur, habenturque in hoc numero vel in privatis iis, qui nemo dixerit laborasse illud, ut manus auctorum collatis codicibus seu cetera cura indagarent, sicut Maecius Tarpa, fabularum Romae in communiis produciarum auditor aestimatorque.

‘Tali igitur emendatione vel potius censura certarunt olim in Homero et quasi cum Homero Critici omnes, impellente ipsa praestantia Carminum, ut nihil omitterent, quo augeri ea posset, et perfectissimus sermonis et poeticae artis niter induci. Qua in re, quo quisque ingeniosior erat, eo plerumque immodestius videtur versatus esse, textumque saepe depravasse corrigendo. Scilicet is critico iudicio maxime pollere putabatur, qui optimum poetam proprio ingenio emendare poterat. Alii autem emendationes tales vel in Commentariis suis proponebant, vel in scholis, ex quibus mox ab auditoribus colligebantur. Totam autem rem primo non asplicuisse, ostendit memoratus paullo ante litterarum Atheniensis, qui emendandi Homeri facultatem et studium suum Alcibiadi venditabat, minime, si quid video, diversum ab eo, quod hic describimus. Post aliquanto quam Zenodoti et aliorum, in optimos versus et universa Carmina grassantium, libidinem nimium sensissent vetusta monumenta, ars ista jure coepit in crimen et reprehensionem modestorum et prudentium incurrere, notarique a multis censoria inolentia et acerbitas et frigida cura rerum minutissimarum, sed nusquam hoc genus levitatis et audaciae, quod hodie Criticis objici solet. Neque tamen ullus illorum Criticorum, quod quidem constat, unquam ita versatus est in textu tragicorum aut aliorum recentiorum poetarum: soli vetustiores auctores petebantur omni licentia mutationum, correctionum, interpolationum, literarum; ex quo plane apparet, eam licentiam tum temporis non novam fuisse, atque adeo ex nota fortuna auctorem auctoritatem quandam et speciem rationis traxisse.’

With one other and shorter extract, we shall conclude this article: p. cxliv.

‘In tanta igitur obscuritate textus Aristarcho antiquioris valde est admirandum, vel tantillum adhuc reperiri in Scholiis, ex quo de virtutibus et vitiis principis Criticorum judicare possimus. In virtutibus ejus prima fuit acumen eximium, quo grammaticam rationem omnem, doctrinam accentuum et reliquam orthographiam ad leges consonantis analogiae constituit. Quod quale meritum fuerit, illam, quam modo dixi, aetatem linguae et Zenodoteos errores recogitanti clarissime apparebit. Quid quaeris? Ab Aristarcho maxime repetenda sunt initia omnis subtilitatis grammaticae, incognitae antea optimis scriptoribus, nec ab ipso Aristophane satis accurate investigatae. Neque vero in gravioribus tantum partibus Grammatices aliquid relictum erat Aristarcho, sed etiam in levissimis quibusdam, ut in formarum discriminibus ad certam regulam revocandis: quae quum post illum ita pervulgata facta sint, ut cum ipso Gracco sermone nata videantur, suppres et posteriores poetae arguunt, vulgo non observata neque in constanti usu fuisse. Ac fuerunt olim haud dubie, qui putarent, in prisco poeta anomala quaedam istiusmodi ferenda esse, nec indigna repetitu, quae ille ad praecepta sua rigide mutaverat. Sed obscurius est hoc totum genus rerum, quam ut hoc loco illustrari queat.’

In our next article on this subject, we propose to follow M. WOLF through his edition of the Divine ILIAD: but we cannot close these pages without remarking, with respect to the learned editor himself, that he writes without strict method, that he is often diffuse, and that he is sometimes obscure:—but these, we fear, are the general faults of *erudite* critics, who seldom know how to confine their immense ocean of learning within its proper boundaries.

ART.

ART. XXV. *Tables Portatives de Logarithmes, contenant les Logarithmes des Nombres depuis 1 jusqu'à 108000, les Logarithmes des Sinus et Tangentes de seconde en seconde pour les cinq premiers Degrés, de dix à dix secondes pour tous les Degrés du quart de cercle; et suivant la nouvelle Division Centésimale, de dix millième en dix-millième. Prædées d'un Discours préliminaire sur l'Explication, l'Usage, et la Symmation des Logarithmes, et sur leur Application à l'Astronomie, à la Navigation, à la Géométrie—Pratique, et aux Calculs d'Intérêt. Suivies de nouvelles Tables plus approchées, et de plusieurs autres utiles à la Recherche des Longitudes en Mer, &c. Par FRANÇOIS CALLET.—Edition Stereotype, gravée, fondue, et imprimée, par Firmin Didot. 2 Vols. large 8vo. pp. 416 in each. Paris. 1795. Imported by Molini, London.*

NEVER are the human faculties so fully displayed as during popular revolutions, and amid the turbid and stormy scenes of civil commotion. The remote spectator is often appalled with horror: but those who warmly engage in the strenuous contests, feeling all their latent energies stimulated and thrown into vehement action, conceive intoxicating interest in the progress of events, and inhale the most intense though feverish enjoyment. Each individual is then called to perform his part; talents are invited from every quarter, and command respect; and the public mind, unfettered by artificial institutions, and nursed by aspiring hopes, rapidly gains force and magnitude. After the tempest of the passions has begun to subside, the impetus now acquired flows undiminished into smoother channels, and every art is eagerly cultivated that can improve or embellish life. Did human nature ever bear a sublimer aspect than in the narrow and turbulent republics of antient Greece? What a constellation of genius arose near the conclusion of the Peloponnesian war? The most illustrious characters of prolific Rome were formed during the sanguinary contests of parties, which preceded the downfall of that mighty republic. It was modern Italy, roused by her tumultuary governments, that extended the torch of literature and philosophy to the benighted nations of Europe.

The petty state of Florence alone, amid the continual agitations of a licentious democracy, made such wonderful advances in commerce, in arts, and in science, as to deserve eternal gratitude. The history of our own island affords similar examples; and even Hume is willing to confess that the famous civil war proved a nursery of talents, and that the greatest characters invariably rose on the popular side. The ferment of that eventful period fixed the seat of philosophy in England.—Men sink into torpor without the repeated application of violent stimulants:—but ease, concord, and affluence, are rarely the lot of humanity:—*curis acuens mortalia corda*; and melancholy is the reflection,

reflection, severe the conviction, that accumulated happiness must owe its birth to accumulated misery, and that the melioration of posterity must take its rise from the destructive struggles of their progenitors! Yet is not such the fate of mortals? Who feels happiness like him who has long known misery? Who enjoys health like him who has long lingered in sickness and in pain? Who tastes the delights of prosperity, like him who has long pined under the corroding pangs of penury?

Science turns for a while from the cultivation of the old fields, to attend the vigorous efforts of a renovated land. From the ashes of departed despotism, and (we hope) of departed anarchy, a new soil has been formed, which will conduce to the exertions and the expansion of the mental powers. The world has witnessed in France storms the most tempestuous, and measures the most ferocious:—apparently, it is about to behold the energies of that nation beneficially transferred into the various departments of peaceful society. The dawn of this morning of vigour was distinguished by the creation of philosophical chemistry, and by the bold investigation of the true principles of political economy. As citizens of the world, as members of the commonwealth of letters, we hail the present auspicious æra of science; happy if, by our exhortations, we at all contribute to rekindle animation among those with whom birth, and habits, and sympathy, more dearly connect us; happy if, by frequent appeals to the state of learning on the continent, we can arouse our countrymen from the chilling influence of inaction, and incite them to emulate the great names that once adorned this island, in asserting similar independence of sentiment, and in fostering similar originality of conception.

We are tempted to make this digressive preamble to the review of some valuable philosophical works which have lately issued from the Parisian press. The love of speculation burns intensely throughout the new republic, and promises the fundamental reform and rapid advancement of all the sciences. We have chosen to begin with a production of general utility and of unrivalled elegance. Sensible that originality is scarcely to be expected in a compilation of this sort, we are agreeably surprised to meet with additions equally curious and important; and while we value the accuracy and assiduity of the editor, we admire the ingenuity, the taste, and the perseverance, which accomplished such exquisite typography.

A neat small edition of these tables, printed by *Didot* the elder, was published in 1783 by *Jombert*. On the death of the latter in 1789, his property devolved to his brother-in-law, the younger *Didot*, who found that three-fourths of the impression, consisting of six thousand copies, were already sold. The constant

and rapid demand urged the preparation of a new edition. To print a work of such delicacy, and of standard utility, required and merited the most scrupulous attention. *Didot* conceived the inestimable benefit that would result from soldering the types into a solid mass: but, in the execution of that happy thought, he encountered many unforeseen difficulties. By unwearied application, however, he detected the sources of these irregularities, he laboured to correct them, and at last he succeeded in performing a task which does infinite credit to his skill and resolution. The epithet *stereotypic**, which he has formed from the Greek words στερεος and τυπος, denotes that, in his process, the types are rendered solid. It will not detract from the merit of *Didot*, that a contrivance apparently similar was employed half a century ago in our own country. We have seen a small edition of Sallust, printed with soldered types at Edinburgh in 1744, by one Geddes, a goldsmith. The production, however, was inferior, and seems never to have attracted notice: but, whether that ingenious mode of printing did not more resemble what *Didot* calls *polytypage*, and which he admits to be an old invention, we will not pretend to decide. In the French plan, the types are consolidated as they come from the hands of the founder. A notable advantage is thus obtained, of the utmost consequence in the printing of numerical tables, since all the copies of the same impression must necessarily be exactly similar. This species of typography is likewise susceptible of a regular progress towards perfection. Each successive edition will be rendered more correct, till error is finally excluded; and *Didot* invites the mathematicians in every part of the globe to publish, in the journals, the mistakes which they may detect, notwithstanding the extreme solicitude employed in revising the proofs; engaging thankfully to avail himself of their communications. The *stereotypic* art is indeed happily calculated for works of permanent demand.—*Didot* is now charged by the State to print in folio the precious tables of the centesimal division of the quadrant; and after the discharge of that important trust, he proposes to gratify the scholar with *stereotypic* editions of Virgil, Horace, and other immortal authors of antiquity.

The introductory discourse by the editor is more copious and profound than is usual in similar publications. Besides describing the origin, construction, and application of logarithms to arithmetic, to plain and spherical trigonometry, &c. it treats of continued fractions, of the nature of serieses, and of the me-

* We have already the analogous derivatives of *stereography*, *stereometry*, and *stereotomy*.

thods of interpolation ; it deduces and explains the calculation of sines, tangents, and their logarithms ; it investigates the properties of multiple arcs ; and it teaches the use of the tables in practical astronomy and the computation of longitude by lunar distances. Other matters it contains, equally ingenious, but of a more speculative nature, such as the problem of the summation of the tabular logarithms. In these theoretical additions, M. CALLET acknowledges his obligations to *Euler's* admirable *Introductio in Analysin Infinitorum*.

The ordinary table of logarithms, with seven decimal figures, is extended to 108,000, the number of seconds contained in 30 degrees ; and two columns are annexed for the ready reduction of degrees to seconds and the converse ; tables, with a very considerable range, are also given of common and hyperbolic logarithms to 20 places of figures ; and others of a smaller compass exhibiting the former true to 61 places and the latter to 48. The logarithmic sines and tangents corresponding to every ten seconds in the quadrant, and to each second of the first five degrees, are represented with seven decimal figures. Many useful tables of inferior note are subjoined ; those of logarithmic logarithms, of proportional parts, and for the conversion of logarithms and of circular axes ; those of refractions, parallaxes, &c. It would be tedious to mention the various arrangements adopted for the neat and commodious disposition of the numbers :—but the most valuable articles inserted are the natural and logarithmic sines to 15 places of figures of every thousandth part of the quadrant, and the logarithmic sines and tangents to seven places corresponding to each minute in the new centesimal division. These tables are extracted from the manuscript of *Borda*. Briggs proposed, for the convenience of computation, to subdivide the degrees decimally. The French have adopted the plan, but in a more complete form. Assuming properly the right angle for the unit of angular measures, they divide the quadrant into 100 degrees ; each of which they subdivide into 100 minutes, and these again each into 100 seconds. The procedure is uniform, simple, and consistent.

In the *bureau du Cadastre*, a vast and laborious undertaking is carried forwards under the direction of *Prony*, and is probably now finished, of the most essential service to astronomical science. It consists, 1. of a table of natural sines true to 22 places of decimals, with 5 orders of differences calculated for every ten thousandth part of the quadrant : 2. of a table of natural tangents with the same number of decimal places for each thousandth part of the quadrant, with the orders requisite for interpolating : 3. of a table of logarithmic sines and tangents for every hundred thousandth part of the quadrant, to 12 places of figures,

figures, with three orders of differences : 4. of a table of the logarithms of the ratios between the arcs and the sines and tangents, for the first five degrees of the quadrant, with the same number of figures and two orders of differences : 5. of a table of the logarithms of numbers from 1 to 200,000, true to 12 decimal places, with three orders of differences ; and lastly, of a collection of astronomical tables, in which the results of observation and theory are reduced to the centesimal graduation.

ART. XXVI. *Die Horen* ; i. e. The Hours. 8vo. Tubingen. 1795, 1796.

AMONG the increasing multitude of periodical publications which the gross and craving appetite of German readers demands, we think it right to distinguish by our notice a collection of original essays, edited by the celebrated author of the *Robbers*, and supported by the contributions of *Gosche, Herder, Vos, Jacobi, Archenholtz, Garve, and Engel* ; besides other authors, of no mean repute. After having read the prospectus, we entered on the work itself, with no less approbation of its general design than respect for the persons whom that design had associated. We, too, have witnessed the baneful effects of the widely spread poison of political virulence : nor have we been indifferent spectators of those evils which appear to have so deeply impressed the exalted and feeling mind* of M. SCHILLER, and to have roused him to oppose them by such efforts as were within the scope of a private man's abilities :

* At a time, (says he, in his introductory observations,) at which the near approach of war fills the country with anxiety—when the contention of political interests and opinions renews the conflict in almost every circle, and scares away the muses and the graces—when there is no protection either in the publications or the conversations of the day, against the persecuting spirit of political disputation—it is perhaps equally bold and meritorious to invite the distracted reader to an entertainment of a totally different sort. In fact, the circumstances of the present moment promise small success to a work which professes a strict silence on the universal topic, and strives to please by something different from that by which every thing pleases at this period : but the more the narrow interest of the moment strains, contracts, and subjugates, the minds of men, the more urgent it is to set them at liberty by an universal and more elevated interest in that which is purely human (*rein menschlich*;) and far above all influence of the times ; and to reunite the politically divided world under the banners of truth and beauty.'

In reference to the title, the following explanation occurs :

* Novelty and variety, as far as they can be attained without sacrificing any nobler object, shall be our aim : but nothing will be con-

ceded

ceded to that frivolity of taste, which seeks *the new* for the sake of mere novelty. Every freedom, that is consistent with good and refined manners, will be taken.

' Decorum and order, peace and justice, will therefore be the regulating spirit of this production. The three *fister-hours* Eunomia, Dice, and Irene, will preside over it. Under these celestial forms, Greece revered the order that maintains the universe; that order whence all good flows, and which is most aptly exhibited in the regular course of the sun. According to the fable, the hours are the daughters of Themis and Jupiter, of Law and Power—the same law that, in the visible universe, rules over the interchange of the seasons, and maintains harmony in the spiritual world.

' The hours received the new-born Venus at her first manifestation. They dressed her in divine habiliments, and led her, attired by their hands, into the circle of the Immortals—an agreeable fiction, importing that beauty at its birth must submit to rule, and only by this submission can become worthy of a place in Olympus—only thus acquire immortality and moral worth. These divinities encompass the world with sprightly dances; they open and close the heavens, and harness the horses of the sun to distribute vivifying light through creation. They are seen in the train of the Graces, and in the service of the Goddess of the Skies, because cheerfulness and order, decorum and dignity, are inseparable.'

Poetry, critical and moral,—disquisitions,—historical tracts,—and tales,—give variety to the numbers of this agreeable miscellany. Verse and Prose, by M. SCHILLER himself, constitute no inconsiderable portion of the first year's papers. The former is in unrhymed metre, frequently in hexameters and pentameters; and the author appears to us to have rivalled the Grecian epigram in elegant simplicity. His critical inquiries proceed on the system of M. Kant; and though this circumstance does not recommend them to us, we failed not to recognize, in many of his remarks, refined taste, acuteness of discrimination, and comprehension of intellect. Of the narratives, several have uncommon merit, that of originality. In some, there is a gay and romantic wildness of fancy, which reminds us of the *Midsummer's Night's Dream*, and *As you like it*. We doubt whether the last tale in the *conversations of German emigrants* could have been invented by a mind that, from its powers, had not a right to claim some affinity to the mind of Shakspeare. The name of the writer is not given. Had they been of a tragic instead of a comic cast, we should have guessed that the editor, whose other pieces are ascribed to him in the last number of the year, had chosen to take the sense of the public on essays in a new line.—In *M. Engel's character-portraits*, much exquisite painting is displayed. In short, the first twelve numbers are replete with ingenious, original, and pleasing matter: nor could they fail to satisfy the highest expectations.

Of

Of the productions of the second year we cannot report so favourably. *That* has happened to this undertaking, which is said to threaten more than one great state in Christendom. We mean a failure of supplies. Hence recourse has been had to translation, and translations from Propertius and Shakspeare might have been tolerated: but what can the German purchaser have said to excerpts, 50 pages long, from so hackneyed a book as the *Life of Benvenuto Cellini* *?

It will be concluded, from this general account, that an entertaining volume might be selected from the work before us; and we will venture to say that, if well executed, such a selection would afford great satisfaction to persons of taste in this country, and exhibit a very just idea of the *varieties of German literature*.

ART. XXVII. *La Luciniade, &c. i. e. The Luciniad, or the Art of Midwifery. A Didactic Poem. By M. SACOMBE. 8vo. pp. 240. Paris. 1794.*

ALTHOUGH Lucina may be regarded as a welcome attendant in the train of Cupid and Hymen, yet the Goddess has not, we believe, heretofore received any of that homage which the poets have at all times lavished on those other divinities. Her aid may indeed have been invoked: but to exhibit her rites and mysteries to the imagination formed a task which no votary of the Muse had ventured to undertake; and we should, in sooth, as soon have expected a serious didactic poem on the business of the scavenger, as on the art of the *accoucheur*. Here, however, is a poetical production, containing not much fewer than 6000 lines, on midwifery; and one too which, we understand, has been well received by the people in whose language it is composed.

The poetry of the French has often been censured for its tameness; it seems sufficient if plain sense be expressed in rhyme. In countries in which such a taste prevails, it is to be expected that didactic poetry in general will be better relished; and in such only can a production like this meet with success. It must be acknowledged that our author has dexterously introduced many topics connected with the main subject, and with the treatment of newly-born children; and they are handled with no mean address. These digressions have sometimes truly poetical strokes; and in the didactic class, what has ever been poetical but digressions?—We add a short medium specimen of the style and manner of the writer. Speaking of a fashionable *accoucheur*, whom the poet supposes to have interfered too much

* See Rev. vol. xlv. p. 148,

with nature in her process of parturition, he exultingly exclaims;

' *Le grand Levret n'est plus : exempt de remords
Puisse son ame en paix reposer chez les morts !
Mais parmi les vivans son nom toujours finistre
Dira que de la mort Levret fut le ministre.
Cependant ce Levret, charlatant averé,
Etoit un Dieu puissant des mortels reveré.
La Nature aux abois expiroit sous sa plume :
Nouveau Vulcain ! son bras faisoit gemir l'enclume.
Des Cyclopes sans nombre allumoient ses fourneaux :
Deja la Lucine en France avoit mille arsenaux.
Enfin l'Art triomphoit—lorsqu'un heureux genie
De nos instrumenteurs vint guerir la manie ;
Petit parle—on se tait—oracle en Medecine,
Il triomphe, et ses droits sont rendus à Lucine.*

ART. XXVIII. *Apparatus Medicaminum, &c. i. e.* Professor GMELIN's Continuation of the late Dr. Murray's *Materia Medica*. Part II. containing the Mineral Kingdom. 8vo. 2 Vols. Goettingen. 1795, 1796.

THIS work is intended to complete the well-known learned treatise of Dr. Murray. It exhibits much erudition also : but we do not think the articles so full and so well digested as in the volumes of the former author. Dr. GMELIN represents it as a bookseller's jobb, not a spontaneous undertaking ; and probably the time was limited—a fashion which much prevails in the book-manufacturing country in which the volumes before us were wrought. Dr. Althoff is translating and means to complete Murray's work.

ART. XXIX. JOSEPHI LIEUTAUD *Historia Anatomico-Medica, &c. i. e.* LIEUTAUD's Compilation of Dissections, first corrected and enlarged by Dr. PORTAL ; now edited, with Alterations and Additions, by J. C. F. SCHLEGEL, M. D. 8vo. Vol. I. and II. Gotha. 1796.

DR. SCHLEGEL has deserved well of medical students and practitioners, by this republication of a work which, with all its faults, ought to be at hand for reference. The edition is to be completed in four volumes, of which the last is to be wholly supplemental by the present editor ; who promises to be more minute in his account of the symptoms preceding death than the French compilers. It would doubtless have been much more convenient to have both collections incorporated ; and this may be done in a new impression. We should not be sorry to see an improved edition of the whole, when finished, undertaken in this country :—but would the sale pay the cost ?

ART. XXX. *Jacques le Fataliste, &c. i. e. James the Fatalist and his Master.* By DIDEROT. 8vo. 2 Vols. Paris. 1796.

THE Dutch edition of this novel was reviewed in our xiiiith vol. p. 518. The original is far preferable to that foggy version, made from the then unpublished manuscript. This is not the only posthumous work of DIDEROT which may be expected. *Dialogues on the Origin of Beings, Remarks on Helvetius*, and several works of fancy, are announced as on the verge of publication. Of the writings already collected, (see Review, vol. xix. p. 491.) the *Letter on the Blind, the Deaf, and the Dumb*; the *Code of Nature*; and the *Essay on the Reigns of Claudius and Nero*; are, next to his dramatic pieces, the most esteemed.

The biographical preface to these volumes throws an imperfect light on the singular character of the author. He cared but little for reputation. Prodigious of instruction as he was omniscient, his conversation furnished to many authors the whole stock of idea on which they have contrived to found a name. With the most self-denying liberality, he would very frequently toil at long passages, in order to adorn the works of his acquaintance. "It matters not (he was wont to say) whether the thing originates in me or another, so that it be done and well done." This literary benevolence endeared him to every student in philosophy: his profound knowledge of the springs of human action fitted him for the office of director of a party; and a zealous hostility to all religion, natural or revealed, had in him attained so nearly to the nature of a disinterested passion, that he was become by a sort of common consent the patriarch of the atheistic fathers. The late Empress of Russia purchased the reversion of his library for an annuity, which met the wants of his declining years. The attentions of a beloved daughter, perseveringly yielded during a lingering and painful disease, of the fatal tendency of which he was aware, bestowed on his latter months all the consolations of which they were susceptible. Ardent as was his imagination, bold as were his opinions, and glowing as was his eloquence, he had much practical timidity; and he conformed, both in his conduct and in his earlier acknowledged works, to the established notions of moral and religious propriety. His style scintillates with innovations: but they are those of a philosophic grammarian; and he has in an especial manner contributed to prepare the new dialect of France.

The work before us has every character of his pen: James the Fatalist, a man of courage and sense, is valet to an insignificant master, whom he governs. They take a short journey together; in the course of which James narrates to his master the history of his early life. His adventures are often interrupted

rupted by the accidents of their travels ; and both are studiously chosen of the commonest and least marvellous kind. The interest of the reader is wholly due to the dramatic vivacity of dialogue, to the picturesque presentation of circumstance, to the art of imitating in language the most desultory processes of the mind, to the interspersed philosophy, and to those delicate and indelicate ethic observations, to which the penetration of DIDEROT is so prone.

We avoid making any extracts from this work, as an English translation is already in the press. Whether the public imagination should be rendered callous to obscenity, by familiarizing licentious expressions and descriptions, is a question agitated in the 2d volume, p. 188. DIDEROT sees no objection to it, and has squared his practice by his opinion. Another dangerous notion, systematically inculcated in this production, both directly and obliquely, is the doctrine of philosophical necessity, or of the fatality of all human actions and events. In the hands of the supernaturalists, this doctrine does not appear fraught with any immoral tendency: the writings of David Hartley and Jonathan Edwards prove the reverse:—but, in the hands of the disciples of Epicurus, it appears to serve as an argument against present remorse and future retribution, and to bring on a moral tolerance so piteously indulgent towards guilt, as to embolden the vicious in the enterprise of crime. Many eminent historians have been addicted to this theory; and they appear to view, with a very equal eye, the different lines of human pursuit, and to place merit in excellence rather than in virtue.

ART. XXXI. *Examen de cette Question, &c. i. e.* An Examination of this Question:—What, with respect to the American Colonies, will be the Result of the French Revolution, of the War consequent upon it, and of the Peace which must be its Termination? By M. MALOURET, Deputy from the Colony of St. Domingo. 8vo. 1s. London. Deboffe and Dulau. 1797.

WHILE the firmly-based governments of Europe are with so much energy called, as a measure necessary to their preservation, to abolish all vestiges of the French revolution, it is no wonder that a West India agent and proprietor should express his well-founded fears of the total subversion of the order of things in that part of the world, under the prevalence of principles of freedom and equality. We by no means intend to take on ourselves the defence of that extension of those principles to the colonial system, which has hitherto produced nothing but massacre and ruin. We indeed shudder at the idea of the effects that *must* be produced, by turning loose 500,000

exasperated and degraded blacks against 40,000 whites :—but, when a question is agitated which is designed to influence the operation of European politics, we can conceive that higher, and, we will say, purer considerations than the support of a system radically, and perhaps irremediably, inimical to the happiness of mankind, ought to be called in to the decision.

The purpose of this pamphlet is to shew the interest that England, and other powers which possess sugar plantations, have in coercively interfering to put an end to the equality established in the French islands. The author states the matter with ability ; gives a view of the horrors that have already attended the revolutionary measures ; anticipates the formation of societies of pirates and robbers in these islands, destructive to the commerce and navigation of Europe ; and announces ‘ that, if the treaty of peace shall directly or indirectly ratify the system of democratical equality in the French colonies, the Europeans must prepare either to abandon the Gulph of Mexico, or to live there in a perpetual state of war.’ What, then, is to be done ? Why, as the treaty of Westphalia fixed the public law of Europe, so the treaty which is to terminate this war must fix the public law of the European colonies both positively and negatively ; and this it may justly do, ‘ because the products of these colonies being now articles of prime necessity, the colonies may be regarded as a common property of the European republic.’ Europe may therefore extend to them the political, civil, and religious laws, necessary to their external preservation :—but the rural laws, those relative to the soil and climate, are foreign to the jurisdiction and interests of the mother countries. The fundamental principle, therefore, to be laid down is this,—*The American colonies, subjected to the protective sovereignty of the different mother countries, shall have in their own power the effective disposition and moral responsibility of their peculiar and interior means of preservation.*

We confess that this is an admirable principle for causing things to revert to their former state, and keeping them so—for the perpetuation of *codes noirs*, and all the other means by which 500,000 men may be kept in slavery by 40,000. No doubt, it would sufficiently secure that ‘ great circumspection, which should be observed in the reformation of even the worst institutions.’—but, after all, what price is it worth while for Europe, or rather England, (for *she* is the great object of this address,) to pay for bringing matters to this happy issue?

We have only to add that the pamphlet is skilfully written, and speaks many home truths to those who are concerned in its subject.

ART. XXXII. *Precis des Procès-Verbaux, &c. i. e.* Abridgement of the Proceedings of the Provincial Administrations of France, from 1779 to 1788. 2 Vols. 8vo. Straßburgh.

THIS work was printed off in 1788, but its publication being prohibited by the despotism then subsisting, it was advertised for sale only in the last year. It contains very valuable statistical notices concerning the state of agriculture, manufactures, and commerce, in the several provinces of France at that period; and it proposes a multitude of projects for local improvement, towards the realization of which the new government wishes to turn the public attention. It also supplies much information concerning the most expedient methods of distributing and assessing the national taxes.

ART. XXXIII. *Oeuvres de MONTESQUIEU; i. e.* The Works of MONTESQUIEU. 5 Vols. 8vo. Didot, Paris. 1796.

THE public are here presented with the most complete edition extant of the works of this celebrated writer. All his posthumous productions are comprised in it, except an addition to the Essay on Taste lately discovered at Bourdeaux, and of little importance. The value of this edition consists chiefly in the notes which it comprises, by Helvetius, to the first eight books of the Spirit of Laws; and in the eulogy of MONTESQUIEU by *D'Alembert*, which is prefixed. The necessary indexes are subjoined. Two impressions are taken off; one on common, the other on fine paper.

ART. XXXIV. *Darstellung und Geschichte des Geschmacks an Arabesken, &c. i. e.* Representative History of the Taste for Arabesques. By J. F. VON RACKNITZ. 4to. Leipzig. 1796.

THIS splendid publication, adorned with two coloured plates of Raphael's Arabesques in the Vatican and of Roman furniture of analogous taste, is intended as a specimen of a very extensive work, which is to exemplify in engravings, and to illustrate with learned dissertations, the history of the taste of all nations in matters of furniture and ornamental architecture. To the artists employed in the decoration and finishing of buildings and apartments, it will form an useful guide, and to the opulent and luxurious an elegant and entertaining present. The eye of fashion will acquire, from the contemplation of it, a love of consistency in adorning, and will cease to combine in one apartment, with whimsical anachronism, Greek pilasters, Moorish arabesques, Italian pictures, Etrurian vases, Indian chairs, Turkey carpets, French mirrors, Chinese screens, and English stoves.

ART. XXXV. *La France pendant quatorze Siècles, &c. i. e. The State of France during Fourteen Centuries; or Proofs of the Constitution of the French Monarchy at different Periods.* By M. DE BLAIRE. 8vo. pp. 210. 3s. 6d. sewed. Dulau and Co. London. 1796.

THE object of this learned but narrow-spirited work differs not widely from that of a publication which was reviewed in our xxth vol. p. 532. It aims at proving that the ancient constitution of France contains nothing inconsistent with a higher degree of civil liberty than is enjoyed under the republic; and that its restoration is desirable, for the tranquillity of Frenchmen, and the security of Europe. The book displays great legal knowledge, and is more learned and ingenious than convincing in proving the pedigree of French liberty.

The 4th chapter, however, contains an attempt to vindicate the attribution of sovereign legislative power to the monarch: if the authorities adduced prove this to be a constitutional prerogative of the kings of France, the attempt at revolution is sufficiently justified.

The notes to the 6th chapter, which treats of the three orders, supply some curious particulars concerning the late convocation of the States General, and tend (p. 110) to confirm Mr. Burke's account of the composition of the Constituent Assembly.

We have not met with any passages which it would be very instructive or interesting to translate.

ART. XXXVI. *Essai concernant les Armateurs, les Prises, & sur les Reprises, &c. i. e. Essay on Privateers, Captures, and Recaptures.* By M. DE MARTENS. 8vo. pp. 212. Göttingen. 1795.

IN our account of *Roding's Marine Dictionary*, (vol. xi. p. 563, and vol. xiii. p. 550.) we intimated our concern that nautical literature should appear to have made more progress on the continent than in Great Britain. A new proof of this opinion is furnished by the work before us; which, for soundness of legal erudition, is well entitled to attention. The capture of the San Jago Spanish register-ship by the Dumourier French privateer, and its recapture by a squadron of English men of war, gave occasion to this learned disquisition on the laws of privateering.

Legalized piracy began in the fifteenth century; and the history of its origin and progress occupies the first chapter of this work. The second inquires into the right of issuing letters of marque: which is attributed justly to the sovereign:—but, where the sovereignty is equivocal, as with the Prince of

Orange before 1576, with James II. after 1688, and with the N. American colonies prior to the recognition of their independence by G. Britain, doubts have arisen about the right of treating the crews of privateers as pirates. In these cases, it seems most humane and expedient to concede a right of recognition to those countries, in which the sovereign by assumption resides; allowing, for instance, to Irish free-booters the privileges of privateers, as long as James II. retained possession of Ireland, and considering them as pirates after his retreat. The third chapter treats of recapture, and is subdivided into two sections.

It is from works of this kind, which contain large collections of particular cases, that the principles of the law of nations may best be abstracted: for it is with cosmopolitical jurisprudence as with every other branch of philosophy—we must be contented to ascend from experience to theory, from particular facts to general principles, and to deduce from the inconveniences of practice the universal laws of truth and justice, which must be ascertained in order to be enforced.

ART. XXXVII. *De Par toutes les Nations. L'Agent Général de Correspondance pour les Sciences et les Arts, à la Nation Anglaise: Proclamation, dans l'Esprit des Français, &c. i. e.* In the Name of all Nations. The Agent General of Correspondence for Arts and Sciences to the English Nation: A Proclamation, in the Spirit of the Edicts ordered by the King in the Years 1794, 95, and 96, &c. &c. 4to. 1cs. 6d. sewed. Elmley, &c. London. 1796.

THIS curious and novel but long and tedious homily comes, apparently, from the pen of some missionary of the new French church, who is desirous of establishing their idolatrous polytheistical hero-worship also in this country. He complains that the English appear to consider their duty to Great Men as fulfilled, when a pompous monument has been erected to their memory in Westminster or St. Paul's:—but he advises us to keep alive, by frequent commemorations of their services, the recollection of their utility. He recalls to mind the jubilee instituted in honor of Shakspeare, and bestows on it just applause. He holds up Sir Isaac Newton as the individual most honourable to his country, because most important to mankind; and he proposes to institute, by voluntary subscription, a magnificently ceremonious celebration of this deceased philosopher. He informs us, (p. 13.) that there is not yet a suitable edition of Newton's works. The labours of a bishop have probably no value in the eyes of a French philosopher of these days! He proposes that parliament should order a national edition of

the works of Newton : that the king, with great solemnity, should work the press : that astronomical discoveries should be immortalized in appropriate hymns ; and that the honor of knighthood should be conferred on M. Girardot, to whom the author is under obligations !

Mr. Watt of Birmingham, the late Mr. Wedgewood of Etruria, and other persons, are mentioned as of a class to merit niches in the temples of the saints of philosophy. Fontenelle's eulogy of Newton is repeatedly quoted, and emulously imitated : and some intimations are given that contributions from the converted may, without offence, be sent to No. 49, Rathbone Place.

ART. XXXVIII. *Reflexions sur la Revolution de France, &c. i. t.* Reflections on the French Revolution, and on some received Errors relative to its Constitution. By A. F. B. D. M. M. D. De Boffe, London. 1796.

THE distinguished person to whom these reflections are ascribed was a provincial intendant before the revolution of France, and a minister of the crown during the nominal existence of the impracticable constitution of 1791. He is occupied in the composition of *Memoirs to elucidate the History of the latter Years of the Reign of Louis XVI.* which are not yet ready for publication ; and he detaches from his work this concluding fragment, partly as a specimen, partly as containing some ideas of immediate practical importance. He begins by observing that ' the French revolution has been a terrible lesson both for nations and for kings ; and that it cannot fail to teach all monarchs that goodness, humanity, piety, and the several mild and amiable virtues, which have often been seen to embellish, are never those which support a throne. Justice and prudence in command, force and unrelenting firmness in exacting obedience, are the only virtues with which a king can henceforward securely reign, and have no revolutions to apprehend.' It is a depressing but probably a true remark, that the perpetual hypocrisy of fear, and the cruel precautions of mistrust, are to rob the royal character of its most honourable attributes, and of its most useful interpositions. A deterioration of the moral character of hereditary sovereigns is inevitably to result from the very war waged against their prescriptive claims to authority.

Our author appears to assign to Louis XVI. a weak insincere character ; and he represents him as giving a sort of preference to ministers of secondary capacity, from the instinctive fear of being over-reached. The Constitution of England is here described as monarchical only in name, and as really confiding

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the executive powers to a directory of ministers, to the Chancellor of the Exchequer and his colleagues. ‘Under a king of the weakest or of the strongest mind, (says our author, p. 46.) the reins of the state are alike in the hands of the Chancellor of the Exchequer.’

Many remarks of this writer well deserve notice, both on account of their intrinsic reasonableness, and of the favourable position of the observer,—who has been much behind the scenes.

ART. XXXIX. *Traité complet de Prononciation Anglaise, &c. i. e.* A complete Treatise on English Pronunciation: in which almost every Exception is brought under general Rules. With a Treatise on Accentuation. For the Use of Frenchmen. By M. E. THOMAS. 8vo. pp. 80. 2s. Dulau and Co. London. 1796.

NOTHING proves more strongly the imperfection of the modern alphabet, than the difficulty of expressing the sounds of a foreign language by any one of the received systems of literal notation. M. THOMAS has accomplished, perhaps better than most of his predecessors, a difficult task; and he has furnished Frenchmen with an useful guide to English pronunciation. The sounds of words are continually fluctuating, and are daily approaching nearer to their habitual orthography. In all equivocal cases, Walker’s Pronouncing Dictionary, not Nares’s Orthoepey, has been the guide of this writer. His work deserves approbation, and will no doubt be frequently consulted for instruction.

ART. XL. *Pieces choisies, &c. i. e.* Select Pieces from the *Children’s Friend*, by M. BERQUIN. For the Use of Schools. 12mo. pp. 324. Dulau and Co. London. 1796.

M. BERQUIN’s *Ami des Enfants* is so well known as the best work of the French in that line, that a selection from it cannot but have its value. The present is adapted for the perusal of children of either sex, who are studying the French language, by purity both of style and of idea.

✚ In p. 526 of this Appendix, l. 14 and l. 12 from the bottom, some words of importance have been accidentally omitted, which the reader is requested to insert. For ‘mere irritability,’ r. mere *increased* irritability; and after the words ‘the plastic power of the blood,’ add, *is also heightened.*

I N D E X

To the REMARKABLE PASSAGES in this Volume.

N. B. To find any particular Book, or Pamphlet, see the Table of Contents, prefixed to the Volume.

- ACHABOE**, parish of, in Ireland, statistical account of, 327.
- Agriculture**, board of, their plan for collecting facts relative to the state of rural economy in this kingdom, 281. Specimen of their success in pursuance of their design, *ib.* [See also *Lancaster*.] Report of the Committee, 393.
- Air**, atmospheric, new experiments relating to, 369. Farther experiments relating to the generation of, from water, 372.
- Air-pump**, Mr. Cuthbertson's improvement of, recommended, 456. Price of his different sorts, 457.
- Albanarus**, a German novel, 492.
- America**, publications relative to, 327. 341. 475. 579.
- Animals**, brute, how distinguished from man, 518. Causes of their degeneration, 519.
- Antony**, St. the patron of horses, &c. Ceremony of the religious festival of, at Rome, 5.
- Arabians**, patronizers of speculative philosophy, 506. Learned men among them, 507.
- Arifarchus**, the most celebrated of all the emendators of Homer, 568.
- B**
- Bark**, yellow, superior efficacy of, 92.
- Bayne Castle**, and *Forsyth*, some account of, 34.
- Beddoes**, Dr. his hints relative to the practice of inoculation, 95. On the use of mercury in certain cases of fever, *ib.*
- Bees**, hints for promoting a society for public advantage from the labours of that industrious insect, 233.
- Benson**, the learned Dr. George, a native of Cumberland, 33. Where educated, *ib.*
- Bolton**, Mr. his patent for an improved gun-lock, 82. His invention criticised, 84.
- Bowles**, Mr. his financial ideas, 333.
- Bruchecole**, observations on that disorder in Galicia, Moldavia, &c. 557.
- Brown**, Dr. John, progress of his medical system in Germany, 524.
- Burke**, Mr. his celebrated letters, &c. on a *regicide peace*, criticised, 306. High compliments paid to his superior style in writing, 311. His affecting picture of the fate of the French emigrants, 313. His notions controverted with regard to the late trials for high treason, &c. 320. Curious anecdotes relative to, 407. Mr. O'Brien's notable animadversions on Mr. B.'s principles, 408. Criticisms on his famous *regicide* pamphlets, by the M. R. 433. His system respecting the war with France exploded, 437. Replies to his "Two Letters," 472.
- Calder's

INDEX.

C

- Ca'et's* tables of logarithms, 570.
Camelion, peculiarity of character in that animal, 244.
Catherine II. Empress of Russia, some good things reported of her character and government, 250. Her rapacity with respect to Poland totally condemned, 442.
Chamfort, M. his miserable fate, under the tyranny of Robespierre, 499. His ingenious "Thoughts and Maxims," 500. Mirabeau's correspondence with him, 502.
Chest, curious antiquarian observations on that celebrated game, 154. Rules for learning, 347.
Chimneys considered, with respect to the saving of fuel and the prevention of smoke, 69. 205.
Clergymen, their amusements, moral strictures on, 301.
Cold, curious observations on that felt on high mountains, and at great depths, 166.
Condorcet, M. his melancholy end, 483.
CORRESPONDENCE with the REVIEWERS, viz. *JUVENIS*, on Mr. Shad's translation of Metastasio's ode entitled "The Indifferent," 120. A. Z. his anecdotes declined, as wanting authority, *ib.* *CLEERICUS*, on a scheme for lending small sums to the poor without interest, 218. W. R. on *Prudence*, &c. 360. *RUSTICUS*, on the omission of the prices of new books, in advertisements and title-pages, 479. *IGNOTUS*, expressing his wish that authors would, for the sake of their more English readers, have the goodness to add translations of the passages which they occasionally quote from foreign languages, 480.
Cruelty, to animals, satirically exposed, 400.
Cumberland, brief view of the county of, 31. Of *Irton* parish, extraordinary female character in, 32.
Cutberrison, Mr. his improvements on the air-pump, 456.

D

- Dalby*, parish of, in Leicestershire, not one Papist nor Dissenter in, 15.
Dancing, extraordinary modes of, among the Gallician mountaineers, 553.
David, King of Israel, Nathan's accusa-

tion of, in the beautiful parable of the poor man and his lamb, poetically amplified, 45.

- David*, the celebrated French artist, anecdotes relative to, 485. 489.
Da Vinci, Leonardo, brief account of, and of his valuable works, 346.
Denne, Mr. his brief survey of a part of Canterbury cathedral, 153.
Devonshire, included in Mr. Marshall's "Rural Economy of the West of England," 362. His account of the "Devonshire Colic," 363. Other particulars relative to that county, *ib.*
Diderot, M. anecdotes of, 578.
Didot, his tables of logarithms, 570.
Downing, Capt. his pitiable case, 457.
Drouais, an ingenious French painter, anecdotes of, 485.
Dry-rot, in timber, observations on, 116.
Dumouriez, General, his political suggestions with respect to the future state of France, 476. His hypothesis in regard to the stability of the present French constitution, 478.

F

- Falstaff*, Sir John, "Original Letters," written under that celebrated character, as drawn by Shakespeare, 356.
Fever, tertian intermittent, curious remarks on the times of the recurrence of paroxysms, 91. Treatment of tertians suggested, *ib.*
Fitzsimmons, Mr. his speech in the American Congress, against self-created societies, 341. The societies vindicated, with regard to the freedom of their political discussions, *ib.*
Flamingo, description of that beautiful bird, 243.
Fox, Mr. liberal compliment to, 431.
France, tracts relative to the present war between Great Britain and France, 98. 306. 325. 403. 430. 472. 476. 481. 537. 579.
Frankland, Sir Thomas, on welding cast steel, 300.
French republic, their incapacity of continuing the war, inferred from the ruinous state of their finances, 539. Account of their constituted government, 540. See also p. 584.

G

- Germani*, their writers commended, 512.
 The

I N D E X.

- The improvement of the language of their country recommended, *ib.*
Gibbon, Mr. the *Grand Manarque* of Literature, 4. His correct mode of conversation, *ib.*
Giles, Mr. his excellent speech in the American congress, in defence of the freedom of speech in debating societies, 341—342.
Good Friday, singular method of celebrating at Brussels, 2.
Green, Matthew, (of the Custom House,) his poetry characterized, 109.
Grosssette, Bishop, biographical anecdotes concerning, 76. His literary productions, 78. Strictures on his character, 81.

H

- Hacquet**, Dr. his travels in Dacia, &c. 552. His account of the Gallician Mountaineers, 553. Of the Jews in Gallicia, 554. Singular method of restoring jaded horses in Moldavia, 557. Of the human disorder termed Bronchocela, *ib.* Account of animals in that country, 559.
Haller, mistaken in his distinction between the irritability and sensibility of the heart, 561.
Hawkins, Dr. his observations on diseases, illustrated by Morgagni's dissections, 70.
Happiness, human, contrasted with our sufferings, 11.
Hastings, Mr. comprehensive history of the whole proceedings on his memorable trial, 349.
Heart, the nerves of, opinions relative to, 561.
Heraldry. See *Rank*.
Hernia, femoral, new method of operating on, 195.
Herschel, Dr. description of his great reflecting telescope, 294.
Hindu Law, institutes of, 542. Sir W. Jones concerned in the late publication of, *ib.* The same with the "Ordinances of Menu," 543. This legislator supposed to be the same with the Mnvis of the Egyptians, and the Minos of the Greeks, *ib.*
Homer, observations on the various editors of his works, 563. Repeated them from memory only, 565. History of his poems, 566.
Horse, remarkable method of recovering, when jaded, as practised by the *Gypsy* farriers in Dacia, &c. 557.
Human Species, varieties of, 515. Anatomical difference between the European and the Negro, *ib.* See also *Man*.
Hunting, of the hare and the fox, Mr. Beckford's lively and instructive treatise on, 350.

I and J

- Jamaica**, account of the Maroons, or free Negroes there, 414. Their wars with the white inhabitants, 416. Their treachery, 417. Their apprehension of being hunted by the dogs intended to be employed by the government forces, 420. Their final submission and total reduction, *ib.* Lands purchased for their settlement in Canada, *ib.*
Jews, their great population and influence in Galicia, Moldavia, &c. 554. Tyrannize over the Christians, 555. Inclosures of common field lands, objections to, started, 85. Animadverted on, 86.
Journals, East, publications relative to, 73. 176. 256. 339.
 ——— West. See *Jamaica*, *Maroon*.
Inoculation, for the small-pox, how introduced into England, 428. Progress and great success of, 429.
Insanity, observations on the medical treatments of patients labouring under that calamity, 529. Instances in regard to the hospital of St. Boniface at Florence, *ib.*
Instinct, in animals, peculiar instances of, 244.
Ishmael, 7. Controversy relative to that celebrated and questionable passage, 171. Not to be found in any ancient Greek MS. *ib.* Dispute between Mr. Archdeacon Travis and Mr. Marsh on this subject, *ib.* *et seq.*
Jones, Sir W. his design of a copious digest of the Hindu law, 542. How defeated, *ib.* His translation of Menu's institutes, *ib.* His learned preface to that work, 543.
Jia'y, confused situation of, when Lorenzo de' Medici began his career of reform, 152. Circumstances favorable to the promotion of literature, 157. State of the arts in that celebrated epoch, 201.

K

- Knox**, Robert, his history of Ceylon well spoken of, 246.
Kexkox and **Kikequetze**, a Mexican story, 491.

Lambert,

I N D E X.

L

- Lambeth*, parish and palace, historical particulars relative to, 353.
Lancaster, view of the state of agriculture, &c. in that county, 280. Culture of the potatoe, 285. Practice of marling, 289. Improvement of mosses, 290.
Law of nations, meaning of the expression, 375. How understood by various nations, and in the several ages of the world, 376. How far influenced by the Christian religion, 378.
Legislation, principles of, investigated, 121. Our constitution of government (with all its excellencies) chargeable with many defects, 123. French maxims of legislation examined and condemned, 124. Freedom of the press with regard to government considered, 130. Luxury productive of national advantage, 381. Law of primogeniture considered, 382. Game-laws, 383. Tithe-laws, 384. The age at which the deputies of the people should be allowed to sit in parliament, 385. The qualifications of electors, 386. Forms of government, *ib.*
Leicester, and Leicestershire, some account of, 13.
Lettsom, Dr. his curious and valuable remarks on bees, and the culture of honey, for the profit of the public, 235.
Logarithms. See *Callet*, *Didot*.
Lorenzo de' Medici, his remarkable efforts to reform the confused state of the powers of Italy, 192. Encomium on his public conduct, 193. Remarkable circumstances in the spirit of the times, 195.
Luxury a vice, proved by arguments moral and political, 352. Productive of no real national advantage, 381.
Lynx, of Abruzzo, curious account of, 56. Astonishing ferocity of, 57.

M

- Man*, varieties in his species, anatomically discussed, 515. How distinguished from other animal, 517. Kinds and causes of degeneracy in man and the brute creation, 519—520. Five principal varieties of colour in mankind, *ib.* The same number of diversities in national physiognomy, 521. Hypothesis respecting the vital principle in man, 526.

- Maroons*, war with those of Jamaica, 414. Their total subjection, 420.
Martini, a Neapolitan Duke, his country house and rural economy described, 54. His admirable management of his sheep, *ib.*
Menn, the Hindu legislator, the same with Minos, 543. His system, *ib.*
Mexican tale, from Wieland, 491.
Midwifery, poem on the art of, 576.
Ministry, the present British, severe animadversions on, 410. Remarks on their conduct of the war with France, 435.
Mirabeau, his letters to M. Chamfort, 503.
Mole-cricket, account of that curious insect, 215.
Morgagni, Professor, proposal for rendering his famous medical work more useful, 70. See also *Hamilton*.
Munich, curious particulars relating to Count Rumford's plan of provision for the poor there, 67.
Musie, scientific arrangement of the *matéria musica*, 28.
Mythology compared with history, 532. Illustrations of, for the instruction of youth, 534.

N

- Naples*, travels in, with judicious observations, 54.
Nathan, the prophet, his parable in accusation of David poetically amplified, 45.
Nations, law of. See *Law*.
Negroes, anatomical difference between them and Europeans, &c. 515. Excellent treatise on that subject by Soemmerring, *ib.* See also *Jamaica*.
Nerves, anatomical observations concerning, 561.

O

- Ode*, Egyptian, 108.
Oratory, of the pulpit, general observations on, 9.
Oude, &c. in the East Indies, the political importance of that province, 73. Its former splendor and opulence contrasted with its decline since its connexion with Great Britain, 75. Remedies proposed, *ib.*

P

- Paine*, Thomas, his statement of the decline of the English system of finance controverted, 216.

Painters,

I N D E X.

- Painters*, celebrated, See *Da Vinci*. See *David*. See *Drouais*.
- Paley*, Archdeacon, his political notions controverted, 58. His idea that Christian morality is not susceptible of improvement oppugned, 219.
- Pausanias*, his account of the origin, &c. of Lacedæmon, 181. Of the Messenians, 182. Of the temple of Jupiter Olympus, *ib.* Of the Olympic games, 184. Of the wonderful strength of Milo, *ib.* Of the wars of the Achæans, 185. Of the Arcadians, 585.
- Peace* with France recommended, 472. See also the articles under *War*, *Demonism*, and *Burks*.
- Pearson*, Dr. George, his experiments, &c. relative to a kind of East India steel called wootz, 300.
- Pelican*, peculiarity in the manners of, 243.
- Philosophy*, speculative spirit of, among the antients of all nations, historical notices relative to, 508. Inquiry continued to the middle ages, 509. Farther continued, 510.
- Phrebanus*, experiments on, 530.
- Pleasure*, vicious, frightful but just view of, 10.
- Plotinus*, an account of that philosopher and his writings, 505.
- POETIC EXTRACTS** in this Volume, viz.
Norgate's Essays, &c. 19. Pope's *Essay on Man*, *Ess.* iv. 43. *Byrd's Poems*, 45.
Lloyd's Poems, 106. *Sketches in verse*, 108. Cook's *Conversation*, a poem, 211. *Irene*, a tragedy, 131. Merry's *Pain of Memory*, a poem, 149. Irwin's *Triumph of Innocence*, an ode, 222. *State of the Poll*, a poem, 203. *Poetical Monitor*, *ib.* Tasker's *Arviragus*, a tragedy, 224. Weinhouse's *Poetic Essays*, 225. Williams's *Redemption*, a sacred poem, 226. The *Pleader's Guide*, a poem, 228. Landon's *Poems*, 254. Miss Lee's *Almeyda*, a tragedy, 260. Thomson's *Paradisi of Taste*, 275. *Pursuits of Literature*, Part III. 334. Rowe's *Poems*, 424. *Poetic Trifles*, 463. Minot's *Poems*, 464.
- Pompeii*, present general appearance of the ruins there, 6.
- Poor*, useful publications relative to the state of, 66. 145. Scheme for relieving them by the loan of small sums, for a short time, without interest, 238.
- Poor-Laws*, History of. See *Ruggles*.
- Pope*, Mr. observations on some passages in his *Essay on Man*, 43.
- Potatoes*, method of cultivating it in Lancashire, 285, 394. In other parts of Great Britain, *ib.* Experiments on the comparative production of different sorts, 395. Observations on, 397. Dr. Pearson's experiments and observations on the constituent parts of this root, *ib.*
- Prisley*, Dr. his new experiments and observations relating to the analysis of atmospheric air, 367.
- Providence*, divine, with regard to general laws, or their occasional suspensions, 137.
- Pulmonary system*, observations on, 92. Cases, 93.
- Q
- Quakers*, confined in York Castle for the non-payment of tithes, 213.
- R
- Rank*, distinctions of, in human society, heraldically discussed, 49.
- Respiration*, experiments relative to that important subject, 208.
- Robertson*, Rev. Abram. his demonstration of the Binomial theorem by the principles of multiplication, 295.
- Romans*, observations on their republican government, 493. Chronological list of famous ancient Roman authors and artists, 497.
- Rome*, description of the ceremony of performing *bi-b mass* in Christmas time, at St. Peter's, 4. Other Romish superstitions, 5. Assassination still frequent there, *ib.* Low state of moral education in Rome, 6. General remarks on the ancient buildings of, 40. Commendation of the account of by M. Desgodetz, 41-42.
- Roucher*, M. affecting account of his unhappy fate, under the slaughtering dictatorship of Robespierre, 514.
- Rowe*, Rev. Mr. his pathetic verses intitled 'the Poet's Lamentation,' 424.
- Ruddiman*, Thomas, biographical account of, 262.
- Ruggles*, Mr. second vol. of his History of the Poor Laws, 145. His notion respecting the tithe-laws, and the appropriation of ecclesiastical estates, 146. On the abolition of settlements, *ib.* On the question whether the price of labour has increased equally with the price of provisions, *ib.*
- Ramford*, Count, his very useful *Essays*, 67. On establishments for the poor, *ib.* On their food, 69. On their dress, *ib.*

Rasse,

I N D E X.

Ruffia, in a progressive state of improvement, 249. Peasantry of that country, their wretched state preferred to that of the labouring poor in England, *ib.*

S

Savage, Dr. biographical memoirs of, 250. His religious principles, 252. His character as a tutor, *ib.* His sermons characterized, 253.
Savonarola, Girolamo, his extraordinary character and eventful history, 200. 203. His tragical end, 204.
Saracens, how far, and on what account, encouragers of science, 506.
Schiller, M. his *De Horen*, 574.
Scotland, remarkable ruins, and ancient buildings in, 33. Romantic prospects in, 35. Monuments, *ib.*
Scurvy, useful remarks on, 209.
Self-justification, considered as a science, 25.
Sheep, in Moldavia, &c. remarkable account of their wool, 558. Diseases of, 559.
Small-pox, enquiry into its origin and cause, 523. Probable extirpation of, suggested, *ib.* See also *Inoculation*.
Societies 'Self-created,' debate concerning, in the American Congress, 341.
Smers, Lord, collection of his scarce and curious Tracts, political and miscellaneous, 354.
Steel. See *Frankland*. See *Pearson*.
Stones, said to have fallen from the clouds, description of, 426. Attempt to account for this phenomenon, 427.
Survey, trigonometrical, carried on in 1791, 1792, 1793, and 1794, by order of the Duke of Richmond, to determine the distance between Greenwich and Paris, 246.

T

Taylor, Mr. (the translator of Pausanias) his notes characterized, 187.
Telegraph, by whom invented, 487.
Tetchumwall, Mr. his injurious treatment by rioters at Yarmouth, 235. The illiberality of his language in answering Mr. Burke, censured, 468. His unfair treatment of the Christian religion reprehended, 469.
Tiedemann's Spirit of Speculative Philosophy, continued from the last Appendix to the M. R. 504.

Trees, cramming, the practice of, disapproved, as depriving them of their natural motion, 140.

U and V

Verbi, Greek, controversy relative to, 266.
Vienna, entertaining account of the eating-houses there, 7. Great freedom of conversation there, 8.
Vinci. See *Da Vinci*.
Vital principle in man, &c. hypothesis concerning, 526.

W

Walker, Mr. his experiments on the production of artificial cold, 299.
War, the present, tracts relating to, 98—104. 366. 430. [the war totally condemned]. War, in general, seldom if ever justifiable, 441. That proposed by Mr. Burke unjust, 442. NEGOTIATION ever preferable, 443. Replies to Mr. Burke, respecting his system of war with France, 472. 477.
Washington, President of the United States, letters and public papers forged in his name, 475.
Wells, Dr. on the excitation of the muscles of animals to contract, in M. Galvani's experiments, 398.
Wieland, contents of the new republication of his works, Vol. XI—XV. 490.
Wight, history of the *Ile of*, by Warner, superior to others in regard to natural history, 115. Account of the *Mole-Cricket*, *ib.*
 ——— Mr. Tomkins's tour to, remarkable for the elegance of the impression, 351.
Wilkes, Mr. his memoir on British naval architecture, 152. On the origin of printing, 153.
Wolf, Mr. the latest editor of Homer, account of his edition, 269.
Wool, of unburnt lambs, high value of, among the Tartars, &c. 552.
Worax, a kind of steel manufactured at Bombay, investigated by Dr. Pearson, 300.

Z

Zenodotus, his corrections of Homer, 567.

ERRATA in Vol. XXI.

- P. 49. l. 27. put a semicolon after the word 'preceding.'
 53. l. 11. for 'Oxford,' r. Cambridge.
 139. l. 17. from bottom, for 'Brown,' r. Ward.
 177. l. 6. from bottom, for 'Genesis,' r. Ganesa.
 178. l. 1. for 'A pathetic indifference,' r. Apothetic indifference.
 179. l. 4. from bottom, for 'Calcutta,' r. London.
 217. (Note) for p. 266 r. 226.
 241. Obliterate the ascription of the work intitled '*Le Plan de la Pierre*. It was written by *Ferd. Olive, Petitpierre*.
 263. l. 10. from bottom, for 'animals,' r. spaniels.
 264. l. 32. for 'regularity and form,' r. and regularity, form, &c.
 299. l. 9 before 39^o place a —
 392. the four lines of poetry ascribed to *Pope* are from *Goldsmith's D*





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